THE ETHIOPIC BOOK OF ENOCH

A NEW EDITION IN THE
LIGHT OF THE
ARAMAIC DEAD SEA FRAGMENTS

BY
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IN CONSULTATION WITH
EDWARD ULLENDORFF

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TEXT AND APPARATUS

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PREFACE

THIS work offers a new edition (volume 1) and translation (volume 2) of the Ethiopic text of Enoch. The edition is based on Rylands Ethiopic MS. 23, and full account has been taken of the Aramaic fragments of Enoch that were discovered at Qumrân. The intention is not to produce a new conflated text of Enoch, but rather to present the sum total of the evidence for the text of Enoch in as clear a way as possible.

In its present form this work is a revised version of a thesis that was accepted by the University of London in 1974 for the degree of Ph.D., but its origins go back much further than this. As long ago as 1959 Professor Matthew Black and Professor Edward Ullendorff had it in mind to produce a new edition and translation of Enoch, and an exegetical commentary, and were only prevented from making progress on this work by the delay in the publication of the Aramaic fragments from Qumrân. As a result of this delay, Professor Ullendorff eventually suggested that I should take over his part of the enterprise, i.e. the edition and translation of the Ethiopic text; and at a later stage it was decided that the exegetical commentary, which was to be prepared by Professor Black, should be published separately. I would like to take this opportunity to express the profound debt of gratitude that I owe to Professor Ullendorff, both for his initial suggestion that I should undertake this work on Enoch and for all the patient help and encouragement that he has subsequently given me. The form that this work takes owes much to his advice, and I have adopted many suggestions that he has made without acknowledging them in each individual case. I must, however, stress that the responsibility for everything that appears here is mine.

On pp. 7 f. of volume 2 I have described the way in which I was given access to the Aramaic fragments of Enoch. I have also referred there to the fact that, after the Oxford University Press had accepted this work for publication, J. T. Milik generously agreed that proofs of his edition of the fragments be made available to me. The edition has now been published,[1] and it will be readily apparent that my view of the significance of these fragments is very different from that of Milik. Some of Milik's ideas had of course already appeared in earlier publications, but I did not think it proper in the present work to take issue with Milik on the arguments and detailed discussions that are contained only in the edition, nor did I think it proper to make other than occasional reference to it. However, a review of Milik's work, prepared jointly by Professor Ullendorff and myself, has appeared in the October 1977 issue of the *Bulletin of the School of Oriental and African Studies*.

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[1] J. T. Milik, *The Books of Enoch, Aramaic Fragments of Qumrân Cave 4*, Oxford, 1976.

The interval that has occurred between the completion of the thesis (December 1973) and its publication has enabled me to make a number of additions and corrections. It has also enabled me to incorporate into the apparatus in volume 1 the evidence of Lake Tana Ethiopic MS. 9, and my thanks are due to Professor E. Hammerschmidt for kindly sending me a copy of this important manuscript.[1] However, it should be stressed that, apart from the incorporation of the evidence of Tana 9 and apart from the fact that text and translation have had to be separated for publication (in the original they were on facing pages), no changes of a fundamental kind have been introduced since the completion of the thesis.

I have not normally repeated in volume 2 information that is self-evident from the apparatus in volume 1, unless, from the point of view of the text, there was a particular reason to do so. However, I have made an exception to this rule in the case of the so-called Parables of Enoch (chapters 37–71) because of the widespread interest in the figure of the Son of Man which occurs in this section of the book.

My thanks are due to the authorities of the following institutions which kindly supplied me with photographs or microfilms of manuscripts in their possession: the John Rylands University Library of Manchester; the Bodleian Library, Oxford; the British Museum (now the British Library); the Bibliothèque Nationale; the Vatican Library; the Tübingen and Marburg libraries of the Stiftung Preussischer Kulturbesitz. In addition my thanks are due to many individuals who have given me help and advice on particular matters, but here it is possible to mention by name only Dr. Stefan Strelcyn and Professor P. R. Ackroyd. I would also like to thank the staff of the Oxford University Press for their help and for the care they have devoted to the publication of this work. The greatest debt of all, however, is owed to my wife for all she has done to see that this work was brought to a conclusion.

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[1] In an Appendix in this volume I have given a list of important unique readings attested by Tana 9 which in a number of places cast an interesting light on the text of Enoch. In view of the evidence of this manuscript the discussion of 106. 13 (see volume 2, pp. 39 f., 245 f.) is now in need of correction. See further volume 2, p. 36 n. 34.

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December 1977

CONTENTS

VOLUME 1

NOTE ON THE APPARATUS xi

ABBREVIATIONS xiv

LIST OF SIGLA xv

TEXT 1

ADDITIONS AND CORRECTIONS 424

APPENDIX 425
List of Unique Readings in Lake Tana Ethiopic MS. 9

VOLUME 2

ABBREVIATIONS vi

INTRODUCTION

1. Previous Editions of the Ethiopic Text of Enoch 1
2. The Aramaic Fragments of the Book of Enoch 6
3. The Greek Version of the Book of Enoch 15
4. The Ethiopic Version of the Book of Enoch 21
5. The Versions Underlying the Ethiopic Text of Enoch 37
6. A Note on the Translation 47

BIBLIOGRAPHY 48

LIST OF SIGLA 53

TRANSLATION 55

REFERENCE INDEX 253

AUTHOR INDEX 259

NOTE ON THE APPARATUS

THIS introductory note is merely intended to describe the organization of the material in the apparatus. The Introduction proper to this work will be found in volume 2 where full details are given of the manuscripts that have been used and the procedures that have been followed.

The edition is based on Rylands Ethiopic MS. 23, and the text consists of photographs of the manuscript. The apparatus below the text is divided, where necessary, into an Ethiopic and a Greek section.

(1) In the Ethiopic apparatus I give the variants of the Ethiopic manuscripts used in this edition, both those that I have myself collated (BM 485, BM 491, Berl, Abb 35, Abb 55, Tana 9, Bodl 5, and Ull), and those whose evidence I have taken from Charles's text-edition (Bodl 4, Frankfurt MS., Curzon 55, Curzon 56, BM Add. 24185, BM 484, BM 486, BM 490, BM Add. 24990, BM 492, BM 499, Vat 71, Munich 30, Garrett MS., and Westenholz MS.).[1] Subject to the exceptions noted below, I give all the variants (including mistakes) attested by the manuscripts that I have myself collated. I have been more selective in the case of the evidence taken from Charles's text-edition and normally ignored readings attested only by one or two manuscripts, unless the reading in question happened to agree with a reading in one or more of the manuscripts collated by me.

The apparatus works on the principle that where a manuscript is not mentioned, it is to be assumed that its evidence agrees with that of Ryl. However, I have occasionally thought it necessary to make quite clear which manuscripts (if any) agree with Ryl; in such cases I give the manuscript support for the reading before quoting the reading itself (cf. e.g. fol. 2rb, line 20 እንትሙሰ :).

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[1] Cf. volume 2, pp. 36 f., and for the sigla see the list at the end of this Note. In the case of the evidence taken from Charles, I normally do not name the manuscripts to which the variants are to be attributed (unless only one manuscript is involved), but merely use the formula '5 MSS', '7 MSS', etc. Where Charles's evidence was incomplete, or there was some uncertainty about it, I carried out such checks as I was able and made the necessary corrections. There are some obvious misprints and some errors and omissions in Charles's edition, and although in general his apparatus seems to be reliable, his collation of the Eth II manuscripts was not always completely precise; the figures '5', '7', etc., should only therefore be regarded as approximately correct.

Although I have not attempted, much less achieved, absolute consistency, I have normally left out of the apparatus all variants of a purely orthographic character, and particularly variants involving the following common phenomena:

(i) the formation of the imperfect (I 1 and II 1) of verbs whose first radical is a laryngal or pharyngal (cf. e.g. fol. 3rb, line 27 ኢትዓርጉ፡ for which the following variants occur: ኢታዓርጉ፡, ኢተዐርጉ፡, ኢትዐርጉ፡; note that for the I 1 imperfect the pattern ይዐርግ፡ is very frequently found in the Eth I manuscripts (particularly BM 485 and Berl) in the case of such verbs);

(ii) the occurrence of the vowels *u* and *i* with the corresponding semivowels *w* and *y* (thus variants of the type ምዉቅ፡/ ምውቅ፡, ቀዩሕ፡/ ቀይሕ፡ have generally been ignored);

(iii) the spelling of names (here, particularly, I am conscious that I have often had to make arbitrary decisions);

(iv) alternative spellings and forms of words that occur frequently (e.g. the common variants ኍልቍ፡ / ኊልቍ፡, መናፍስት፡ / መንፈሳት፡, ይሑር፡ / ይሖር፡ and related forms of this verb);

(v) the writing of the numerals (for which the Eth I manuscripts normally use words, the Eth II manuscripts signs).

I have also normally left out of the apparatus such variants as the following: እልኩ፡ / እልክቱ፡, ዝ፡ / ዝንቱ፡, እሎንቱ፡ / እሉንቱ፡, አልቦ፡ / አልቦቱ፡.

I have felt it necessary to treat Abb 55 differently from the other manuscripts. From c. 83 onwards Abb 55 has a much abbreviated text, and were its evidence for cc. 83–108 to be incorporated into the apparatus, there is a serious risk that the apparatus would become confused and overloaded. Since its evidence for cc. 83–108 is inevitably of very limited value, it seemed to me best to ignore it altogether for these chapters except in one or two cases of special importance.

(2) In the Greek apparatus I record the divergences between the Greek and the Ethiopic texts. I have given rather more evidence from the Greek version than was perhaps strictly necessary in order to try to make as clear as possible the relationship between the Greek and the Ethiopic. However, I have ignored trivial variants of number (the singular in the Ethiopic, the plural in the

Greek, and vice versa), particularly in cases where the Ethiopic evidence was undivided.

I have taken the Greek evidence from the editions of Swete and Bonner[1] and have normally not recorded corruptions in the Greek, unless they were of some significance from the point of view of the Ethiopic or Aramaic texts. Where account is taken of corruptions in the Greek, I give first the manuscript reading and then, in brackets, the restoration proposed by Swete or Bonner. Only in exceptional cases have I noted any other proposals for the restoration of the text.

As has already been indicated, full information about the manuscripts used will be found in volume 2, but a list of sigla is appended here to make the use of this volume easier. Where the name of an author occurs in the apparatus, unless otherwise indicated the reference is to the relevant Ethiopic or Greek text-edition; in these and all other instances consultation of the Bibliography in volume 2 will make clear, in case of doubt, which work is intended.

[1] Cf. volume 2, pp. 17 f., notes 15 and 24, and p. 20.

ABBREVIATIONS

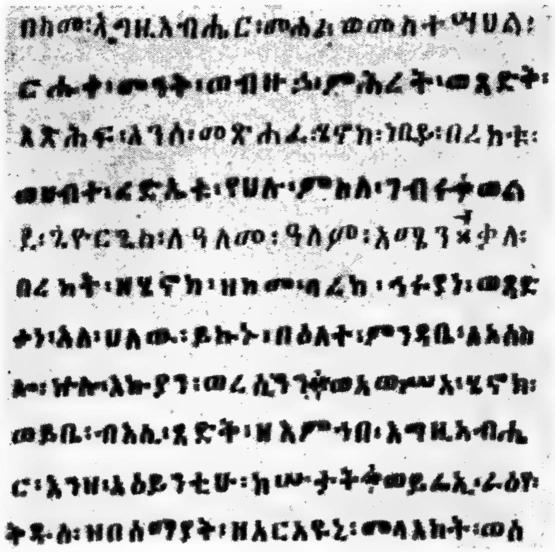
HTR	*Harvard Theological Review*
JA	*Journal asiatique*
JAOS	*Journal of the American Oriental Society*
JBL	*Journal of Biblical Literature*
JES	*Journal of Ethiopian Studies*
JSS	*Journal of Semitic Studies*
JTS	*Journal of Theological Studies*
NTS	*New Testament Studies*
PL	*Patrologia Latina*
RB	*Revue biblique*
RRAL	*Rendiconti della Reale Accademia dei Lincei* (Classe di Scienze Morali, Storiche e Filologiche)
RSE	*Rassegna di Studi Etiopici*
SAB	*Sitzungsberichte der Deutschen (Preussischen) Akademie der Wissenschaften zu Berlin*
ThBl	*Theologische Blätter*
ZAW	*Zeitschrift für die Alttestamentliche Wissenschaft*
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft*
ZNW	*Zeitschrift für die Neutestamentliche Wissenschaft*

LIST OF SIGLA

Aram	The Aramaic Dead Sea Fragments of Enoch. Aram$^{\mathrm{a, b, c, d, e, f, g}}$; Aram$^{\mathrm{astr.\ a,\ astr.\ b,\ astr.\ c,\ astr.\ d}}$—the different manuscripts to which the various fragments belong
Gr	The Greek Version of Enoch
$\mathrm{Gr}^{\mathrm{Sync}}$	The Fragments in Syncellus ($\mathrm{Gr}^{\mathrm{Sync\ a}}$ = 6. 1–9. 4; $\mathrm{Gr}^{\mathrm{Sync\ b}}$ = 8. 4–10. 14; $\mathrm{Gr}^{\mathrm{Sync\ c}}$ = 15. 8–16. 1)
$\mathrm{Gr}^{\mathrm{Pan}}$	The Akhmim Manuscript (Codex Panopolitanus)
$\mathrm{Gr}^{\mathrm{Pan\ a}}$	A duplicate version of 19. 3–21. 9 within the Akhmim Manuscript
$\mathrm{Gr}^{\mathrm{Vat}}$	Codex Vaticanus Gr. 1809
$\mathrm{Gr}^{\mathrm{CB}}$	The Chester Beatty–Michigan Papyrus
Eth	The Ethiopic Version of Enoch
Eth I and Eth II	The two families of Ethiopic manuscripts
Eth I—BM 485	British Museum Orient. 485
BM 485a	A duplicate version of 97. 6b–108. 10 within British Museum Orient. 485
BM 491	British Museum Orient. 491
Berl	Berlin MS. Or. Petermann II Nachtrag 29
Abb 35	Abbadianus 35
Abb 55	Abbadianus 55
Tana 9	Tana Ethiopic MS. 9
Tana 9a	A duplicate version of 78. 8b–82. 20 within Tana 9
Eth II—Bodl 5	Bodley MS. 5
Ryl	Rylands Ethiopic MS. 23
Ull	Ullendorff MS.
Bodl 4	Bodley MS. 4
Frankfurt MS.	Frankfurt MS. Orient. Ruppell II 1
Curzon 55	= British Museum Orient. 8822
Curzon 56	= British Museum Orient. 8823
BM Add. 24185	British Museum Add. 24185
BM 484	,, ,, Orient. 484
BM 486	,, ,, Orient. 486
BM 490	,, ,, Orient. 490
BM Add. 24990	,, ,, Add. 24990
BM 492	,, ,, Orient. 492
BM 499	,, ,, Orient. 499

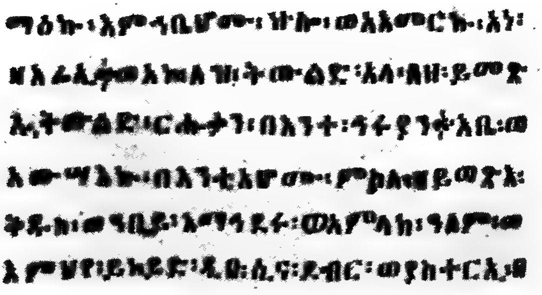
Vat 71	Vatican Ethiopic MS. 71
Munich 30	Munich Ethiopic MS. 30
Garrett MS.	Princeton Ethiopic 2 [(Garrett Collection) Dep 1468]
Westenholz MS.	Hamburg Orient. 271a = 130
hmt.	homoioteleuton

A raised ^{1} is used to refer to an original reading in a manuscript, a raised ^{2} to a corrected reading.



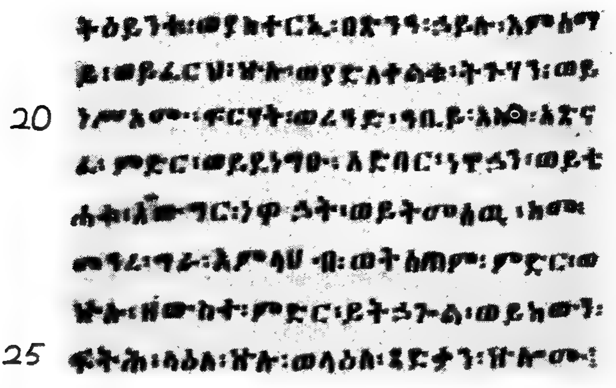
5f. ቃለ፡—ዘሄኖክ፡ BM 485 ዘሄኖክ፡ only; BM 491 ዘሄኖክ፡ ኅሩይ፡ only 6 Tana 9 ሄኖክ፡ 6 BM 485 Berl Tana 9 በከመ፡ 7 Berl ሀለወ፡ ይኩን፡ 8 ኵሉ፡—ወረሲዓን፡ BM 485 ኵሉ፡ እኩያን፡ ወረሲዓነ፡ BM 491 Berl Abb 35 ኵሎ፡ እኩያነ፡ ወረሲዓነ፡ Abb 55 Tana 9 ኵሉ፡ ረሲዓን፡ 8 Ull አውሥአ፡ BM 485 BM 491 Berl Abb 35 add እንከ፡ 8f. Abb 55 Tana 9, Bodl 5 4 MSS ወይቤ፡ ሄኖክ፡ 9 BM 485 ብእሲ፡ ጻድቅ፡ Berl ብእሴ፡ ጻድቅ፡ Tana 9 ብእሲ፡ ቡሩክ፡ ወጻድቅ፡ 10 Berl ክሡታተ፡ 11 BM 485 BM 491(?) Tana 9, Bodl 5 Munich 30 ቅዱስ፡ cf. Gr

6f. ኅሩያነ፡ ወጻድቃነ፡ Pan ἐκλεκτοὺς δικαίους
7 ሀለዉ፡ ይኩኑ፡ Pan ἔσονται 8 ኵሉ፡—ወረሲዓን፡ Pan πάντας τοὺς ἐχθρούς : Pan adds καὶ σωθήσονται δίκαιοι
8f. ወአውሥአ፡—ወይቤ፡ Pan καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ἑνώχ 9-11 ብእሲ፡—ዘበሰማያት፡ Pan Ἄνθρωπος δίκαιός ἐστιν, ὅρασις ἐκ θεοῦ αὐτῷ ἀνεψγμένη ἦν· ἔχων τὴν ὅρασιν τοῦ ἁγίου καὶ τοῦ οὐρανοῦ



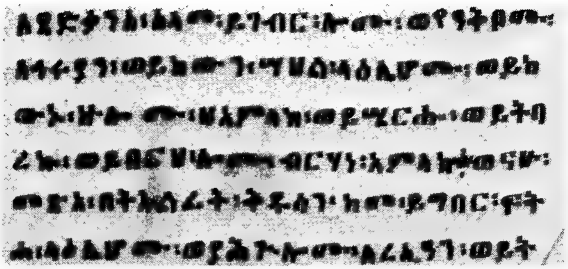
11 Berl, Curzon 55 ወአርአዩኒ፡ 12 BM 485 ኵሉ፡
12 አነ፡ Berl omits 13 BM 485 Berl Abb 35¹ እርአዩ፡ Abb 55
ዘእርአዩ፡ Tana 9 እሬኢ፡ 13 ወአኮ፡ለዝ፡ Tana 9 አኮ፡ዘ፡
13 ለዝ፡ Tana 9 ለእንተ፡ 13f. BM 485 BM 491 Berl Abb 35
Abb 55, Bodl 5 Ryl¹ Ull 2 MSS ይመጽእ፡ Tana 9 ትመጽእ፡
14 ትውልድ፡ Eth I omits 14 BM 485 Berl Tana 9 ርሑቅተ፡
BM 491 ርሑቅት፡ Abb 35¹ ርሑቀተ፡ Abb 35² ርሑቀት፡ Abb 55
እምርኁቅት፡ 14 Berl ኅሩያነ፡ ወእቤ፡
14f. ወአውሣእኩ፡—ምሳለ፡ Tana 9 ወበእንቲአሆሙ፡፡ወአውሣእኩ፡
ምሳለ፡ምሳሌ፡ 15 BM 485 Berl Abb 55 Tana 9, BM 492
ይወጽእ፡ Abb 35 ዘይመጽእ፡ 16 Tana 9 ቅዱ፡ 16 BM 491
Tana 9, Ryl¹(?) Ull አምላክ፡ዓለም፡ BM 485 Abb 35 አምላኩ፡
only; Berl ወአምላኩ፡ only; BM 492 አምላኩ፡ዘለዓለም፡
17 ይከይድ፡ BM 491 omits

11-13 ዘአርአዩኒ፡—ዘእሬኢ፡ Pan ἔδειξέν μοι, καὶ ἁγιολόγων ἁγίων ἤκουσα ἐγώ, καὶ ὡς ἤκουσα παρ᾽αὐτῶν πάντα καὶ ἔγνων ἐγω θεωρῶν 13f. ወአኮ፡—ርሑቃን፡ Pan καὶ οὐκ ἐς τὴν νῦν γενεὰν διενοούμην, ἀλλὰ ἐπὶ πόρρω οὖσαν ἐγὼ αλλω (Swete λαλῶ) 14f. በእንተ፡—ምሳለ፡ Pan καὶ περὶ τῶν ἐκλεκτῶν νῦν λέγω καὶ περὶ αὐτῶν ἀνέλαβον τὴν παραβολήν μου 15f. ዘይወጽእ፡—እማኅደሩ፡ Pan καὶ ἐξελεύσεται ὁ ἅγιός μου ὁ μέγας ἐκ τῆς κατοικήσεως αὐτοῦ
16f. ወእምህየ፡ Pan ἐπὶ γῆν (Eth = καὶ ἐκεῖθεν)



17f. BM 491 በትይንቱ: 18 Berl ወያስተረኢ: 18 BM 485 BM 491 Berl Abb 35 በኀይለ:ጽንዑ: Tana 9 በኀይሉ:ጽንዑ: 18f. Abb 35 እምሰማያት: 19 Abb 35 ወይፈርሁ: 20 Berl ፍርሃተ:ወርዓድ: Abb 55(?) ፍርሃት:ወበረዓድ: 21 ወይደነግፁ: Tana 9 prefixes ወይወድቁ: cf. Gr 21 BM 491 Abb 35, BM 492 ንቀኃት: Tana 9 ወንቀሓት: Berl ንቀኃነ: Ull ንቀኃን: 22 BM 485 Tana 9 ንቀሓት: Berl ንቀኃተ: Ull ንቀኃን: 22 BM 485, Bodl 5 Ryl^1(?) ወይትመሰዉ: 23 BM 485 ወእምለህብ: 23 BM 485 Berl Abb 35^2 Tana 9 ወትሠጠቅ: cf. Gr; Ryl^1(?) 2 MSS ወተሰጥም: 23f. Tana 9 ወኵሉ: 24 BM 485 BM 491 ወይትሐጐሉ: 25 BM 485 BM 491 Berl Tana 9 ፍትሕ: 25 ላዕለ:ኵሉ: Abb 55 omits 25f. Tana 9 ወለኵሎሙ:ጻድቃን:

17f. በትዕይንቱ: Pan ἐκ τῆς παρενβολῆς αὐτοῦ
18f. እምሰማይ: Pan ἀπὸ τοῦ οὐρανοῦ τῶν οὐρανῶν
19 ወይደለቀልቁ: Pan καὶ πιστεύσουσιν 19 ትጉሃን: Pan adds καὶ ᾄσουσιν ἀπόκρυφα ἐν πᾶσιν τοῖς ἄκροις τῆς [γῆς]· καὶ σεισθήσονται πάντα τὰ ἄκρα τῆς γῆς 20 ፍርሃት:ወረዓድ: Pan τρόμος καὶ φόβος (cf. 13.3) 21 ወይደነግፁ: Pan adds καὶ πεσοῦνται καὶ διαλυθήσονται 22 ንቀኃት: Pan adds τοῦ διαρυῆναι ὄρη 23 እምላህብ: Pan ἀπὸ προσώπου πυρὸς ἐν φλογί 23 ወትሰጠም: Pan καὶ διασχισθήσεται
23 ምድር: Pan adds σχίσμα ραγαδει (Swete ῥαγῶδες : read ῥαγάδι , cf. Charles, Text, 5) 25 ወላዕለ:ጻድቃን:ኵሎሙ: Pan omits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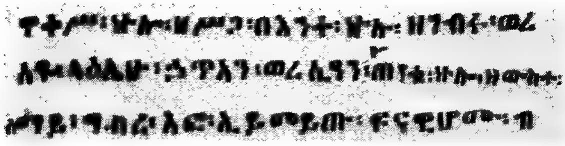
26 BM 485 Berl Abb 35[1] Abb 55, BM 492 ለጻድቃን፡ 26 ሎሙ. BM 485 Berl Abb 35[1] Abb 55 Tana 9 omit, cf. Gr 27 ወይከውን፡ ሣህል፡ ላዕሌሆሙ፡ Berl omits 27 BM 485 Abb 35[1] Abb 55 ሣህለ፡ 28 Berl ወይሬብሑ፡ 28f. ወይትባረኩ፡ Ull omits 29 BM 485, BM 499 ብርሃን፡ 29 Tana 9 ናሁ፡ cf. Gr 30 Tana 9, Curzon 56 ይመጽእ፡ 30 በትእልፌት፡ Tana 9 በትእልፍት፡ Ull በትዕልፌት፡ አእልፍ፡ 30 ቅዱሳን፡ BM 491 omits 31 ላዕሌሆሙ፡ Tana 9 ላዕለ፡ ኵሎሙ፡ cf. Gr 31 BM 485 Abb 35 Abb 55 Tana 9, Bodl 5 9 MSS ወያሐጕሎሙ፡ cf. Gr

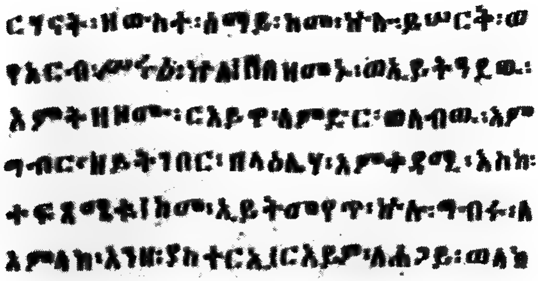
26 ሎሙ፡ Pan omits 26f. ወየዓቅቦሙ፡ ለኅሩያን፡ Pan καὶ ἐπὶ τοὺς ἐκλεκτοὺς ἔσται συντήρησις καὶ εἰρήνη
28 ወይሤርሑ፡ Pan καὶ τὴν εὐδοκίαν δώσει αὐτοῖς (εὐδοκίαν corrupt for εὐοδίαν ? cf. Charles, Text, 5, and Sir. 43:26 LXX)
28f. ወይትባረኩ፡ Pan καὶ πάντας εὐλογήσει Pan adds καὶ πάντων ἀντιλήμψεται, καὶ βοηθήσει ἡμῖν 29 ብርሃኑ፡ አምላክ፡ Pan φῶς only: Pan adds καὶ ποιήσει ἐπ'αὐτοὺς εἰρήνην
29 ወናሁ፡ Pan οτει (Swete ὅτι) Jude 14 ἰδού 30 መጽአ፡ Jude 14 adds Κύριος 30 በትእልፌት፡ ቅዱሳን፡ Pan σὺν ταῖς μυριάσιν αὐτοῦ καὶ τοῖς ἁγιοῖς αὐτοῦ Jude 14 ἐν ἁγιαῖς μυριάσιν αὐτοῦ 31 ላዕሌሆሙ፡ Pan Jude 15 κατὰ πάντων
31 ወያሕጕሎሙ፡ Pan καὶ ἀπολέσει Jude 15 καὶ ἐλέγξαι
31 ለረሲዓን፡ Pan Jude 15 πάντας τοὺς ἀσεβεῖς



31f. ወይትዋቀሥ፡ BM 485 ወይዘለፍ፡ BM 491 ወይዜለፍ፡ Berl Abb 35 Abb 55 Tana 9 ወይዘለፍ፡ cf. Gr 32 ኵሎ፡ BM 491 ኵሉ፡ 32 በእንተ፡ ኵሉ፡ BM 491 ዘበእንተ፡ ኵሉ፡ ዘሥጋ፡ 32f. Tana 9 ዘረሰዩ፡ 33 BM 485 BM 491 Berl ኃጥአን፡ ወረሲዓን፡ 33f. ጠየቁ፡ — እፎ፡ Tana 9 ጠይቁ፡ ኵሎ፡ ግብረ፡ ዘውስተ፡ ሰማይ፡ ወእፎ፡ 34 BM 485 Abb 35^1(?) ኢይትመየጡ፡ BM 491 ኢይመጡ፡

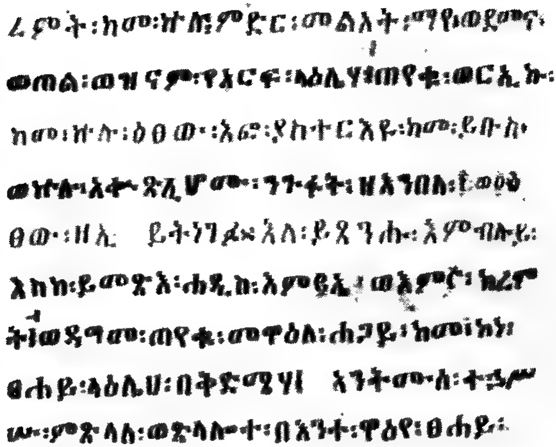
31f. ወይትዋቀሥ፡ ኵሎ፡ ዘሥጋ፡ Jude 15 omits; Pan καὶ ἐλέγξει πᾶσαν σάρκα 32f. በእንተ፡ ኵሉ፡ ዘገብሩ፡ ወረሰዩ፡ Pan Jude 15 περὶ πάντων ἔργων τῆς ἀσεβείας (Jude 15 τῶν ἔργων ἀσεβείας) αὐτῶν ὧν ἠσέβησαν : Pan continues καὶ σκληρῶν ὧν ἐλάλησαν λόγων καὶ περὶ πάντων ὧν κατελάλησαν κατ᾽αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς : Jude 15 continues καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ᾽αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς
33 ጠየቁ፡ Pan κατανοησεται (Dillmann, SAB 1892, 1080, Radermacher κατανοήσετε : read Swete, Charles κατανοήσατε)

35



34f. BM 491 Berl Tana 9 ብርሃናት፡ 35f. BM 485 ዩሠርቁ፡ ወዩዓቅቡ፡ BM 491 ዩሠርቁ፡ ወያዓቅቡ፡ Berl ዩሡርቁ፡ ወየዐቅቡ፡ Abb 55 ዩሶርቁ፡ ወያዕቅቡ፡ 36 Berl ሥሩዐ፡ ኀኀሎ፡ 36 Tana 9 ዘበበ፡ ዘመኖ፡ 36 BM 491 ወኢተዓደዉ፡ Abb 35, Bodl 5 BM Add. 24990 ወኢዩቶዓደው፡ 37 Ryl እምትዛዞሙ፡ corrupt for እምትእዛዞሙ፡ Eth I እምሥርዓቶሙ፡ 37 Berl ርኢክቀ፡ ለምድር፡ ወለበውኑ፡ 37 Tana 9 ወርእዩቀ፡ 37f. እምግብር፡ BM 485 Berl Abb 55 Tana 9, Bodl 5 3 MSS በእንተ፡ ምግበር፡ BM 491 ምግበሪ፡ 38 Bodl 5 Ull 3 MSS ለዕሌሁ፡ Tana 9 በውስቴታ፡ 38 BM 485 BM 491 Abb 35 ወእስኩ፡ 39 ኀኀሉ፡ Berl, Curzon 56 omit; Tana 9 ኀኀሎ፡ 39 BM 485 BM 491 Abb 35 Abb 55 ምግበሩ፡ Berl ግብሮ፡ 40 እንዘ፡ Berl ዘእንበለ፡ Abb 35 እስኩ፡ 40 Berl ያስተርኢ፡ 40 Ull 4 MSS ርእዩቀ፡ Berl ርኢክዎ፡ Tana 9 ወርኢክዎ፡ 40 ለሐገዩ፡ ወ Abb 99 omits

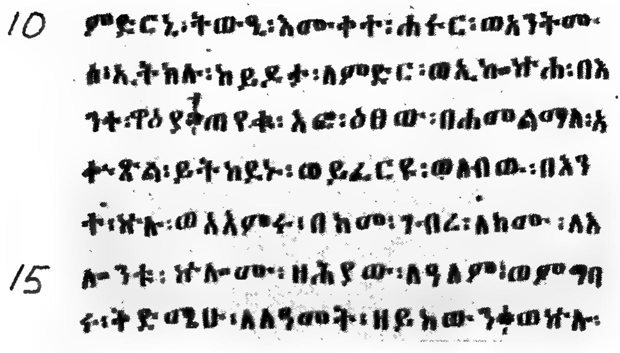
34f. ብርሃናት፡ — ሰማዩ፡ Pan καὶ τοὺς φωστῆρας τοὺς ἐν τῷ οὐρανῷ 36 በበዘመኖ፡ Pan adds καὶ ταῖς ἑορταῖς αὐτῶν φαίνονται 39 ተፈጸሚቱ፡ Pan adds εἰσὶν φθαρτά 39f. ከመ፡ — ያስተርኢ፡ Pan ὡς οὐκ αλλυουνται (Swete ἀλλοιοῦνται : read Dillmann, SAB 1892, 1080, Radermacher, Charles ἀλλοιοῦται) οὐδὲν τῶν ἐπὶ γῆς, ἀλλὰ πάντα ἔργα θεοῦ ὑμῖν φαίνεται



ረምት፡ከመ፡ኵሉ፡ምድር፡መልአት፡ማየ፡ወደመና፡
ወጠል፡ወዝናም፡የአርፍ፡ላዕሌሃ፡ጠየቁ፡ወርኢኩ፡
ከመ፡ኵሉ፡ዕፀው፡እፎ፡ያስተርእዩ፡ከመ፡ይቡስ፡
ወኵሉ፡አቍጽሊሆሙ፡ንጉፋት፡ዘእንበለ፡፲ወ፬
5 ዕፀው፡ዘኢ ይትነገፉ፡አለ፡ይጸንሑ፡እምብሉይ፡
እስከ፡ይመጽእ፡ሐዲስ፡እም፪ኤ፡ወእም፫፡ክረም
ት፤ወጸግመ፡ጠየቁ፡መዋዕለ፡ሐጋይ፡ከመ፡ኮነ፡
ፀሐይ፡ላዕሌሁ፡በቅድሜሁ፤ አንትሙሰ፡ተኃሥ
ሡ፡ምጽላለ፡ወጽላሎተ፡በእንተ፡ዋዕየ፡ፀሐይ፡

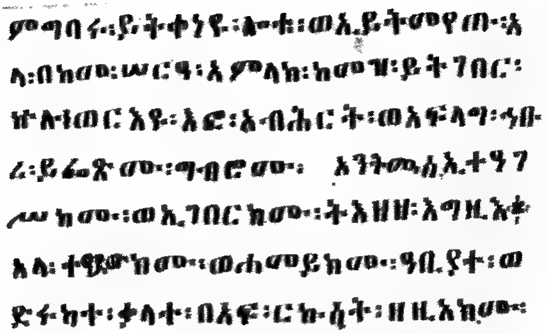
1 Ull ወከመ: 1 BM 485 BM 491 ኵሉ: ምድር: መልአት: ማየ: Abb 55 ኵሎ: ምድረ: መልአት: ማየ: BM 491 adds በክረምት:
1 Bodl 5 Ryl^1 Ull 12 MSS ኵለ: 1 Tana 9 ምልእት:
2 Bodl 5^1 Munich 30 ጠለ: Tana 9 ወጠለ: 2 BM 485 Tana 9 ወዝናመ: 2 BM 485 BM 491 Abb 55 Tana 9 ወየዓርፍ: Berl ወያዐርፉ: 2 Abb 55 Tana 9 ጠየቁ: ወርእዩ: cf. Gr
3 ከመ: ኵሉ: ዕፀው: BM 485 BM 491 Berl ኵሎ: ዕፀወ: cf. Gr; Tana 9 ኵሎ: ወዕፀወ: 3f. Tana 9 የየብሱ: ኵሎ:
4 BM 491 አቍጽሊሆሙ: 4 BM 485 BM 491 Berl Abb 35 Abb 55, 2 MSS ንጉፉ: Tana 9 ወነገፉ: 5 Eth I, 2 MSS ዘኢይትነገፉ:
6 ሐዲስ: Abb 35^2 adds ክረምት: 6f. Abb 35 ክሬማት: Abb 55 ክረማት: 7 BM 491 ጠየቀ: Abb 55 ጠየቁ: 7 ኮነ: BM 491 omits 8 Abb 35 ላዕሌሁ: 8 BM 491 ቅድሜሁ: BM 485 Berl Abb 55 በቅድሜሁ: Tana 9 ወቅድሜሁ: 8 Ryl^2 Ull 2 MSS አንትሙሰ: Eth I, Bodl 5 Ryl^1 other Eth II MSS ወአንትሙሰ:
9 Abb 55 ወጽላሎተ:

1-2 ከመ:—ላዕሌሁ: Pan omits 2f. ጠየቁ:—ዕፀው: Pan καταμάθετε καὶ ἴδετε πάντα τὰ δένδρα
3-12 እፎ:—ጠየቁ: Pan omits



10f. ምድርኒ፡—ኢተኀሉ BM 491 ወምድር፡ ወሞቅ፡ ወሐሩር፡፡ ወእንትሙሰ፡ ብዙኅ፡ ተጌግዩ፡ ወኢተኀሉ፡ 10 Ryl² 3 MSS ምድርኒ፡ Berl, Bodl 5 Ryl¹ Ull other Eth II MSS ወምድርኒ፡ BM 485 Abb 35 Abb 55 Tana 9 ወምድርሰ፡ 10 Berl ታዌኢ፡ Tana 9 ታዊኢ፡ 10 BM 485 Tana 9 እሞቀ፡ Berl እሙውቀ፡ 11 BM 485 Tana 9 ወኢኮኰሐ፡ 12 BM 485 ውዕዩ፡ Berl Tana 9 ቀዕዩ፡ 12 BM 485 Abb 55 ጠዩቁ፡ Berl ጠየቁ፡ ወርኢኩ፡ 12f. ዕፀው፡—ይትከደኑ፡ Tana 9 ዕፀ፡ በሐመልማል፡ ይትከደኑ፡ በቈጽል፡ 12 BM 485 BM 491 ዕፀው፡ በበ፡ ሐመልማል፡ Berl ዕፀው፡ በዘ፡ ሐመልማል፡ 12f. BM 491 አቈጽሊሆሙ፡ 13 Tana 9 ለብው፡ Berl ለብው፡ ለብው፡ 14f. ገብረ፡—ኵሎሙ፡ BM 485 BM 491 Berl Abb 35¹ Abb 55 ገብርኩሙ፡ ለእሉንቱ፡ (BM 491 Abb 35¹ ለእሎንቱ፡) ኵሎሙ፡ (Berl ከመ፡ ኵሎሙ፡) Tana 9 ግብሮሙ፡ ለእሉንቱ፡ ኵሎሙ፡ 14f. Bodl 5(²?) Ull 6 MSS እሎንቱ፡ 15 Berl ዘየሐዩ፡ 15f. Tana 9 ምግባሩ፡ ቀዳሙ፡ 16 BM 485 ለለዓመተ፡ BM 491 ለለዓም፡ 16 ዘይከውን፡ 2 MSS omit; BM 491 ይከውን፡ Tana 9 ወይከውን፡

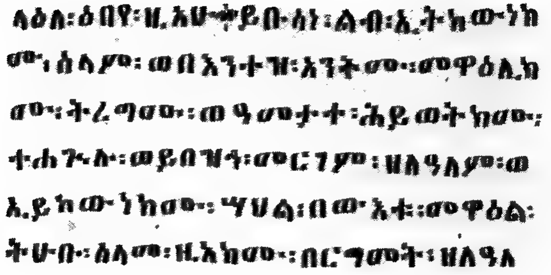
12f. እፎ፡—ይትከደኑ፡ Pan πῶς τὰ φύλλα χλωρὰ ἐν αὐτοῖς σκέποντα τὰ δένδρα 13 ወይፈርዩ፡ Pan καὶ πᾶς ὁ καρπὸς αὐτῶν εἰς τιμὴν καὶ δόξαν 13f. ወለብው፡—ወአእምሩ፡ Pan διανοήθητε καὶ γνῶτε περὶ πάντων τῶν ἔργων αὐτοῦ, καὶ νοήσατε 14f. በከመ፡—ለዓለም፡ Pan ὅτι θεὸς ζῶν ἐποίησεν αὐτὰ οὕτως, καὶ ζῇ εἰς πάντας τοὺς αἰῶνας 15f. ወምግባሩ፡—ዘይከውን፡ Pan καὶ τὰ ἔργα αὐτοῦ, πάντα ὅσα ἐποιήσεν εἰς τοὺς αἰῶνας, ἀπὸ ἐνιαυτοῦ εἰς ἐνιαυτὸν γινόμενα πάντα οὕτως



ምግባሩ፡ ይትቀነዩ፡ ሎቱ፡ ወኢይትመየጡ፡ አ
ላ፡ በከመ፡ ሠርዓ፡ እምላክ፡ ከመዝ፡ ይትገበር፡
ኵሉ፤ ወርእዩ፡ እፎ፡ አብሕርት፡ ወአፍላግ፡ ኅቡ
ረ፡ ይፌጽሙ፡ ግብሮሙ። አንትሙሰ፡ ኢተዓገ
ሥክሙ፡ ወኢገበርክሙ፡ ትእዛዘ፡ እግዚእ
አሉ፡ ተዓደውክሙ፡ ወሐመይክሙ፡ ዓቢያተ፡ ወ
ድሩካተ፡ ቃላተ፡ በአፍ፡ ርኩሳት፡ ዘዚአክሙ።

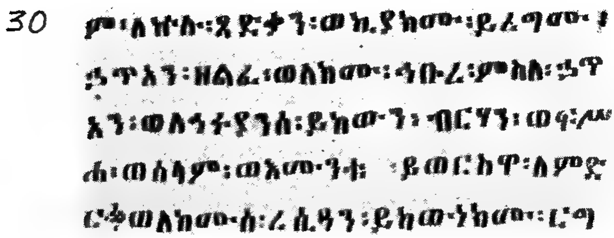
17 BM 491 ተግባሩ: Berl ምግባሮ: 17 Tana 9 ወይትቀነዩ: BM 485 BM 491 Abb 35 Abb 55 ይትቀነዩ: 17 Bodl 5 BM Add.24990 ኢይትመየጡ: BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወኢይትመየጥ: Berl ወኢይመጡ: 18 BM 485 እምላክ: 18f. Tana 9 ይትገበር: ኵሎ: Berl ይገብር: ኵሎ: BM 491 adds ለለአሐዱ: 19 Abb 35[1] Abb 55 Tana 9, 2 MSS ርእዩ: cf. Gr 19 BM 485 ባሕረቶ: Abb 35 ባሕረቱ: Abb 55 Tana 9 ባሕረት: 19f. ወአፍላግ:— ይፌጽሙ: Tana 9 ወኢፈለግ: ይፌጽሙ: ኵሉ: 20 Ryl[2] 5 MSS አንትሙሰ: Ryl[1](?) ወአንትሙ: Bodl 5 ወአንሙሰ: Eth I, Ull other Eth II MSS ወአንትሙሰ: 20f. Tana 9 ኢተገሥክሙ: BM 491 ወኢተዓገሥክሙ: 21 Berl ትእዛዘ: ለ 21 3 MSS እግዚአብሔር: 22f. Eth I ዓበየት: (Berl Tana 9 ዓቢያት:) ወድሩካ: ቃላተ: (BM 485 ቃላቶ:) 23 Ryl Ull BM Add.24185 በአፍ: ርኩሰት: Bodl 5 most Eth II MSS በአፍ: ርኩሳት: (or ርኵሳት:) BM 485 በአፋክሙ: ርኵሳት: BM 491 Berl በአፌ: ርኩሰት: Abb 35 obscure; Abb 55 በአፌ: ርኩሰተ: Tana 9 በአፍ: ርኵሳተ:

16f. ወኵሉ:— ወኢይትመየጡ: Pan καὶ πάντα ὅσα ἀποτελοῦσιν αὐτῷ τὰ ἔργα, καὶ οὐκ ἀλλοιοῦνται αὐτῶν τὰ ἔργα 18 እምላክ: Pan omits 19 ወርእዩ: Pan ἴδετε 19 አብሕርት: Pan ἡ θάλασσα 19f. ኅቡረ: Pan ὡς ὁμοίως (Eth = ὁμοῦ , but cf. Job1:16 (LXX and Eth) and Charles, Text, 8) 20 ይፌጽሙ: Pan adds καὶ οὐκ ἀλλοιοῦσιν 20 ግብሮሙ: Pan adds ἀπὸ τῶν λόγων αὐτοῦ 21 ትእዛዘ: እግዚእ: Pan τὰς ἐντολὰς αὐτοῦ 22 ተዓደውክሙ: Pan ἀπέστητε


ላዕለ፡ዕበየ፡ዚአሁ፡ቅዱሳን፡ልብ፡ኢትከውነክ
ሙ፤ሰላም፡ወበእንተዝ፡አንትሙ፡መዋዕሊክ
ሙ፡ትረግሙ፡ወዓመታተ፡ሕይወትክሙ፡
ተሐጕሉ፡ወይበዝኅ፡መርገም፡ዘለዓለም፡ወ
ኢይከውነክሙ፡ሣህል፡በውእቱ፡መዋዕል፡
ትሁቡ፡ሰላመ፡ዚአክሙ፡በርግመት፡ዘለዓለ

24 Eth I በላዕለ፡ 24f. BM 485 Abb 55 ኢትኩንክሙ፡ Berl Tana 9 ኢትኩንክሙ፡ 25 BM 491 Berl Tana 9 ሰላመ፡ 25 Berl በእንተዝ፡ 27 Ull ይትኃጕሉ፡ cf. Gr 27 ወይበዝኅ፡ BM 491 omits 27 Berl መርገምት፡ BM 485 BM 491 Abb 35(?) Abb 55 በርግመት፡ Tana 9 በርግመተ፡ cf. Gr 28 BM 485 Berl Abb 55 ሣህል፡ 28 በውእቱ፡መዋዕል፡ BM 491 omits 29 Berl ትሁብ፡ Tana 9 ተሀቡ፡ 29 ሰላመ፡ BM 485 Berl Abb 35[1] Abb 55 Tana 9 ስመ፡ cf. Gr; BM 491 መዋዕል፡ ሕይወትክሙ፡እመዋዕል፡ 29 Berl ▨ርግመት፡ Tana 9 ለርግመት፡

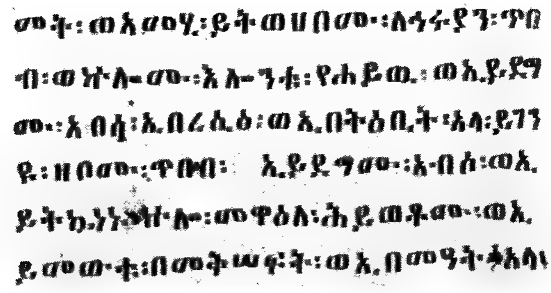
24 ዚአሁ፡ Pan adds ὅτι κατελαλήσατε ἐν τοῖς ψεύμασιν ὑμῶν
25 ወበእንተዝ፡ Pan τοιγάρ 26 ትረግሙ፡ Pan κατηρασασθαι (Swete κατηράσασθε : read with Dillmann, SAB 1892, 1080, Charles καταράσεσθε) 26 ወዓመታተ፡ Pan κατα (Swete καὶ τὰ ἔτη) 27 ተሐጕሉ፡ Pan ἀπολεῖται 27 ወይበዝኅ፡—ዘለዓለም፡ Pan καὶ τὰ ἔτη τῆς ἀπωλείας ὑμῶν πληθυνθήσεται ἐν κατάρᾳ αἰώνων 28 ሣህል፡ Pan adds καὶ εἰρήνη 28f. በውእቱ፡—ሰላመ፡ Pan τότε ἔσται τὰ ὀνόματα



30 ም፡ለኵሉ፡ጻድቃን፡ወኪያክሙ፡ይረግሙ፡
ኃጥአን፡ዘልፈ፡ወለክሙ፡ኅቡረ፡ምስለ፡ኃጥ
አን፡ወለኅሩያንሰ፡ይከውን፡ብርሃን፡ወፍሥ
ሐ፡ወሰላም፡ወእሙንቱ፡ ፡ይወርስዋ፡ለምድ
ር፡ወለክሙሰ፡ረሲዓን፡ይከውንክሙ፡ርግ

30 BM 491 ለኵሎሙ፡ 30 Berl ዩረግሙ፡ 31 Berl ወዘልፈ፡ 31f. ወለክሙ፡—ኃጥአን፡ Abb 35 omits 31 BM 485 Abb 55 Tana 9 ለክሙ፡ Berl ሙለእክሙ፡ 31f. Ull transposes ኅቡረ፡ to after ኃጥአን፡ 32 BM 485 BM 491 Abb 35[1] Abb 55 Tana 9 ወለኅሩያን፡ Berl, BM 492 ለኅሩያንሰ፡ 32 Berl Tana 9 ብርሃነ፡ 33 Tana 9, Ryl[1] ወእሙንቱሰ፡ 34 Tana 9 ወይከውኑክሙ፡ BM 485 BM 491 ይኩንክሙ፡ 34f. BM 485 BM 491 Berl Abb 55 Tana 9, Bodl 5 BM 499 ርግመት፡

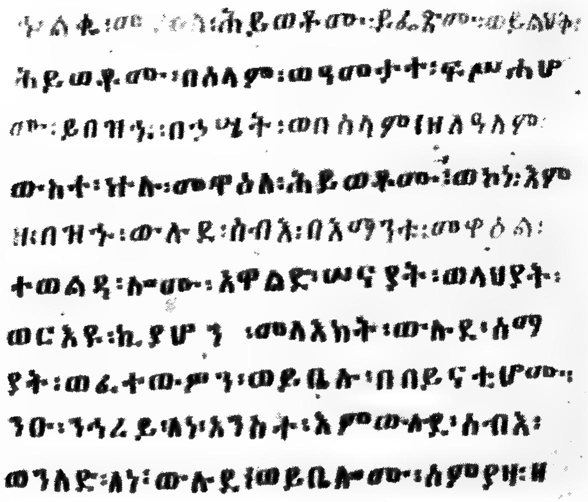
30f. ወኪያክሙ፡—ዘልፈ፡ Pan καὶ ἐν ὑμῖν καταράσονται πάντες οἱ καταρώμενοι 31f. ወለክሙ፡—ኃጥአን፡ Pan καὶ πάντες οἱ ἁμαρτωλοὶ καὶ ἀσεβεῖς ἐν ὑμῖν ὀμοῦνται· Pan adds καὶ πάντες οἱ αμα/ τοι (Swete ἀναμάρτητοι : cf. Charles, Translation, xvi, 12 with Charles, Text, xiif., 10f.) χαρήσονται, καὶ ἔσται αὐτοῖς λύσις ἁμαρτιῶν καὶ πᾶν ἔλεος καὶ ειρηνη καὶ ἐπιείκεια, ἔσται αὐτοῖς σωτηρία, φῶς ἀγαθόν, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν· καὶ πᾶσιν ὑμῖν τοῖς ἁμαρτωλοῖς οὐχ ὑπάρξει σωτηρία, ἀλλὰ ἐπὶ πάντας ὑμᾶς καταλυσιν καταραν (Swete κατάλυσις, κατάρα : read with Dillmann, SAB 1892, 1080, Radermacher, Charles καταλύσει κατάρα)
32f. ወፍሥሐ፡ Pan χάρις (Eth = χαρά)



35 መቅ፡ ወአመሂ፡ ይትወሀበሙ፡ ለኅሩያን፡ ጥበ
ብ፡ ወኵሎሙ፡ እሉንቱ፡ የሐይዉ፡ ወኢይደግ
ሙ፡ አበሳ፡ ኢበረሲዕ፡ ወኢበትዕቢት፡ አላ፡ ይገን
ዩ፡ ዘበሙ፡ ጥበብ፡ ኢይደግሙ፡ አበሰ፡ ወኢ
ይትኴነኑ፡ ኵሎ፡ መዋዕለ፡ ሕይወቶሙ፡ ወኢ
ይመውቱ፡ በመቅሠፍት፡ ወኢበመዓት፡ ቍለሰ

35 BM 485 Berl Abb 35 Abb 55, Bodl 5 6 MSS ወእመሂ: Tana 9 ወአሜሂ: cf. Gr 35 Tana 9 የትወሀበ: 35f. Berl Abb 55 Tana 9 ጥበበ: 36 እሎንቱ: Abb 55 omits; Ull እሙንቱ: Tana 9 እለንቱ: 37 BM 485 BM 491 Berl Abb 35 Abb 55, Ryl[1] Ull 6 MSS ኣበሳ: 37 BM 491 Berl Abb 35[1] Abb 55 Tana 9 ወኢበረሲዕ: 37 BM 485 ወኢበትዕቢት: 37 Berl እላ: 38 ጥበብ: Abb 55 omits; BM 485 Berl Abb 35[1] Tana 9, Ryl[1] ጥበበ: 38 BM 485 BM 491 Abb 35 Abb 55, Ryl[1] Ull 4 MSS ወኢየደግሙ: 38 Abb 35 Abb 55, Bodl 5 Vat 71 ኣበሳ: Tana 9 ኣቢሳ: 38f. BM 485 Berl Abb 35, Curzon 55 ወኢየትኰነኑ: 39 Tana 9 ኵሎሙ: 39f. Ull ኢየመውቱ: Abb 55, Curzon 55 ወየመውቱ: 40 Abb 55, BM 492 ወበመዐት: 40 ኣላ: Berl ወኣለበ: Tana 9 እለ:

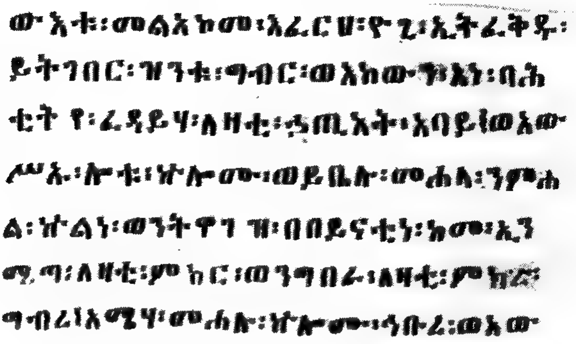
35 ወኣመሂ: Pan τότε 35 ለኅሩያን: Pan adds by hmt. from verse 7 φῶς καὶ χάρις, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν. τότε δοθήσεται πᾶσιν τοῖς ἐκλεκτοῖς 37 ኢበረሲዕ: Pan οὐ κατ' ἀλήθειαν (read with Dillmann, SAB 1892, 1043, 1081, Radermacher, οὐ κατὰ λήθην = Eth) 37f. ኣላ:—ጥበብ: Pan καὶ ἔσται ἐν ἀνθρώπῳ πεφωτισμένῳ φῶς καὶ ἀνθρώπῳ ἐπιστήμονι νόημα 38f. ወኢየትኰነኑ: Pan οὐδὲ μὴ ἁμάρτωσιν (Eth = οὐ κριθήσονται) 40 በመቅሠፍት:ወኢበመዓት: Pan ἐν ὀργῇ θυμοῦ



ኍልቈ፡መ[illegible]ን፡ሕይወቶሙ፡ይፌጽሙ፡ወይልህቅ፡
ሕይወቶሙ፡በሰላም፡ወዓመታተ፡ፍሥሐሆ
ሙ፡ይበዝኁ፡በኀሤት፡ወበሰላም፡ዘለዓለም፡
ውስተ፡ኵሉ፡መዋዕለ፡ሕይወቶሙ፡ወኮነ፡እም
ዘ፡በዝኁ፡ውሉደ፡ሰብእ፡በእማንቱ፡መዋዕል፡
ተወልዳ፡ሎሙ፡አዋልድ፡ሠናያት፡ወላህያት፡
ወርእዩ፡ኪያሆን፡መላእክት፡ውሉደ፡ሰማ
ያት፡ወፈተውዎን፡ወይቤሉ፡በበይናቲሆሙ፡
ንዑ፡ንኀረይ፡ለነ፡አንስተ፡እምውሉደ፡ሰብእ፡
ወንለድ፡ለነ፡ውሉደ፡ወይቤሎሙ፡ሰምያዛ፡

1 BM 485 መዋዕለ: 1f. ይፌጽሙ:—ሕይወቶሙ: Berl omits
1 Tana 9 ወትልህቅ: 2 Tana 9 ሰላም: 2f. Berl
ፍሥሐሙ: 3 Eth I, Bodl 5 8 MSS ይበዝኁ: 3 BM 485
BM 491 Abb 35 Abb 55 Tana 9 በኀሤት:ወሰላም: cf. Gr; Berl
በሰላም:ወበሐሤት: 4 Abb 55 ወኮኑ: 4f. BM 485
እንዘ: 5 Abb 55 በዝኃ: 5 መዋዕለ: Berl omits
6 BM 485 Abb 55 አዋልደ:ሠናያተ: Berl አዋልደ:ሠናያን:
Tana 9 አዋልደ:ሠናያት: Bodl 5 Frankfurt MS ሠናያት:አዋልደ:
6 Abb 55 ወላህያተ: 7 Abb 55 መላእክተ: 7f. Ull
ሰማይ: Berl ሰብእ: 8 Abb 55 በበ:በይናቲሆን:
10 BM 485 Abb 55 Tana 9 ወንወልድ: cf. Gr

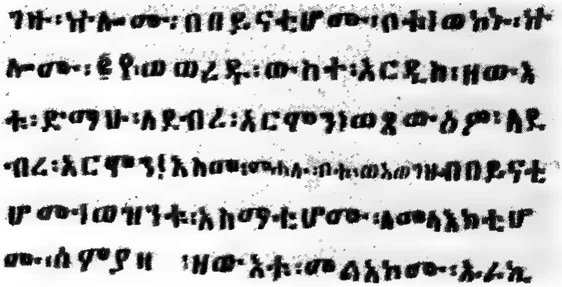
3 በኀሤት:ወበሰላም: Pan ἐν ἀγαλλιάσει καὶ εἰρήνῃ
4f. እምዘ: Pan οὗ ἄν (Radermacher, Charles emend to ὅταν):
Sync a ὅτε 5 በእማንቱ:መዋዕል: Sync a omits 6 ሎሙ:
Pan omits 6 ወላህያት: Sync a omits 7f. ወርእዩ:—
ሰማያት: Sync a omits 8 ወፈተውዎን: Sync a adds οἱ
ἐγρήγοροι καὶ ἀπεπλανήθησαν ὀπίσω αὐτῶν 9 ንዑ: Sync a
omits 9 እምውሉደ:ሰብእ: Pan ἀπὸ τῶν ἀνθρώπων Sync a
ἀπὸ τῶν θυγατέρων τῶν ἀνθρώπων τῆς γῆς 10 ወንለድ:—ውሉደ:
Sync a omits 10 ወንለድ: Pan καὶ γεννήσομεν (= Swete, BM 485
Abb 55 Tana 9; Radermacher γεννήσωμεν)



ውእቱ፡መልአኮሙ፡እፈርሀ፡ዮጊ፡ኢትፈቅዱ፡
ይትገበር፡ዝንቱ፡ግብር፡ወእከውን፡አነ፡ባሕ
ቲት የ፡ፈዳይሃ፡ለዛቲ፡ኃጢአት፡አባይ፤ወአው
ሥኡ፡ሎቱ፡ኵሎሙ፡ወይቤሉ፡መሐላ፡ንምሐ
ል፡ኵልነ፡ወንትዋገ ዝ፡በበይናቲነ፡ከመ፡ኢን
ሚጣ፡ለዛቲ፡ምክር፡ወንግበራ፡ለዛቲ፡ምክር፡
ግብረ፤አሜሃ፡መሐሉ፡ኵሎሙ፡ኅቡረ፡ወአው

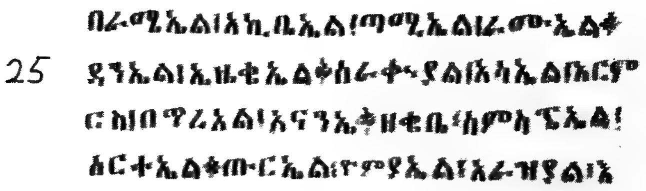
10f. ዘውእቱ፡ Berl ውእቱ፡ BM 485 BM 491 Abb 35¹ Abb 55 Tana 9 እንዘ፡ውእቱ፡ 11 Ryl መልአከመ፡ corrupt for መልአከሙ፡ 11 BM 485 BM 491 Berl, 3 MSS ኢትፈቅዱ፡ 12f. ባሕቲትየ፡ Berl, BM Add. 24185¹ omit 13 ፈዳይሃ፡—አበይ፡ BM 485 BM 491 Abb 35¹(?) ፈዳየ፡ለኃጢአት፡ዓበየ፡ (BM 491 ዓቢይ፡) cf. Gr; Abb 55 ፈዳዮ፡ለኃጢአት፡ዐበይ፡ Tana 9(?) ፈድፈድ፡ለጢአት፡ዐቢይ፡ 13 Ull ዓበይ፡ኃጢአት፡ 14 ኵሎሙ፡Abb 55 omits 14 ወይቤሉ፡ BM 485 BM 491 Tana 9 omit, cf. Gr 15 ወንትዋገዝ፡ Berl omits; BM 485 Abb 35¹ Abb 55 Tana 9 ወናውግዝ፡ BM 485 BM 491 Abb 35 Tana 9 add ኵልነ፡ cf. Gr 15f. Tana 9 ንሚጣ፡ 16f. ለዛቲ፡ምክር፡ግብረ፡ Abb 55 omits; BM 485 ለዛቲ፡ምክር፡ግብር፡ Tana 9, Ull ለዛቲ፡ግብር፡ 17 መሐሉ፡ 2 MSS omit 17f. Abb 35² Munich 30 ወተዋገዙ፡

12 ይትገበር፡—ግብር፡ Pan Sync a ποιῆσαι τὸ πρᾶγμα τοῦτο
13 ፈዳይሃ፡—አበይ፡ Pan Sync a ὀφειλέτης ἁμαρτίας μεγάλης
14 ወይቤሉ፡ Pan omits 15 ወንትዋገዝ፡ Pan adds πάντες
16f. ወንግበራ፡—ግብረ፡ Pan μέχρις οὗ ἂν τελέσωμεν αὐτὴν καὶ ποιήσωμεν τὸ πρᾶγμα τοῦτο Sync a μέχρις οὗ ἀποτελέσωμεν αὐτήν



18 ኵሎሙ: Eth I, 2 MSS omit, cf. Gr 18f. ኵሎሙ: Ull omits
19 ፪፻: Berl omits 19 Tana 9 አርዲስ: 19f. BM 485
Abb 35, Bodl 5 5 MSS ዘውእቱ: 20 ለደብረ: አርሞን: Eth I
ለአርሞን: 20 BM 485 ወጸውዩ: 20f. ለደብረ: አርሞን:
Berl ለአርሞን: 21 በቱ: Eth I, 5 MSS omit; Ull transposes to
before መሐሉ: 21 Ryl ወአወገዙ: BM 491 ወተቀገዙ: other
MSS ወአውገዙ: 22f. ለመላእክቲሆሙ: Berl መላእክቲሆሙ:
Tana 9 ኀመዝ: 23 Bodl 5 Ryl² ሰምያዘ: Ryl¹ ሰምያዘዝ:
BM 485 ሴሚ: አዘዜ: Berl ሄሚአዘዝ: Abb 35 Abb 55 ሴምአዘዝ:
Tana 9 ሰምያዝ: BM 491, Ull most Eth II MSS ሰምያዘ:
23 ዘውእቱ: BM 485 BM 491 Abb 35 Abb 55 Tana 9 ዝንቱ: ውእቱ:
cf. Gr; Tana 9 transposes ዝንቱ: ውእቱ: to before ሰምያዝ:

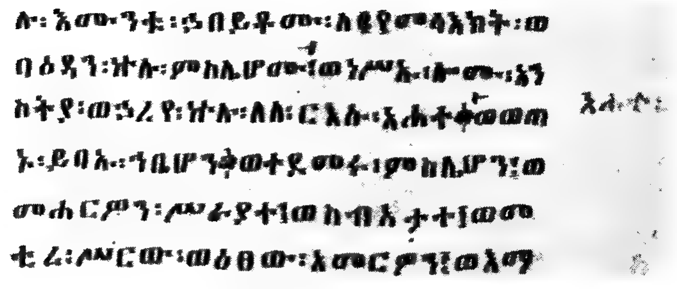
18 ኵሎሙ: Pan Sync a omit 18 በቱ: Sync a omits
18-22 ወኮኑ:—በበዩናቲሆሙ: Pan omits (hmt.) 18-20 ወኮኑ:—
አርሞን: Sync a ἦσαν δὲ οὗτοι διακόσιοι οἱ καταβάντες ἐν
ταῖς ἡμέραις Ἰάρεδ εἰς τὴν κορυφὴν τοῦ Ἑρμωμεὶμ ὄρους
23 ሰምያዘ:—መለአኮሙ: Pan Σεμιαζά, οὗτος ἦν ἄρχων αὐτῶν
Sync a Σεμιαζᾶς, ὁ ἄρχων αὐτῶν



በራሚኤል፡ አኪቤኤል፡ ጣሚኤል፡ ራሙኤል፡
25 ዳንኤል፡ ኤዜቄኤል፡ ሰራቁያል፡ አሳኤል፡ አርም
ርስ፡ በጥራአል፡ አናንኤ፡ ዘቄቤ፡ ሰምሳፔኤል፡
ሰርተኤል፡ ጡርኤል፡ ዮምያኤል፡ አራዝያል፡ ሳ

23f. ኦራኪበራሚኤል፡ BM 485 አራኪ፡ በራሚኤ፡ Ull ኦራኪበራ፡ሚኤል፡ Tana 9 ለአራኬብ፡፡ራሚኤል፡ 24 አኪቤኤል፡ Tana 9 omits; BM 485 BM 491 ኮኮቢኤል፡ Berl ኮኮበኤል፡ Abb 35 Abb 55 ኮኮብኤል፡ 24 BM 485 ራሞኤል፡ BM 491 Tana 9 ራምኤል፡ Abb 35 Abb 55(?) ራሚኤል፡ 25 BM 485 በራቂያል፡ BM 491 በራቄያል፡ Berl Tana 9 በራቆያል፡ Abb 35 ባራቆኤል፡ Abb 55(?) በራቆኤል፡ 25 Berl አራሳአል፡ Abb 35 አሳሔል፡ 25f. አርምርስ፡ Curzon 56 አርሞርስ፡ BM 485 Berl Tana 9, BM 492 አርሜሮስ፡ BM 491 አርመሮስ፡ Abb 35 Abb 55(?) አርሚሮስ፡ 26 Ull በኖኤል፡ 26 Eth I, Ull 5 MSS አናንኤል፡ 26 BM 485 BM 491 Abb 55(?) ዘቂሌ፡ Berl ዝቆሴ፡ Abb 35 ዘቄሌ፡ Tana 9 ዘቄኤል፡ BM 492 ዘቂኤል፡ 26 BM 491 ሳምሳፔሴኤል፡ Berl ሳምሳፔሳኤል፡ Abb 35 ሳምሳፔቤኤል፡ Abb 55 ሳምሳፔቤኤል፡ Tana 9 ሳሳመሳፔኤል፡ Bodl 5 2 MSS ሳምሳፄኤል፡ 27 BM 485 BM 491 ሳተርኤል፡ Berl አርቶኤል፡ Abb 35 ሳቶርኤል፡ Tana 9 ሳሳታርኤል፡ Bodl 5 Vat 71 ዕርተኤል፡ BM 492 ሰርሳቶኤል፡ 27 BM 485 Abb 35 Abb 55, Munich 30 ዉርኤል፡ 27 Abb 35 ኮራዝኤል፡

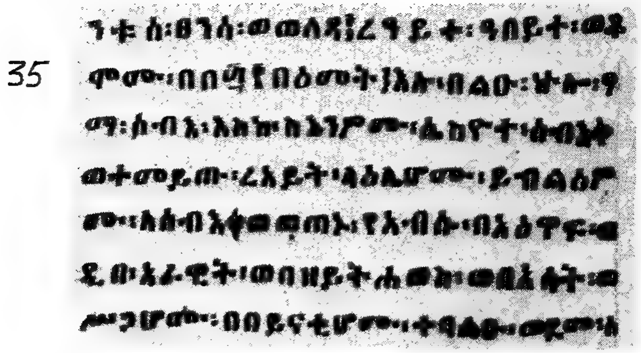
23-27 Pan (as corrected, see volume 2, pp. 69f.) Ἀραθάκ, Κιμβρά, Σαμμανή, Χωχαριήλ, Ταμιήλ, Ῥαμιήλ, Δανειήλ, Ἐζεκιήλ, Βαρακιήλ, Ἀσεάλ, Ἀρεαρώς, Βατριήλ, Ἀνανθνά, Ῥακειήλ, Σεμιήλ, Σαθιήλ, Θωνιήλ, Τουριήλ, Ἰωμειήλ, Ἀτριήλ
Sync a β´ Ἀταρκούφ, γ´ Ἀρακιήλ, δ´ Χωβαβιήλ, ε´ Ὀραμμαμή, ϛ´ Ῥαμιήλ, ζ´ Σαμψίχ, η´ Ζακιήλ, θ´ Βαλκιήλ, ι´ Ἀζαλζήλ, ια´ Φαρμαρός, ιβ´ Ἀμαριήλ, ιγ´ Ἀναγημάς, ιδ´ Θαυσαήλ, ιε´ Σαμιήλ, ιϛ´ Σαρινᾶς, ιζ´ Εὐμιήλ, ιη´ Τυριήλ, ιθ´ Ἰουμιήλ, κ´ Σαριήλ



ሎ፡ እሙንቱ፡ ኅበይቶሙ፡ ለ፪፻መላእክት፡ ወ
በዕጹን፡ ኵሉ፡ ምስሌሆሙ፤ ወነሥኡ፡ ሎሙ፡ አን
ስተ፡ ወኀረዩ፡ ኵሉ፡ ለለ፡ ርእሶ፡ አሐተ፡ ቀወወጠ አሐተ፡
ኑ፡ ይበኡ፡ ኀቤሆን፤ ወተደመሩ፡ ምስሌሆን፤ ወ
መሐርዎን፡ ሥራያተ፤ ወስብአታተ፤ ወመ
ተረ፡ ሥርው፡ ወዕፀው፡ አመርዎን፤ ወእማ

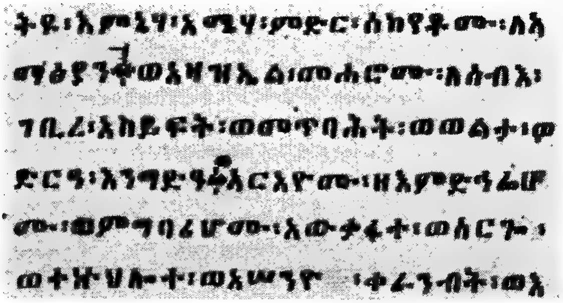
28 ኅበይቶሙ፡ ለ፪፻መላእክት፡ Abb 35² ሀበይተ፡ ለዓለሌ፡ ምእት፡ መላእክት፡ BM 485 ዐበይተ፡ ዓሠርቱ፡ ዚአሆሙ፡ cf. Gr; BM 491 ሐበይቶሙ፡ ዓሠርቱ፡ ዚአሆሙ፡ Berl Tana 9 ዐበይት፡ ፲ዚአሆሙ፡ Abb 35¹ Abb 55 ሀበይተ፡ ዓሠርተ፡ ዚአሆሙ፡ 28f. BM 485 BM 491 Abb 35 Abb 55, BM 492 ወገዕዱ፡ Berl ወገዕዲ፡ 29 ኵሉ፡ ምስሌሆሙ፡ Berl ዚአሆሙ፡ ኵሎ፡ Tana 9 ኵሉ፡ ዚአሆሙ፡ ምስሌሆሙ፡ 29 ሎሙ፡ Berl ኵሎሙ፡ 29f. Eth I አንስተ፡ 30 BM 485 BM 491 Berl Tana 9, 3 MSS ወኀረዩ፡ 30 ኵሉ፡—ርእሶ፡ Berl ኵሎሙ፡ ለለ፡ ርእሶሙ፡ 30 Eth I, Ryl¹ 5 MSS አሐተ፡ Bodl 5 Ryl² (see margin) Ull other Eth II MSS አሐተ፡ አሐተ፡ 31 ይበኡ፡ Berl የኀብኡ፡ (cf. 7.5) 31 ወተደመሩ፡ ምስሌሆን፡ Tana 9 omits 31 BM 491 ምስሌሆንኒ፡ 32 Tana 9 ወስብዐተታታተ፡ 33 BM 491 ወዕፀ፡ BM 485 Berl Abb 35¹(?), 2 MSS ወዕፀወ፡ cf. Gr 33 Berl አምሬዎን፡ Tana 9 መሀርዎን፡

27–30 እሉ፡—አሐተ፡ አሐተ፡ Pan οὗτοι εἰσιν αρχαι αυτων οι δεκα (Swete αὐτῶν οἱ δεκα[δ]άρχαι : read with Radermacher ἀρχαὶ αὐτῶν οἱ ⟨ἐπὶ⟩ δέκα). 7.1 καὶ ἔλαβον ἑαυτοῖς γυναῖκας· ἕκαστος αὐτῶν ἐξελέξαντο ἑαυτοῖς γυναῖκας Sync a οὗτοι καὶ οἱ λοιποὶ πάντες ἐν τῷ χιλιοστῷ ἑκατοστῷ ἑβδομηκοστῷ ἔτει τοῦ κόσμου ἔλαβον ἑαυτοῖς γυναῖκας 31 ይበኡ፡—ምስሌሆን፡ Pan εἰσπορεύεσθαι πρὸς αὐτὰς καὶ μιαίνεσθαι ἐν αὐταῖς Sync a μιαίνεσθαι ἐν αὐταῖς only: Sync a adds ἕως τοῦ κατακλυσμοῦ 31–33 ወመሐርዎን፡—አመርዎን፡ Sync a omits 32f. ወመተረ፡—ወዕፀወ፡ Pan καὶ ῥιζοτομίας, καὶ τὰς βοτάνας



33f. Berl ወእሙንቱሰ፡ 34 Berl ረዓይት፡ ወዐቢይት፡ BM 491 ንያላነ፡ ረዓይት፡ 34f. BM 491 ቆሞሙ፡ 35 Tana 9 በበ፪፻እመት፡ 35 BM 491, Ull BM Add. 24185 እለ፡ cf. Gr 35f. Abb 55 Tana 9 ኵሉ፡ ጻማ፡ ሰብእ፡ Ull ፃማ፡ ኵሉ፡ ሰብእ፡ cf. Gr 36 Berl, 2 MSS ሰብእ፡ ሴሰዮት፡ 37f. Berl ወይበልዕዎሙ፡ cf. Gr 38 ለሰብእ፡ Berl omits 38 ወወጠኑ፡ Berl ወተመይጡ፡ 38 BM 491 ለአዕዋፍ፡ 38f. Abb 35¹ Abb 55, 2 MSS ወበ፡ Tana 9 ወበዲበ፡ 40 Bodl 5 3 MSS በበይናቲሆሙ፡ ይትባልዑ፡ cf. Gr; Ull ተባልዑ፡ በበይናቲሆሙ፡

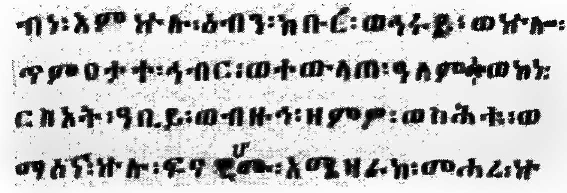
33f. ወእማንቱሰ፡ ፀንሳ፡ Pan εν δε ενγαστριν (Swete αἱ δὲ ἐν γαστρὶ) λαβοῦσαι Sync a omits 34f. ወወለዳ፡— በበ፫፻በዕመት፡ Pan ἐτέκοσαν γίγαντας μεγάλους ἐκ πηχῶν τρισχιλίων Sync a καὶ ἔτεκον αὐτοῖς γένη τρία· πρῶτον γίγαντας μεγάλους, οἱ δὲ γίγαντες ἐτέκνωσαν ναφειλείμ, καὶ τοῖς ναφειλεὶμ ἐγεννήθησαν ἐλιούδ. καὶ ἦσαν αὐξανόμενοι κατὰ τὴν μεγαλειότητα αὐτῶν, καὶ ἐδίδαξαν ἑαυτοὺς καὶ τὰς γυναῖκας ἑαυτῶν φαρμακείας καὶ ἐπαοιδίας
35-2 እሉ፡— ለአማፀያን፡ Sync a omits 35 እሉ፡ Pan οἵτινες
35f. ኵሎ፡— ሰብእ፡ Pan τοὺς κόπους τῶν ἀνθρώπων
36 እስከ፡ Pan ὡς δέ 37 ወተመይጡ፡— ላዕሌሆሙ፡ Pan οἱ γίγαντες ἐτόλμησαν ἐπ'αὐτούς 37f. ይበልዕዎሙ፡ Pan καὶ κατεσθίοσαν 39f. ወሥጋሆሙ፡— ተባልዑ፡ Pan καὶ ἀλλήλων τὰς σάρκας κατεσθίειν



ትዩ፡እምኔሃ፡አሜሃ፡ምድር፡ሰከየቶሙ፡ለኃ
ጣዕያን፡ወአዛዝኤል፡መሐሮሙ፡ለሰብእ፡
ገቢረ፡አስይፍት፡ወመጥባሕት፡ወወልታ፡ወ
ድርዓ፡አንግድዓ፡ወአርአዮሙ፡ዘእምድኅሬሆ
5 ሙ፡ወምግባሪሆሙ፡አውቃፋተ፡ወሰርጐ፡
ወትኵህሎተ፡ወአሠንዮ ፡ቀራንብት፡ወእ

40–1 BM 485 BM 491 Berl Abb 55 Tana 9 ይሰትዩ፡ 1 እምኔሃ፡ Tana 9 omits, cf. Gr; BM 491 እምኔሁ፡ Berl እምአሜሃ፡ 1 Tana 9 ወአሜሃ፡ 1 BM 485 ምድር፡ሰከየቶሙ፡ Ull ሰከየቶሙ፡ ምድር፡ 3 BM 485 ወመጣብሕት፡ Abb 35 Abb 55 Tana 9 ወመጣብሕች፡ cf. Gr 4 BM 485 BM 491 Abb 35 Abb 55, Ryl[1] 5 MSS አርአዮሙ፡ 5 ወምግባሪሆሙ፡ Tana 9 omits 5 Eth I ወአውቃፋተ፡ cf. Gr 5f. ወሰርጐ፡ወትኵህሎተ፡ Tana 9 ወአሠንዮታተ፡ወትኵሕሎተ፡ወሰርጐ፡ 6 Berl ትኵሕሎ፡ 6 Eth I, Ryl[1] Ull Curzon 56 ወአሠንዮተ፡ 6 BM 485 ቀርንብ፡ Berl ቐርንብ፡

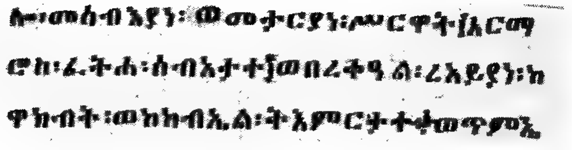
1 እምኔሃ፡ Pan omits 2f. ወአዛዝኤል፡—አስይፍት፡ Pan Ἐδίδαξεν τοὺς ἀνθρώπους Ἀζαὴλ μαχαίρας ποιεῖν Sync a Πρῶτος Ἀζαὴλ ὁ δέκατος τῶν ἀρχόντων ἐδιδαξε ποιεῖν μαχαίρας 3f. ወመጥባሕት፡—እንግድዓ፡ Pan καὶ ὅπλα καὶ ἀσπίδας καὶ θώρακας Sync a καὶ θώρακας καὶ πᾶν σκεῦος πολεμικόν Pan adds διδάγματα ἀγγέλων 4f. ወአርአዮሙ፡—ወሰርጐ፡ Pan καὶ ὑπέδειξεν αὐτοῖς τὰ μεγαλα (Swete μέταλλα) καὶ τὴν ἐργασίαν αὐτῶν, καὶ ψέλια καὶ κόσμους Sync a καὶ τὰ μέταλλα τῆς γῆς καὶ τὸ χρυσίον, πῶς ἐργάσωνται καὶ ποιησώσιν αὐτὰ κόσμια ταῖς γυναιξί, καὶ τὸν ἄργυριον. ἔδειξε δὲ αὐτοῖς 6 ወትኵህሎተ፡—ቀራንብት፡ Pan καὶ στίβεις καὶ τὸ καλλιβλέφαρον Sync a καὶ τὸ στίλβειν (= Swete; read with Radermacher, Charles στιβίζειν) καὶ τὸ καλλωπίζειν



ብነ፡ እምኵሉ፡ ዕብን፡ ክቡር፡ ወኅሩይ፡ ወኵሉ፡
ቀምዐታት፡ ኅብር፡ ወተውለጠ፡ ዓለምቀወኮነ፡
ረሲእት፡ ዓቢይ፡ ወብዙኅ፡ ዘምዎ፡ ወስሕቱ፡ ወ
ማሰነ፡ ኵሉ፡ ፍና$\overset{\text{ሀ}}{\text{ዊ}}$ሙ፡ አሜዛራክ፡ መሐረ፡ ኵ

6f. Abb 55 ወእብን፡ 7 BM 491 Tana 9, Abb 35² Ryl¹ Ull 4 MSS ክቡር፡ ወኅሩይ፡ BM 485 Abb 55 ክቡር፡ ወሕሩየ፡ Berl ክቡር፡ only 7f. Berl ወኵሉ፡ ቅምዓታት፡ Tana 9 ወኵሉ፡ ቅምዐታት፡ 8 BM 485 ኅብረ፡ 8 BM 485 ወተወለጠ፡ Berl ወተወለጠ Tana 9 ወተወለጠ፡ 8 BM 485 Tana 9 ወኮነ፡ 9 ረሲእት፡ –ዘምዎ፡ BM 485 ረሲእን፡ ዓቢየ፡ ወብዝኀ፡ ወዘመወ፡ Tana 9 ረሲዓነ፡ ብዝኃ፡ ወዘመወ፡ BM 491 Abb 35¹ Abb 55 ረሲዓን፡ (Abb 35¹ ረሲዓት፡) ዓቢይ፡ ወብዝኃ፡ ወዘመወ፡ cf. Gr; Berl ረሲአነ፡ ዐቢየ፡ ወዘምዎ፡ ብዝኅ፡ 9 ወስሕቱ፡ Berl omits; BM 485 ወተሰሐቱ፡ Abb 55 ወተስሕቱ፡ 9f. BM 485 BM 491² Berl Abb 35 Abb 55 Tana 9, Ryl¹ Ull 8 MSS ወማሰነ፡ BM 491¹ ወማሰኑ፡ 10 BM 485 Abb 55 ኵሎ፡ cf. Gr

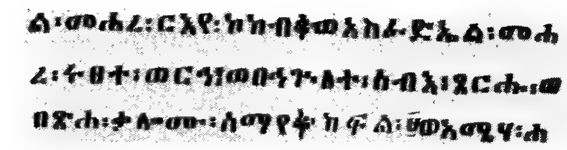
6f. ወእብነ፡—ወኅሩየ፡ Pan καὶ παντοίους λίθους ἐκλεκτούς Sync a καὶ τοὺς ἐκλεκτοὺς λίθους 7f. ወኵሎ፡—ኅብር፡ Pan Sync a καὶ τὰ βαφικά 8 ወተውለጠ፡ ዓለም፡ Pan Sync a omit; Sync a adds καὶ ἐποιήσεν ἑαυτοῖς οἱ υἱοὶ τῶν ἀνθρώπων καὶ ταῖς θυγατράσιν αὐτῶν, καὶ παρέβησαν καὶ ἐπλάνησαν τοὺς ἁγίους
8f. ወኮነ፡—ዘምዎ፡ Pan καὶ ἐγένετο ἀσέβεια πολλή, καὶ ἐπόρνευσαν Sync a καὶ ἐγένετο ἀσέβεια πολλὴ ἐπὶ τῆς γῆς
9 ወስሕቱ፡ Sync a omits; Pan καὶ ἀπεπλανήθησαν
9f. ወማሰነ፡—ፍናዊሆሙ፡ Pan καὶ ἠφανίσθησαν ἐν πάσαις ταῖς ὁδοῖς αὐτῶν Sync a καὶ ἠφάνισαν τὰς ὁδοὺς αὐτῶν , cf. Gen. 6:12



ሎ፡መሰብእያኒ፡ወመቶርያኒ፡ሥርዋት፡ለአርማ
ሮስ፡ፈትሐ፡ሰብአታተ፡ወበረቅዔል፡ረአይያኒ፡ከ
ዋክብት፡ወከከብኤል፡ትእምርታተ፡ወጣምኤ

10 BM 485 አሚዚራክ: BM 491 አሚዘራክ: Berl, Ull አሚዘራክ: Abb 35 Abb 55 አሚዝራክ: Tana 9 አሜስራክ: 10 BM 485 ምሁረ: 10f. ኵሎ: BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 omit, cf. Gr 11 BM 485 መስብኢያኒ: BM 491 Berl Abb 35 Tana 9 መስብዕያኒ: 11 Eth I ሠራያቱ: 11f. BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወአርማሮስ: 2 MSS አርምርስ: 2 MSS አርማሞስ: 12 BM 485 BM 491 Berl Tana 9 ፈቲሐ: 12 BM 485 ስብብሐታቱ: BM 491 ስብዓታቱ: Tana 9 ስብዐታተ: 12 BM 485 BM 491 ራእያኒ: Tana 9 ረአዩተ: 12–14 ከዋክብት:—ርእየ: Berl omits 13 2 MSS ወኮኪቤኤል: Tana 9 ወከከርርኤል: 13 BM 485 ትእምርታቱ:

10f. አሚዘራክ:—ሥርዎት: Pan Σεμιαζᾶς ἐδίδαξεν ἐπαοιδὰς καὶ ῥιζοτομίας Sync a ἔτι δὲ καὶ ὁ πρώταρχος αὐτῶν Σεμιαζᾶς ἐδίδαξεν εἶναι ὀργὰς (= Swete; read with Radermacher, Charles ἐπαοιδὰς) κατὰ τοῦ νοός, καὶ ῥίζας βοτανῶν τῆς γῆς
11f. አርማሮስ:—ስብአታተ: Pan Ἀρμαρῶς ἐπαοιδῶν λυτήριον Sync a ὁ δὲ ἑνδέκατος Φαρμαρὸς ἐδίδαξε φαρμακείας, ἐπαοιδίας, σοφίας, καὶ ἐπαοιδῶν λυτήρια 12f. ወበረቅኤል:—ከዋክብት: Pan Ῥακιὴλ (= Swete; read with Charles Βαρακιὴλ) ἀστρολογίας Sync a ὁ ἔνατος ἐδίδαξεν ἀστροσκοπίαν
13 ወከከብኤል:ትእምርታተ: Pan Χωχιὴλ (= Swete; read with Charles Χωχαβιὴλ) τὰ σημειωτικά Sync a ὁ δὲ τέταρτος ἐδίδαξεν ἀστρολογίαν



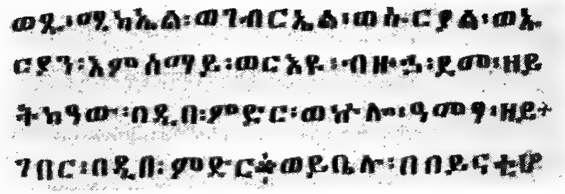
ሬ፡መሐረ፡ርእየ፡ከከብቀወአስራድኤል፡መሐ

15 ረ፡ሩፀተ፡ወርኅ፡ወበኅጕለቶሙ፡ለሰብእ፡ጸርሑ፡ወ

በጽሖሙ፡ቃሎሙ፡ሰማየቅ ከፍል፡፱ወአሜሃ፡ሐ

14f. ርእየ፡—መሐረ፡ BM 485 omits 14 BM 491 Abb 55 Tana 9, Bodl 5 6 MSS ራእየ፡ 14 BM 491 Tana 9 ወአስድርኤል፡ Berl አስድኤል፡ Abb 35 Abb 55(?) ወአስድርኤል፡ 15 ወርኅ፡ BM 491 omits 15 ወበኅጕለት፡—ጸርሑ፡ Berl ወእምብዝኅ፡ ተኅጕሎተ፡ሰብእ፡ጸርኁ፡ Ull ወበሕጕለት፡ጸርሑ፡ሰብእ፡ Tana 9 ወበጕሕሉት፡ሰብእ፡፡ወጸርሑ፡ 16 Berl ሰማዩ፡ Tana 9 እስከ፡ሰማዩ፡

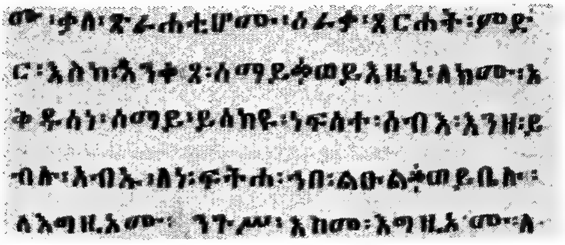
13f. ወጣምኤል፡—ከከብ፡Pan Σαθιήλ ἀστεροσκοπίαν Sync a ὁ δὲ ὄγδοος ἐδίδαξεν ἀεροσκοπίαν : Sync a adds ὁ δὲ τρίτος ἐδίδαξε τὰ σημεῖα τῆς γῆς· ὁ δὲ ἕβδομος ἐδίδαξε τὰ σημεῖα τοῦ ἡλίου 14f. ወአስራድኤል፡—ወርኅ፡ Pan Σεριὴλ σεληνοναγιας (Swete σεληναγωγίας) Sync a ὁ δὲ εἰκοστὸς ἐδίδαξε τὰ σημεῖα τῆς σελήνης : Sync a adds πάντες οὗτοι ἤρξαντο ἀνακαλύπτειν τὰ μυστήρια ταῖς γυναιξὶν αὐτῶν καὶ τοῖς τέκνοις αὐτῶν. μετὰ δὲ ταῦτα ἤρξαντο οἱ γίγαντες κατεσθίειν τὰς σάρκας τῶν ἀνθρώπων 15 ወበኅጕለት፡ሰብእ፡ Sync a καὶ ἤρξαντο οἱ ἄνθρωποι ἐλλαττοῦσθαι ἐπὶ τῆς γῆς 15 ጸርሑ፡ Pan Sync a omit 15f. ወበጽሖ፡—ሰማየ፡ Pan ἡ βο[ὴ] εἰς οὐρανοὺς ἀνέβη Sync a οἱ δὲ λοιποὶ ἐβόησαν εἰς τὸν οὐρανόν Sync b τότε ἐβόησαν οἱ ἄνθρωποι εἰς τὸν οὐρανόν : Sync a adds περὶ τῆς κακώσεως αὐτῶν λέγοντες εἰσενεχθῆναι τὸ μνημόσυνον αὐτῶν ἐνώπιον Κυρίου : Sync b adds λέγοντες Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστον, καὶ τὴν ἀπώλειαν ἡμῶν ἐνώπιον τῆς δόξης τῆς μεγάλης, ἐνώπιον τοῦ κυρίου τῶν κυρίων πάντων τῇ μεγαλωσύνῃ



ወጹ፡ሚካኤል፡ወገብርኤል፡ወሱርያል፡ወኡ
ርያን፡እምሰማይ፡ወርእዩ፡ብዙኀ፡ደመ፡ዘይ
ትከዓው፡በዲበ፡ምድር፡ወኵሎ፡ዓመፃ፡ዘይት
ገበር፡በዲበ፡ምድር፨ወይቤሉ፡በበይናቲሆ

16 Ryl[1] Ull 5 MSS አሜሃ፡ cf. Gr 16f. BM 491 ሐወጺ፡ 17f. Eth II ወገብርኤል፡ወሱርያል፡ወኡርያል፡ (with variants ሱርያን፡ and ኡርያን፡) Bodl 5² 2 MSS insert ሩፋኤል፡after ወገብርኤል፡ BM 485 ወሱርኤል፡ወገብርኤል፡ BM 491 ወሩፋኤል፡ ወሱርኤል፡ወገብርኤል፡ Berl ወገብርኤል፡ወሱርያል፡ Abb 35 Abb 55 ወኡርኤል፡ወገብርኤል፡ (Abb 35² adds ወሱርያን፡) Tana 9 ወሱራፌል፡ ወገብርኤል፡ 18 እምሰማይ፡ Berl transposes to before ሚካኤል፡ 18 ብዙኀ፡ Berl omits 19 Ull Curzon 56 ዲበ፡ 19 ምድር፡ BM 485 BM 491 Berl add ቅሑቅ፡ Abb 35 Abb 55 add ታሕተ፡ Tana 9 adds በታሕቴ፡ 19 Eth I, BM Add. 24990 ወኵሉ፡ 19f. ዓመፃ፡—ምድር፡ BM 491 ዓመፃ፡በዲበ፡ ምድር፡ዘይትገበር፡ Abb 35 Abb 55 ዘይትገበር፡ዓመፃ፡በዲበ፡ ምድር፡ 20 Ull ዲበ፡ 20 Ull ይቤሉ፡

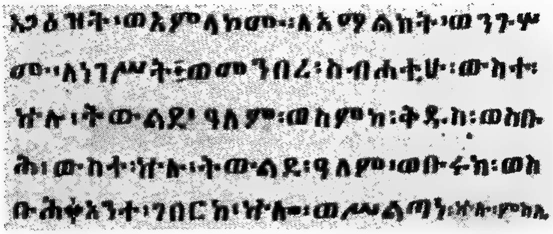
16-18 ወአሜሃ፡—ወርእዩ፡ Pan τότε παρακύψαντες Μιχαὴλ καὶ Οὐριὴλ καὶ Ῥαφαὴλ καὶ Γαβριήλ, οὗτοι ἐκ τοῦ οὐρανοῦ ἐθεάσαντο Sync a b καὶ ἀκούσαντες οἱ τέσσαρες μεγάλοι ἀρχάγγελοι, Μιχαὴλ καὶ Οὐριὴλ καὶ Ῥαφαὴλ καὶ Γαβριήλ, παρέκυψαν ἐπὶ τὴν γῆν ἐκ τῶν ἁγίων τοῦ οὐρανοῦ· καὶ θεασάμενοι
19f. ወኵሎ፡—ምድር፡ Pan omits (hmt.): Sync a b καὶ πᾶσαν ἀσέβειαν καὶ ἀνομίαν (Sync b ἀνομίαν καὶ ἀσέβειαν) γενομένην ἐπ'αὐτῆς 20f. ወይቤሉ፡በበይናቲሆሙ፡ Sync a b εἰσελθόντες εἶπον πρὸς ἀλλήλους ὅτι



ሙ፡ቃለ፡ጽራሔቲሆሙ፡ሰሬታ፡ጸርሐት፡ምድ
ር፡እስከ፡ኆኅቀጸ፡ሰማይ፡ወይእዜኒ፡ለክሙ፡ኦ
ቅዱሳነ፡ሰማይ፡ይሰክዩ፡ነፍሳተ፡ሰብእ፡እንዘ፡ይ
ብሉ፡አብኡ፡ለነ፡ፍትሐ፡ኀበ፡ልዑል፡ወይቤሉ፡
25 ለእግዚአሙ፡ ንጉሥ፡ እስመ፡እግዚአ፡ሙ፡ለ

21 Tana 9 ጽራሖሙ: BM 485 ጽራኃቲሆሙ: BM 485 BM 491 add ቃለ: ጽራኆሙ: 22 Berl ወእስከ: 22 BM 491 አኖቀጸ: cf. Gr 22 ለክሙ: Abb 55 በሎሙ: 22f. BM 485 BM 491 Berl Abb 35 Abb 55 ለቅዱሳኒ: Tana 9 ቅዱሳኒ: 23 Tana 9 ሰማየ: 23 BM 485 (over an erasure) Berl Abb 35 Abb 55 Tana 9, 2 MSS ነፍሰ: 23f. ይብሉ: Tana 9 ይሰክዩ: 24 Berl, Ull አግብኡ: BM 491 አግብአ: 24 Tana 9 ፍትሕነ: 24 ኀበ:ልዑል: Eth I transposes to before አብኡ: 25 Berl Abb 35[1] እግዚአሙ: 25 Ryl[1](?) 7 MSS ለንጉሥ: Eth I ለነገሥት:

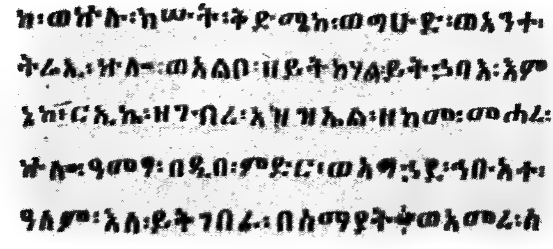
21f. ቃለ:—ሰማየ: Sync a b omit 21f. ቃለ:—ምድር: Pan Φωνὴ βοώντων ἐπὶ τῆς γῆς 22 አንቀጸ: Pan πυλῶν 22f. ወይእዜኒ:—ሰማየ: Pan Sync a b omit 23f. ይሰክዩ:—ይብሉ: Sync a b τὰ πνεύματα καὶ αἱ ψυχαὶ τῶν ἀνθρώπων στενάζουσιν ἐντυγχάνοντα καὶ λέγοντα ὅτι (Sync b ἐντυγχάνουσι στενάζοντα καὶ λέγοντα 24 ፍትሐ: Sync b δέησιν 24 ልዑል: Sync a adds καὶ τὴν ἀπώλειαν ἡμῶν ἐνώπιον τῆς δόξης τῆς μεγαλωσύνης, ἐνώπιον τοῦ κυρίου τῶν κυρίων πάντων τῇ μεγαλωσύνῃ (cf. Sync b in 8.4)
24f. ወይቤሉ:—እስመ: Pan καὶ εἶπα[ν] τῷ κυρίῳ Sync a καὶ εἶπον τῷ κυρίῳ τῶν αἰώνων Sync b καὶ προσελθόντες οἱ τέσσαρες ἀρχάγγελοι εἶπον τῷ κυρίῳ



አጋዕዝት፡ ወአምላከሙ፡ ለአማልክት፡ ወንጉሦ
ሙ፡ ለነገሥት፤ ወመንበረ፡ ስብሐቲሁ፡ ውስተ፡
ኵሉ፡ ትውልደ፡ ዓለም፡ ወስምከ፡ ቅዱስ፡ ወስቡ
ሕ፡ ውስተ፡ ኵሉ፡ ትውልድ፡ ዓለም፡ ወቡሩክ፡ ወስ
ቡሕቀአንተ፡ ገበርከ፡ ኵሎ፡ ወሥልጣነ፡ ኵሉ፡ ምስሌ

25f. ለአጋዕዝት፡ Berl ለነገሥት፡ 26 Tana 9 ወአምላክክሙ፡ 26f. Tana 9 ወንጉሥክሙ፡ 27 Berl መንበረ፡ 27 Bodl 5 2 MSS ስብሐቲከ፡ cf. Gr 28f. ወስምከ፡—ወስቡሕ፡ BM 491 ወስምከሀ፡ ቅዱሳን፡ ወስቡሕ፡ Berl ወስምከ፡ ስቡሕ፡ Tana 9 ወስምከ፡ ቅዱስ፡ ወቡሩክ፡ ወስቡሕ፡ 29 ውስተ፡—ዓለም፡ Eth I ውስተ፡ ኵሉ፡ ዓለም፡ cf. Gr 29f. ወቡሩክ፡ ወስቡሕ፡ Bodl 5 Vat 71 ወአንተ፡ ቡሩክ፡ (Bodl 5^1 ወቡሩክ፡) ወስቡሕ፡ Tana 9, Ull omit, cf. Gr (cf. Zuntz, JTS 45(1944), 166, note 3) 30 አንተ፡ Bodl 5 Vat 71 omit 30 ኵሉ፡ Tana 9 omits 30 Berl ወሥልጣንከ፡ ኵሉ፡

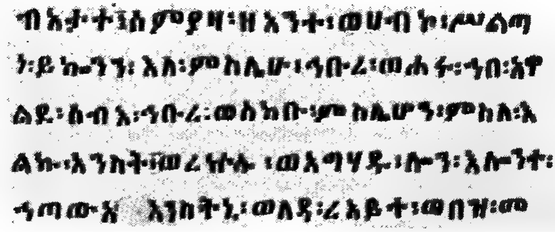
25-27 እግዚአሙ፡—ለነገሥት፡ Pan Σὺ εἶ κύριος τῶν κυρίων καὶ ὁ θεὸς τῶν θεῶν καὶ βασιλεὺς τῶν αἰώνων Sync a b Σὺ εἶ (Sync a adds ὁ) θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων καὶ (Sync a adds ὁ) βασιλεὺς τῶν βασιλευόντων καὶ θεὸς τῶν αἰώνων (Sync b $\overline{\text{ανπων}}$ = Swete ἀνθρώπων : read with Charles αἰώνων)
27 ስብሐቲሁ፡ Pan Sync a b τῆς δόξης σου 28f. ቅዱስ፡ ወስቡሕ፡ Pan τὸ ἅγιον καὶ μέγα καὶ εὐλογητόν
29 ውስተ፡—ዓለም፡ Pan Sync a b εἰς πάντας τοὺς αἰῶνας
29f. ወቡሩክ፡ ወስቡሕ፡ Pan Sync a b omit 30f. ወሥልጣነ፡—ምስሌከ፡ Pan καὶ πᾶσαν τὴν ἐξουσίαν ἔχων



ኵ፡ወኅቡእ፡ክሡት፡ቅድሜከ፡ወግሁድ፡ወአንተ፡
ትሬኢ፡ኵሎ፡ወአልቦ፡ዘይትከሃል፡ይትኀባእ፡እም
ኔከ፡ርኢኬ፡ዘገብረ፡አዛዝኤል፡ዘከመ፡መሐረ፡
ኵሎ፡ዓመፃ፡በዲበ፡ምድር፡ወአግሀደ፡ኅቡአተ፡
ዓለም፡እለ፡ይትገበራ፡በሰማያት፡ወአመረ፡ሰ

31 ወኵሉ፡ክሡት፡ Bodl 5 2 MSS ወክሡት፡ኵሉ፡ Tana 9 ክሡተ፡ only 31 Berl, Ull በቅድሜከ፡ 31f. ወአንተ፡—ኵሎ፡ Abb 35 erases 32 ዘይትከሃል፡ Berl, Ull ዘ only 33 BM 485 BM 491 Berl Abb 55 Tana 9, BM 492 ርኢከ፡ cf. Gr 33 Berl አዘዝኤል፡ 33 ዘከመ፡ BM 492 Garrett MS ዘ , cf. Gr 34 ኵሎ፡ Abb 55 omits 34 BM 485 BM 491 Abb 35¹ Abb 55 Tana 9 ወአግሀዱ፡ Bodl 5 2 MSS add ኵሎ፡ 35 BM 485 Abb 35, BM 492 ይትገበሩ፡ 35f. ወአመረ፡ሰብአታተ፡ BM 485 አመረ፡ሰብአ፡ BM 491 አመረ፡ሰብአ፡ Abb 35¹ አመረ፡ለሰብእ፡ Abb 35² አመረ፡ሰብአታተ፡ ለሰብእ፡ Abb 55 አመረ፡ሰብእ፡ Berl Tana 9 አእመረ፡ሰብእ፡ 36 Ryl ሰምያዘ፡ all other MSS ሶምያዘ፡

31 ወአንተ፡ Sync b καί only 32f. ወአልቦ፡—ርኢኬ፡ Pan omits (hmt.) 33 ርኢኬ፡ Sync b ὁρᾷς 33 አዘዝኤል፡ Pan Sync b Ἀζαήλ : Sync b adds καὶ ὅσα εἰσήνεγκεν
33 ዘከመ፡ Pan ὅς Sync b ὅσα 34 ኵሎ፡ዓመፃ፡ Sync b ἀδικίας καὶ ἁμαρτίας 34 ምድር፡ Sync b adds καὶ πάντα δόλον ἐπὶ τῆς ξηρᾶς 34-36 ወአግሀደ፡—ሰምያዘ፡ Pan καὶ ἐδήλωσεν τὰ μυστήρια τοῦ αἰῶνος τὰ ἐν τῷ οὐρανῷ ἃ ἐπιτηδεύουσιν ⟨καὶ⟩ ἔγνωσαν ἄνθρωποι· καὶ Σεμιαζᾶς
Sync b ἐδίδαξε γὰρ τὰ μυστήρια καὶ ἀπεκάλυψε τῷ αἰῶνι τὰ ἐν οὐρανῷ. ἐπιτηδεύουσι δὲ τὰ ἐπιτηδεύματα αὐτοῦ, εἰδέναι τὰ μυστήρια, οἱ υἱοὶ τῶν ἀνθρωπων. τῷ Σεμιαζᾷ



ብእቶተ፤ስምያዛ፡ዘአንተ፡ወሀብኮ፡ሥልጣ
ነ፡ይኰንን፡እለ፡ምስሌሁ፡ኅቡረ፡ወሖሩ፡ኅበ፡አዋ
ልደ፡ሰብእ፡ኅቡረ፡ወሰከቡ፡ምስሌሆን፡ምስለ፡እ
ልኩ፡አንስት፡ወረኰሱ፡ወአግሃዱ፡ሎን፡እሉንተ፡
ኃጣውአ፡ አንስትኒ፡ወለዳ፡ረአይተ፡ወበዝ፡መ

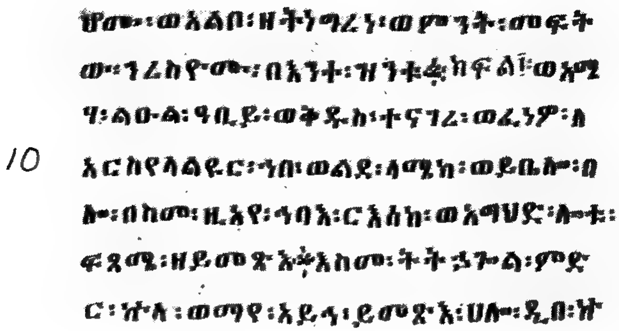
36 Berl አንተ፡ 36 Berl Abb 55 Tana 9, Ryl¹ ወሀብከ፡
37 እለ፡ BM 491 omits 38 ኅቡረ፡ Abb 55, Ull 2 MSS omit; BM 485 BM 491 Abb 35 በዲበ፡ሰብእ፡ (BM 491¹ adds በዲበ፡ሰብእ፡ Abb 35² prefixes ኅቡረ፡) Berl Tana 9 በዲበ፡ምድር፡ cf. Gr
38 BM 491 በዘሰከቡ፡ 38 ምስለ፡ Berl omits; Bodl 5² 2 MSS ለ (but Bodl 5¹ ምስለ፡) 39f. ሎን፡—ኃጣውአ፡ BM 485 Berl እሎንቱ፡ኵሎ፡ኃጢአተ፡ BM 491 Tana 9 ሎቱ፡ኵሎ፡ኃጢአተ፡ Abb 35 ሎን፡ኵሎ፡ኃጢአተ፡ cf. Gr; Abb 55 ኃጢአተ፡ only
40 Ryl² 2 MSS አንስትኒ፡ Ryl¹(?) Ull 6 MSS ወአንስትኒ፡ Bodl 5 2 MSS ወአንስት፡ BM 485 Berl Abb 35 Abb 55 Tana 9, 4 MSS ወአንስትሰ፡ BM 491 ወአንትሰ፡ 40 BM 485 ረዓይተ፡

36f. ዘአንተ፡—ኅቡረ፡ Sync b τὴν ἐξουσίαν ἔδωκας ἔχειν (= Swete; read with Radermacher, Charles ἄρχειν) τῶν σὺν αὐτῷ ἅμα ὄντων 38 ኅቡረ፡ Pan Sync b τῆς γῆς
38f. ምስለ፡—አንስት፡ Pan Sync b omit 39 ወረኰሱ፡ Sync b καὶ ἐν ταῖς θηλείαις ἐμιανθήσαν 39f. ሎን፡—ኃጣውአ፡ Pan Sync b αὐταῖς πάσας τὰς ἁμαρτίας : Sync b adds καὶ ἐδίδαξαν αὐτὰς μίσητρα ποιεῖν 40 አንስትኒ፡ Sync b καὶ νῦν ἰδοὺ αἱ θυγατέρες τῶν ἀνθρώπων
40 ረአይተ፡ Pan τιτᾶνας Sync b ἐξ αὐτῶν υἱοὺς γίγαντας

ልእት፡ ኵሉ፡ ምድር፡ ደመ፡ ወዓመፃ፡ ወይእዜኒ፡
ናሁ፡ ይጸርሑ፡ ነፍሳት፡ እለ፡ ሞቱ፡ ወይሰክዩ፡ እስ
ከ፡ አንቀጸ፡ ሰማይ፡ ወዓርገ፡ ገዓሮሙ፡ ወኢይክ
ሉ፡ ወጺአ፡ እምቅድመ፡ ገጸ፡ ዓመፃ፡ ዘይትገበር፡
በዲበ፡ ምድር፨ ወአንተ፡ ተአምር፡ ኵሎ፡ ዘእን
በለ፡ ይኩን፨ ወአንተ፡ ተአምር፡ ዘንተ፡ ወዘዚአ

40 BM 485 Tana 9 በዘ፡ cf. Gr; BM 491 Abb 35 በዝ፡ Berl ወእምዝ፡ 40-1 Berl መልአ፡ 1 BM 485 BM 491 Berl ኵሎ፡ ምድረ፡ Abb 55 ኵላ፡ ምድረ፡ Bodl 5 ምድር፡ ኵላ፡ Ull ምድር፡ only 1 Berl ደም፡ 2 ናሁ፡ Berl omits 2 ይጸርሑ፡—ወይሰክዩ፡ Tana 9 ይጸርኅ፡ ቅዱስ፡ ወእለ፡ ሞቱ፡ ይሰክዩ፡ 2 Bodl 5 Ull 3 MSS ነፍሳተ፡ BM 485 BM 491 Berl Abb 35¹ Abb 55 ነፍሰ፡ cf. Gr 2f. እስከ፡ Berl omits 3f. BM 485 Berl Abb 35¹(?) Abb 55 ወኢይክል፡ cf. Gr 4 Berl ገጹ፡ 4f. ዘይትገበር፡ BM 491 transposes to after ምድር፡ 6 BM 485 BM 491 Abb 35 Abb 55 አንተ፡ 6 ተአምር፡ ዘንተ፡ Tana 9 omits; Abb 55 omits ዘንተ፡ 6f. Berl ወዘዚአሁ፡ Tana 9 ወዘዘዚአሆሙ፡ Abb 55 ዘዚአሆሙ፡

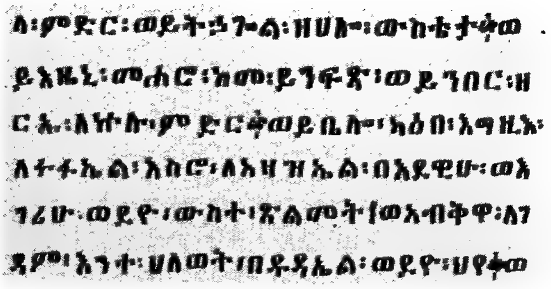
40-1 ወበዝ፡—ወዓመፃ፡ Sync b κίβδηλα ἐπὶ τῆς γῆς τῶν ἀνθρώπων ἐκκέχυται, καὶ ὅλη ἡ γῆ ἐπλήσθη ἀδικίας
40 ወበዝ፡ Pan ὑφ' ὧν 2 ይጸርሑ፡—ሞቱ፡ Pan βοῶσιν αἱ ψυχαὶ τῶν τετελευτηκότων Sync b τὰ πνεύματα τῶν ψυχῶν τῶν ἀποθανόντων ἀνθρώπων ἐντυγχάνουσι (cf. 9.3)
2f. ወይሰክዩ፡—ገዓሮሙ፡ Sync b καὶ μέχρι τῶν πυλῶν τοῦ οὐρανοῦ ἀνέβη ὁ στεναγμὸς αὐτῶν 3 አንቀጸ፡ Pan τῶν πυλῶν (cf. 9.2) 3f. ወኢይክሉ፡ Pan Sync b καὶ οὐ δύναται 5 ኵሎ፡ Sync b αὐτά 6 ወአንተ፡—ዘንተ፡ Pan καὶ σὺ ὁρᾷς ταῦτα Sync b καὶ ὁρᾷς αὐτούς
6f. ወዘዚአሆሙ፡ Pan Sync b καὶ ἐᾷς αὐτούς



ሆሙ፡ወአልብ፡ዘትነግረነ፡ወምንት፡መፍት
ው፡ንረስዮሙ፡በእንተ፡ዝንቱ፨ክፍል፲፡ወእሚ
ሃ፡ልዑል፡ዓቢይ፡ወቅዱስ፡ተናገረ፡ወፈነዎ፡ለ
10 አርስየላልዩር፡ኀበ፡ወልደ፡ላሜክ፡ወይቤሎ፡በ
ሎ፡በስሙ፡ዚአየ፡ኀባእ፡ርእሰከ፡ወአግሀድ፡ሎቱ፡
ፍጻሜ፡ዘይመጽእ፡እስመ፡ትትኀጐል፡ምድ
ር፡ኵላ፡ወማየ፡አይኅ፡ይመጽእ፡ሀሎ፡ዲበ፡ኵ

7 Berl Tana 9 አልቦ፡ 7 Tana 9 ዘትነግረኒ፡ 7 BM 485 Berl Abb 35 Abb 55 Tana 9, Ull 3 MSS ወምንተ፡ BM 492 ምንተ፡ cf. Gr 7f. Tana 9 ንረስዮሙ፡መፍትው፡ 8 BM 485 Berl Abb 35¹ ንሬስዮሙ፡ 8f. BM 485 BM 491 Berl Abb 35¹ Abb 55 አሚሁ፡ cf. Gr 9 Tana 9, 2 MSS ወዐቢይ፡ 9 ወፈነዎ፡ለ BM 485 Berl Abb 35¹ Abb 55 Tana 9 ወፈነወ፡ 10 BM 485 አሰርየ፡ለዩር፡ BM 491 አሱርዩ፡ኡልዩር፡ Berl አሰሬዩ፡ለልዩር፡ Abb 35 አስርኤልዩር፡ Abb 55 አስርዩልዩል፡ Tana 9 አሱርያል፡ 10 Ull ለሜሄ፡ 10f. ወይቤሎ፡በሎ፡ Eth I ወበሎ፡ only, cf.Gr 11 BM 485 Berl Abb 55 ለስሙ፡ 11 Tana 9 ኅባእ፡ 12 Abb 55 ፍጻመ፡ 12 BM 485 BM 491 Berl Abb 55 Tana 9 ይትኀጐል፡ 13 ኵላ፡ወማየ፡ Berl Tana 9 ወኵላ፡ማየ፡ 13 ኵለ፡ Ull omits; BM 485 BM 491, Ryl¹ ኵላ፡ Abb 55 ኵሎ፡ 13 Tana 9 ወይመጽእ፡ Bodl 5 Ull Vat 71 ይመጽእ፡

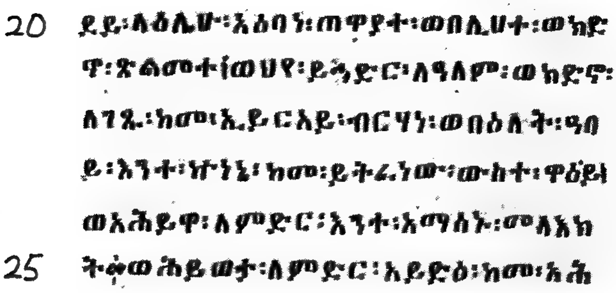
7f. ወአልቦ፡—ዘንቱ፡ Pan καὶ οὐδὲ ἡμῖν λέγεις τὶ δεῖ ποιεῖν αὐτοὺς περὶ τούτων Sync b καὶ οὐδὲν λέγεις. τὶ δεῖ ποιῆσαι αὐτοὺς περὶ τούτου; 8f. ወአሚሁ፡—ተናገረ፡ Pan τότε ὕψιστος εἶπεν περὶ τούτων, ὁ μέγας ἅγιος, καὶ ἐλάλησεν καὶ εἶπεν Sync b τότε ὁ ὕψιστος εἶπε καὶ ὁ ἅγιος ὁ μέγας ἐλάλησε 10 አርስየላልዩር፡ Pan 'Ιστραήλ Sync b τὸν 'Ουριήλ 10f. ወይቤሎ፡በሎ፡ Pan Εἶπον αὐτῷ only; Sync b λέγων Πορεύου πρὸς τὸν Νῶε καὶ εἰπὸν αὐτῷ (cf. vv. 4, 9, 11, and Flemming, Translation, 31) 13 ወማየ፡አይኅ፡ Sync b καὶ εἰπὸν αὐτῷ ὅτι κατακλυσμός



ለ፡ምድር፡ወይትኀጐል፡ዘሀሎ፡ውስቴታቅወ
ይእዜኒ፡መሐሮ፡ከመ፡ይንፍጽ፡ወይነበር፡ዘ
ርኢ፡ለኵሉ፡ምድርቅወይቤሎ፡ካዕበ፡እግዚእ፡
ለሩፋኤል፡እስሮ፡ለአዛዝኤል፡በእደዊሁ፡ወእ
ገሪሁ፡ወደዮ፡ውስተ፡ጽልመት፡ወአብቅዎ፡ለገ
ዳም፡እንተ፡ሀለወት፡በዱዳኤል፡ወደዮ፡ህየቅወ

13f. ኵሎ፡ Ull omits; Eth I , Bodl 5 Vat 71 ኵሉ፡ 14 BM 491¹ ወይኀጐል፡ BM 491² ወይትጐል፡ cf. Gr; Tana 9 adds ኵሉ፡ cf. Gr 15 BM 485 Berl ይንፈጽ፡ Abb 55 ንፈጽም፡ 15 ወይነበር፡ Tana 9 ወይበርኽ፡ 16 ለኵሉ፡ምድር፡ BM 485 BM 491 Berl Abb 55 ለኵሎሙ፡ትውልድ፡ Abb 35 Tana 9 ለኵሉ፡ትውልድ፡ BM 492 ለኵሉ፡ምድር፡ለዓለም፡ 16 BM 485 Berl Abb 35 Abb 55 Tana 9 ወይቤ፡ 17 Eth I, Bodl 5 6 MSS በእደዊሁ፡ 17f. BM 485 BM 491 Abb 35¹ Abb 55, BM 492 ወእግሩ፡ Tana 9 ወበእግሩ፡ 18 BM 491 Tana 9, Westenholz MS ወአብቀዎ፡ 19 Berl, Garrett MS በዱደኤል፡ 19 BM 485 ደዮ፡ Tana 9 ወወደዮ፡

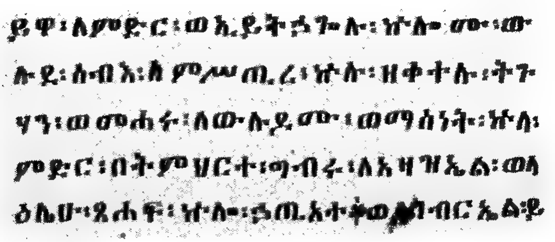
14 ወይትኀጐል፡—ውስቴታ፡ Pan καὶ ἀπολέσει πάντα ὅσα ἐστὶν αὐτῇ Sync b ἀπολέσαι πάντα ἀπὸ προσώπου τῆς γῆς 14-16 ወይእዜኒ፡—ምድር፡ Sync b δίδαξον τὸν δίκαιον τί ποιήσει, τὸν υἱὸν Λάμεχ, καὶ τὴν ψυχὴν αὐτοῦ εἰς ζωὴν συντηρήσει, καὶ ἐκφεύξεται δι'αἰῶνος, καὶ ἐξ αὐτου φυτευθήσεται φύτευμα καὶ σταθήσεται πάσας τὰς γενεὰς τοῦ αἰῶνος 14f. ወይእዜኒ፡ Pan καί 16 ለኵሉ፡ምድር፡ Pan εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος 16 ካዕበ፡እግዚእ፡ Pan Sync b omit 17 እስሮ፡ Sync b prefixes Πορεύου, 'Ραφαὴλ, καί (cf. vv. 2, 9, 11) 17 Pan Sync b τὸν 'Αζαήλ 17f. በእደዊሁ፡ወእገሪሁ፡ Pan ποσὶν καὶ χερσίν Sync b χερσὶ καὶ ποσὶ συμπόδισον αὐτόν 19 በዱዳኤል፡ Pan ἐν τῷ Δαδουήλ Sync b ἐν τῇ ἐρήμῳ Δουδαήλ 19 ወደዮ፡ህየ፡ Sync b καὶ ἐκεῖ πορευθεὶς βάλε αὐτόν



ደዩ፡ላዕሌሁ፡እዕበነ፡ጠዋያተ፡ወበሊሀተ፡ወክድ
ኖ፡ጽልመተ፡ወህየ፡ይኅድር፡ለዓለም፡ወክድኖ፡
ለገጹ፡ከመ፡ኢይርአይ፡ብርሃነ፡ወበዕለት፡ዓበ
ይ፡እንተ፡ኰነኔ፡ከመ፡ይትፈነው፡ውስተ፡ዋዕይ፡
ወአሕይዋ፡ለምድር፡እንተ፡አማሰኑ፡መላእክ
ት፡ወሕይወታ፡ለምድር፡አይድዕ፡ከመ፡አሕ

19f. Tana 9 ወደየ፡ 20 BM 485 BM 491 Berl Abb 35^{1} Abb 55 Tana 9 እብነ፡ 20 Tana 9 ጠዋያተ፡ወበላሕተ፡ 20f. BM 485 BM 491 Abb 55 ወክድና፡ Tana 9 ወክድኖ፡ Abb 35^{2} adds በገጹ፡ 21 ጽልመተ፡—ወክድኖ፡ Tana 9 omits (hmt.) 21 Abb 55 ጽልመት፡ Ull adds መለቅጢሁ፡ (cf. 54.5) 21f. ወክድኖ፡ለገጹ፡ Berl ወክድኖ፡በጽልመት፡ 22 BM 491, Bodl 5 2 MSS ወበዕለተ፡ 23 BM 485 BM 491 Abb 35 Abb 55 Tana 9, 3 MSS ይትፈነው፡ 24 Bodl 5 Vat 71 አሕዩዋ፡ BM 485, Westenholz MS ወአሕየዋ፡ BM 491 ወአሐዩዋ፡ 24 ለምድር፡ BM 491 omits 25 BM 491 ወሕያውታ፡ 25 አይድዕ፡ Abb 55 omits; Tana 9 አየድዐኮሙ፡ and omits ከመ፡

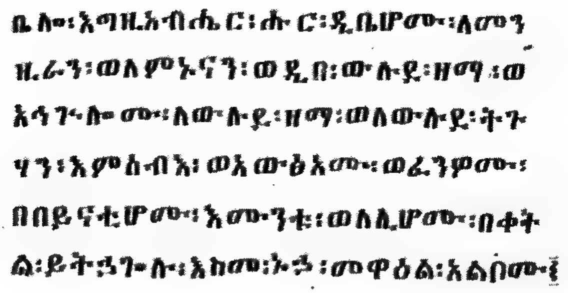
19f. ወደዩ፡ላዕሌሁ፡ Pan Sync b καὶ ὑπόθες αὐτῷ (Eth = καὶ ἐπίθες αὐτῷ , cf. 54.5) 20 እዕበነ፡—ወበሊሀተ፡ Sync b λίθους ὀξεῖς καὶ λίθους τραχεῖς 22 ከመ፡—ብርሃነ፡ Pan Sync b καὶ φῶς μὴ θεωρείτω 22f. ወበዕለት፡—ኰነኔ፡ Pan καὶ ἐν τῇ ἡμέρᾳ τῆς μεγάλης τῆς κρίσεως Sync b καὶ ἐν τῇ ἡμέρᾳ τῆς κρίσεως 23 ከመ፡ይትፈነው፡ Pan Sync b ἀπαχθήσεται 23 ውስተ፡ዋዕይ፡ Pan εἰς τὸν ἐνπυρισμόν Sync b εἰς τὸν ἐνπυρισμὸν τοῦ πυρός 24 ወአሕዩዋ፡ለምድር፡ Pan καὶ ἰαθήσεται ἡ γῆ 24f. መላእክት፡ Sync b οἱ ἐγρήγοροι 25 ወሕይወታ፡ለምድር፡ Sync b καὶ τὴν ἴασιν τῆς πληγῆς (Pan = Eth τῆς γῆς)



ይዋ፡ለምድር፡ወኢይትኃጐሉ፡ኵሎሙ፡ው
ሉደ፡ሰብእ፡ለምሥጢረ፡ኵሉ፡ዘቀተሉ፡ትጉ
ሃን፡ወመሐሩ፡ለውሉዶሙ፡ወማሰነት፡ኵላ፡
ምድር፡በትምህርተ፡ግብሩ፡ለአዛዝኤል፡ወላ
ዕሌሁ፡ጸሐፍ፡ኵሎ፡ኃጢአተ፡ወ[illegible]ብርኤል፡ይ

25f. Berl Abb 35, Ryl 8 MSS አሕይዋ፡ Bodl 5 Ull 6 MSS አሐይዋ፡ BM 485 BM 491 Abb 55 Tana 9 ያሕይዋ፡ 26 ለምድር፡ 3 MSS omit 26 Tana 9 ወኢይትሐጐሉ፡ኵሉ፡ 27 BM 485 BM 491 Abb 55, Ryl^2 ለምሥጢረ፡ Abb 35, Bodl 5 Ryl^1(?) Ull most Eth II MSS በምሥጢረ፡ Berl ለምስጢር፡ Tana 9, BM 492 በምሥጢር፡ cf. Gr 27 Berl, BM 492 ኵሎ፡ 27f. ትጉሃን፡ BM 491 adds መላእክት፡ 28 Tana 9 ኵሉ፡ 29 2 MSS በትእምርተ፡ 29f. Abb 35 ወለሊሁ፡ 30 BM 485 BM 491 Abb 35(^{2}?) Abb 55 ጸሐፈ፡ Abb 55 transposes ጸሐፈ፡ to after ኵሎ፡ 30 BM 485 ኃጢአት፡ BM 491 ኃጣውእ፡ cf. Gr

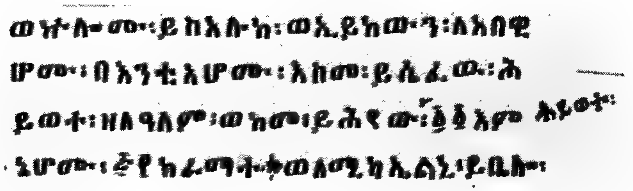
25f. ከመ፡—ለምድር፡ Pan Sync b ἵνα ἰάσωνται τὴν πληγήν (Eth = τὴν γῆν) 26 ወኢይትኃጐሉ፡ Pan ἵνα μην (Swete μὴ) ἀπόλωνται Sync b καὶ μὴ ἀπόλωνται 27f. ለምሥጢረ፡—ትጉሃን፡ Pan ἐν τῷ μυστηρίῳ ὅλῳ ᾧ ἐπάταξαν (Swete ἐπέταξαν) οἱ ἐγρήγοροι Sync b ἐν τῷ μυστηρίῳ ὃ εἶπον οἱ ἐγρήγοροι 28 ወመሐሩ፡ Pan καὶ εδιξαν (Swete ἔδειξαν : read with Dillmann, SAB 1892, 1082 ἐδί⟨δα⟩ξαν): Sync b καὶ ἐδίδαξαν 28 ወማሰነት፡ Pan Sync b καὶ ἠρημώθη 29 ምድር፡ Pan adds ἀφανισθεῖσα 29 በትምህርተ፡—ለአዛዝኤል፡ Pan Sync b ἐν τοῖς ἔργοις τῆς διδασκαλίας Ἀζαήλ 29f. ወላዕሌሁ፡ Sync b καὶ ἐπ᾽αὐτῇ 30 ኵሎ፡ኃጢአተ፡ Pan τὰς ἁμαρτίας πάσας Sync b πάσας τὰς ἁμαρτίας



ቤሎ፡እግዚአብሔር፡ሑር፡ዲቤሆሙ፡ለመን
ዚራን፡ወለምኑናን፡ወዲበ፡ውሉደ፡ዘማ፡ወ
እኅጕሎሙ፡ለውሉደ፡ዘማ፡ወለውሉደ፡ትጉ
ሃን፡እምሰብእ፡ወአውፅአሙ፡ወፈንዎሙ፡
35 በበይናቲሆሙ፡እሙንቱ፡ወለሊሆሙ፡በቀት
ል፡ይትኃጐሉ፡እስመ፡ኑኃ፡መዋዕል፡አልቦሙ።

31 Eth I, BM 484^2 እግዚእ፡ BM 491 transposes እግዚእ፡ to after ዲቤሆሙ፡ 31f. BM 491 ለመንዙራን፡ Berl, Bodl 5 3 MSS ለመንዝራን፡ Tana 9 ለመንዜራን፡ 32 ወዲበ፡ውሉደ፡ Abb 55 ወለውሉደ፡ Berl ወውሉደ፡ 32–34 ወእኅጕሎሙ፡—ትጉሃን፡ BM 485, 2 MSS ወለውሉደ፡ትጉሃን፡ only; BM 491 ወእኃጕሎሙ፡ ለውሉደ፡ዘማ፡ውሉደ፡ትጉሃን፡ Ull ወዲበ፡ውሉደ፡ትጉሃን፡ ወእሕጕሎሙ፡ 32f. ወእኅጕሎሙ፡ Bodl 5 adds ወእኅጕሎሙ፡ 33 ለውሉደ፡ዘማ፡ Abb 55 ለውሉደሙሢ፡ 34 Berl ወእምሰብእ፡ 34 Berl ወአውጽእዎሙ፡ Tana 9 አውፅአሙ፡ BM 485 እስከ፡አውፅአሙ፡ 34 BM 485 BM 491 Abb 55, 4 MSS ወፈነዎሙ፡ Berl ወፈነውዎሙ፡ 35 Bodl 5 2 MSS ለእሙንቱ፡ Ull ወእሙንቱ፡ 35f. Tana 9 ለሊሆሙ፡በቀትል፡ Ull በቀትል፡ወለሊሆሙ፡ 36 Berl ወአልበሙ፡

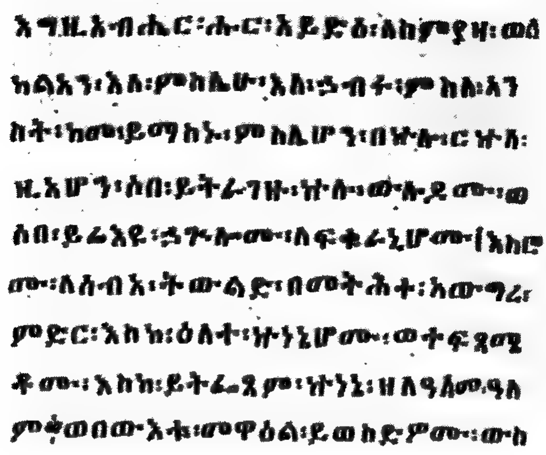
31 እግዚአብሔር፡ Sync b omits 31 ሑር፡ Sync b adds Γαβριήλ (cf. vv. 4, 11) 31f. ለመንዚራን፡ Pan ἐπὶ τοὺς μαζηρέους Sync b ἐπὶ τοὺς γίγαντας 32 ወለምኑናን፡ Pan Sync b ἐπὶ τοὺς κιβδήλους 32 ወዲበ፡—ዘማ፡ Pan καὶ τοὺς υἱοὺς τῆς πορνείας Sync b ἐπὶ τοὺς υἱοὺς τῆς πορνεὶας 32–34 ወእኅጕሎሙ፡—ትጉሃን፡ Pan Sync b καὶ ἀπόλεσον τοὺς υἱοὺς τῶν ἐγρηγόρων 34 እምሰብእ፡ Sync b ἀπὸ τῶν υἱῶν τῶν ἀνθρώπων 34–36 ወአውፅአሙ፡—ይትኃጐሉ፡ Pan πέμψον αὐτοὺς ἐν πολέμῳ ἀπωλείας Sync b πέμψον αὐτοὺς εἰς ἀλλήλους, ἐξ αὐτῶν εἰς αὐτούς, ἐν πολέμῳ καὶ ἐν ἀπωλείᾳ 36 እስመ፡ Sync b καί



ወኵሎሙ፡ ይስእሉከ፡ ወኢይክውን፡ ለአበዊ
ሆሙ፡ በእንቲአሆሙ፡ እስመ፡ ይሴፈው፡ ሕ
ይወተ፡ ዘለዓለም፡ ወከመ፡ ይሕየው፡ ፩፩ እም ሕይወተ፡
ኔሆሙ፡ ፭፻ ክራማተ፡ ወለሚካኤሊ፡ ይቤሎ፡

37 BM 485 BM 491 Berl Abb 55 ወኵሎ፡ Abb 35 Tana 9 ወኵሉ፡ 37 Abb 35 ዘይስእሉከ፡ BM 485 BM 491 Tana 9 ይሴአሉከ፡ Berl ይስአሉከ፡ 37 BM 485 Abb 35 Abb 55 ወኢይከውን፡ BM 491 እስመ፡ ኢይክውን፡ 38 በእንቲአሆሙ፡ Abb 55 omits; Abb 35 an erasure of approximately eight letters; BM 491 ወበእንቲአሆሙ፡ cf. Gr 38 Berl, BM Add. 24990[1] ኢይሴፈው፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 add የሐዩ፡ cf. Gr 39 Bodl 5 Frankfurt MS ወከመሂ፡ 39 Berl Abb 55 Tana 9, most Eth II MSS የሐዩ፡ Ryl margin 6 MSS add ሕይወተ፡ Bodl 5 2 MSS add ሕይወተ፡ ዘለዓለም፡ 39f. ፩፩ እምኔሆሙ፡ Berl omits 40 ፭፻ ክሬማተ፡ BM 485 Abb 35 Abb 55 Tana 9 ፭፻ ክረምተ፡ 40 BM 485 BM 491 Berl Abb 55 Tana 9, Bodl 5 Ull most Eth II MSS ወለሚካኤል፡ 40 BM 485 Abb 55 ይቤ፡

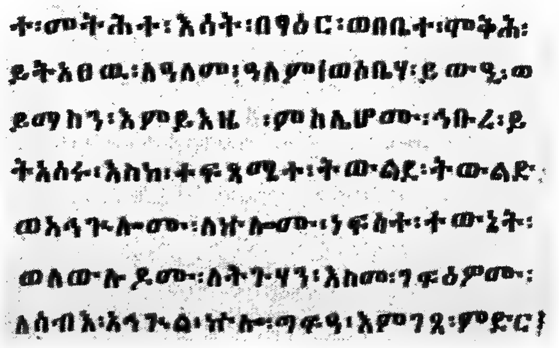
37 ወኵሎሙ፡—ወኢይክውን፡ Pan καὶ πᾶσα εργεσις (Swete ἐρώτησις) [οὐκ] ἔσται Sync b καὶ πᾶσα ἐρώτησις οὐκ ἔστι
38 በእንቲአሆሙ፡ Sync b omits; Pan καὶ περὶ αὐτῶν
38 ይሴፈው፡ Pan Sync b add ζῆσαι 40-1 ወለሚካኤሊ፡— ሑር፡ Pan καὶ εἶπεν Μιχαήλ Πορεύου Sync b καὶ τῷ Μιχαὴλ εἶπε Πορεύου, Μιχαήλ (cf. vv. 4, 9)



እግዚአብሔር፡ሑር፡አይድዕ፡ለስምያዛ፡ወለ
ካልአን፡እለ፡ምስሌሁ፡እለ፡ኃብሩ፡ምስለ፡አን
ስት፡ከመ፡ይማስኑ፡ምስሌሆን፡በኵሉ፡ርኵሱ፡
ዚአሆን፡ሰበ፡ይትራገዙ፡ኵሉ፡ውሉደሙ፡ወ
ሰበ፡ይሬእዩ፡ኃጕለሙ፡ለፍቁራኒሆሙ፡[እስሮ
ሙ፡ለሰብአ፡ትውልድ፡በመትሕተ፡አውግሬ፡
ምድር፡እስከ፡ዕለተ፡ኵነኔሆሙ፡ወተፍጻሜ
ቶሙ፡እስከ፡ይትፌጸም፡ኵነኔ፡ዘለዓለም፡ዓለ
ም፡ወበውእቱ፡መዋዕል፡ይወስድዎሙ፡ውስ

1 BM 485 Abb 35 Abb 55, BM 484² እግዚእ: 1 ሑር: BM 491 Berl Tana 9, Bodl 5 6 MSS omit 1 Tana 9 አይድያ: 1 Berl Tana 9 ለስምያዝ: 2 Abb 35¹(?) Abb 55 ምስሌሆሙ: 2 Tana 9 ገብሩ: 3 በኵሉ፡ርኵሱ: BM 491 ለኵሉ: only; Berl በርኵሱ: only, cf. Gr 4 Abb 35 Tana 9, BM 492 ዚአሆሙ: 4 Eth I ወሶበ: cf. Gr 4 Tana 9 ወኵሉ: Berl ኵሎ: 4f. ወሶበ፡ይሬእዩ: Abb 55 ወይሬእዩ: cf. Gr 6 ለሰብአ: Abb 35² እስከ፡ሰብዓ: 6 BM 485 BM 491 Berl Tana 9 አውግርተ: 8 እስከ፡ይትፌጸም: Abb 55 omits; Berl Tana 9 እስከ፡ይትፈጸም: 8 ዘለዓለም: BM 485 ዘለም: 9 Tana 9 ወይወስድዎሙ:

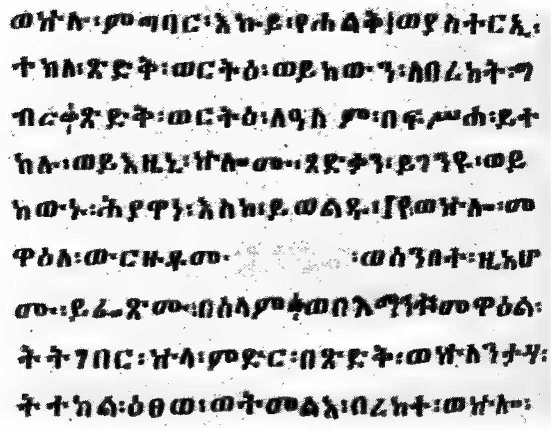
1 አይድዕ: Pan καὶ δήλωσον Sync b δῆσον (cf. v.4; see also Dillmann, Translation, 101) 2f. ምስለ፡አንስት: Sync b ταῖς θυγατράσι τῶν ἀνθρώπων 3 ከመ፡ይማስኑ: Pan μιανθῆναι Sync b τοῦ μιανθῆναι 3 በኵሉ፡ርኵሱ: Pan Sync b ἐν τῇ ἀκαθαρσίᾳ 4 ሰበ: Pan Sync b καὶ ὅταν 4 ኵሉ: Pan Sync b omit 4f. ወሰበ፡ይሬእዩ: Pan Sync b καὶ ἴδωσιν 5 ኃጕለሙ፡ለፍቁራኒሆሙ: Pan τὴν ἀπώλειαν τῶν ἀγαπητῶν 5f. እስሮሙ: Pan καὶ δῆσον 6 በመትሕተ፡አውግሬ: Pan Sync b εἰς τὰς νάπας 7f. ወተፍጻሜቶሙ: Pan καὶ συντελεσμοῦ Sync b μέχρι ἡμέρας τελεώσεως τελεσμοῦ 9 ወበውእቱ፡መዋዕል: Pan Sync b τότε (cf. 10.18; 11.1; 99.3, 4, 10; 100.1) 9 ይወስድዎሙ: Pan ἀπαχθήσονται Sync b ἀπενεχθήσονται



10 ቱ፡መቅሕት፡እሳት፡በፃዕር፡ወበቤተ፡ሞቅሕ፡
ይትአፀዉ፡ለዓለመ፡ዓለም፡ወሶቤሃ፡ይውዒ፡ወ
ይማስን፡እምይእዜ ፡ምስሌሆሙ፡ኅቡረ፡ይ
ትአሰሩ፡እስከ፡ተፍጻሜተ፡ትውልድ፡ትውልድ፡
ወአኅጉሎሙ፡ለኵሎሙ፡ነፍሳተ፡ተውኔት፡
15 ወለውሉዶሙ፡ለትጉሃን፡እስመ፡ገፍዕዎሙ፡
ለሰብእ፡አኅጉል፡ኵሎ፡ግፍዓ፡እምገጸ፡ምድር፤

10 መቅሕተ : Berl ማኅተመ: Abb 55 ተፍጻሜተ: 10 Tana 9 ወበፃዕር: cf. Gr 11 BM 485 Berl Abb 55 Tana 9 ወይትዐፀዉ: BM 491 Abb 35 ወይትዓፀዉ: 11 ለዓለመ:ዓለም: Eth I, Garrett MS ለዓለም: 11 BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 ወሶበ: cf. Gr 11 Berl ዩዌኢ: Tana 9 ይዉዕይ: 11f. Tana 9 ወይማስኑ: 12 ምስሌሆሙ:2 MSS ወእስከ: ለዓለም: Westenholz MS ወእስከ:ለዓለም:ምስሌሆሙ: 12f. Tana 9 ወይትኣሰሩ: 13 ተፍጻሜተ: BM 491 adds ዓመት: H 13 ትውልድ:ትውልድ: Tana 9 ትውልድ:ወትውልዱ: 14 BM 491 Berl, Ull 2 MSS ወአሐጉሎሙ: BM 491 adds ንበቢሆሙ: 14 ለኵሎሙ: BM 485 Abb 35 Tana 9 ለኵሉ: Berl Abb 55, Curzon 56 omit 16 BM 485 BM 491 Berl Abb 55, Vat 71 አሐጉል: Tana 9 ወኍጉሉ: (cf. Gr for ወ:) 16 ኵሎ: Tana 9 omits 16 BM 491 እምገጸ:ለምድር:

10f. በፃዕር:–ዓለም: Pan Sync b καὶ εἰς τὴν βάσανον καὶ εἰς τὸ δεσμωτήριον (Sync b adds τῆς) συνκλείσεως (Sync b adds τοῦ) αἰῶνος 11 ወሶቤሃ: Pan καὶ ὅταν (Swete καὶ ὃς ἄν) Sync b καὶ ὃς ἄν 11 ይውዒ : Sync b κατακριθῇ 12 ኅቡረ: Sync b omits 12f. ይትአሰሩ: Sync b δεθήσεται 13 እስከ:—ትውልድ: Pan μέχρι τελειώσεως γενεᾶς Sync b μέχρι τελειώσεως γενεᾶς αὐτῶν 14 ወአኅጉሎሙ: Pan ἀπόλεσον 14 ነፍሳተ:ተውኔት: Pan τὰ πνεύματα τῶν κιβδήλων 16 አኅጉል: Pan καὶ ἀπόλεσον 16 እምገጸ:ምድር: Pan ἀπὸ τῆς γῆς



ወኵሉ፡ምግባር፡እኩይ፡የሐልቅ፤ወያስተርኢ፡
ተክለ፡ጽድቅ፡ወርትዕ፡ወይከውን፡ለበረከት፡ግ
ብረ፡ጽድቅ፡ወርትዕ፡ለዓለ ም፡በፍሥሐ፡ይት
ከሉ፡ወይእዜኒ፡ኵሎሙ፡ጻድቃን፡ይገንዩ፡ወይ
ከውኑ፡ሕያዋነ፡እስከ፡ይወልዱ፡፲፻፡ወኵሉ፡መ
ዋዕለ፡ውርዙቶሙ፡ ፡ወሰንበት፡ዚአሆ
ሙ፡ይፌጽሙ፡በሰላም፡ወበእማንቱ፡መዋዕል፡
ትትገበር፡ኵላ፡ምድር፡በጽድቅ፡ወኵለንታሃ፡
ትትክል፡ዕፀወ፡ወትመልእ፡በረከተ፡ወኵሉ።

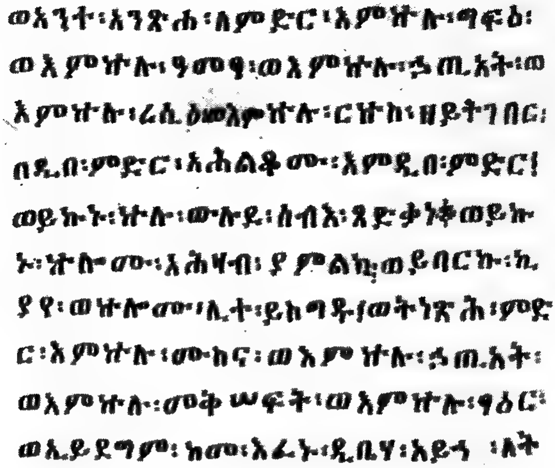
17 Berl Abb 55 ወኵሎ፡ 17 BM 485 BM 491 Berl Tana 9 ምግባረ፡ cf. Gr 17 Abb 35, Ull 9 MSS ይኅልቅ፡ cf. Gr; Abb 55, BM 490(?) ይኅለቅ፡ 17 Berl ወያስተርኢ፡ 18f. ወይከውን፡ —ወርትዕ፡ Tana 9 omits (hmt.), cf. Gr 18f. BM 485 Abb 35 Abb 55 ግብረ፡ Berl ግበረ፡ 19 ለዓለም፡ BM 491 omits 19 Tana 9 ወፍሥሐ፡ 19f. BM 485 ወይትክሉ፡ Berl Abb 35 Abb 55, Ull 5 MSS ይትከሉ፡ BM 491 ይትከለሉ፡ (cf. v.18) Tana 9 ይትክለ፡ 20 BM 485 BM 491 Abb 35 Abb 55 ይጐይዩ፡ Berl Tana 9 ይጐዩ፡ cf. Gr 21 Tana 9 ሕያዋን፡ 21 ይወልዱ፡ Tana 9 prefixes ይከውኑ፡ወ Abb 55 ይወለዱ፡ 21 Berl ወኵሉ፡ 22 Tana 9 ወሰንበታት፡ 22f. Berl ዚአሁ፡ 23 BM 485 ይፈጽሙ፡ BM 491 ይፌጽሙ፡ 23 Tana 9 በሰላሙ፡ and transposes before ይፌጽሙ፡ 23 BM 491 ወለእማንቱ፡ Tana 9 ወበእሙንቱ፡ 24 BM 485 ትገበር፡ Berl ትትጌበር፡ 24 Tana 9 ኵሉ፡ 24 ምድር፡—ወኵለንታሃ፡ BM 491 ታሕ፡ only 24 Tana 9 ኵለንታሁ፡ 25 ትትክል፡ Berl omits; BM 485(?),Bodl 5 5 MSS ትትከል፡ BM 491 ትክለል፡ (cf. v.16) Tana 9 ተተከለ፡ 25 Berl ወይመልእ፡ Tana 9 ወትመጽእ፡

17 ወኵሉ፡—እኩይ፡ Pan καὶ πὰν ἔργον πονηρίας 17 የሐልቅ፡ Pan ἐκλειπέτω 18f. ወይከውን፡—ወርትዕ፡ Pan omits (hmt.) 19f. ይትክሉ፡ Pan φυτευσεται (Swete φυτευθήσεται) 20 ይገንዩ፡ Pan ἐκφεύξονται 23 ወበእማንቱ፡መዋዕል፡ Pan τότε , cf. 10.13 24f. ወኵለንታሁ፡—ዕፀወ፡ Pan καὶ καταφυτευθήσεται δένδρον ἐν αὐτῇ

ዕፀወ፡ ኃሤት፡ ይትከሉ፡ ዲቤሃ፡ ወይትከሉ፡ ዲቤ
ሃ፡ አውያነ፡ ወወይን፡ ዘይትከል፡ ዲቤሃ፡ ይገብ
ር፡ ፍሬ፡ ለጽጋብ፡ ወኵሉ፡ ዘርእ፡ ዘይዘራእ፡ ዲቤሃ፡ አ
ሐቲ፡ መስፈርት፡ ትገብር፡ እልፈቀወአሐቲ፡ መ
30 ስፈርተ፡ ኤልያስ፡ ትገብር፡ ፲ምክያዴ፡ ዘይት፡

25f. BM 485 Tana 9 ወኵሉ፡ ዕፀወ፡ ኅሤት፡ BM 491 ወኵሉ፡ ዕፀወ፡ ሐሤት፡ 26 Berl Abb 55 Tana 9, Bodl 5 Ryl 5 MSS(?) ይተከሉ፡ BM 485 BM 491(?) Abb 35(?), Ull 8 MSS(?) ይተክሉ፡ 26f. BM 485 BM 491(?), Bodl 5(?) Ryl 9 MSS(?) ወይተክሉ፡ ዲቤሃ፡ አውያነ፡ Tana 9, Curzon 55 omit ወይተክሉ፡ ዲቤሃ፡ (hmt.) Berl ወይተክሉ፡ ዲቤሃ፡ አውያነ፡ Abb 35 ወይተከሉ፡ (?) ዲቤሃ፡ አውያን፡ (Abb 35^2 አውያነ፡) Abb 55 ወይተከሉ፡ አውያነ፡ ዲቤሃ፡ Ull ወይተከሉ፡ አውያን፡ ዲቤሃ፡ 27 BM 491 ወወይን፡ 27 Berl Abb 55, Ryl Ull 9 MSS(?) ዘይተከል፡ BM 485 BM 491(?) Abb 35(?) Tana 9, Bodl 5 5 MSS(?) ዘይተክል፡ cf. Gr 27f. BM 485 ወይገብር፡ Abb 55 ይትገብር፡ 28 ፍሬ፡ Abb 55 omits; BM 485 BM 491 Abb 35 Tana 9 ወይን፡ cf. Gr; Berl ወወይን፡ 28 Berl ጽጋብ፡ 28 Tana 9 ይዘራእ፡ 28f. Tana 9 አሐተ፡ መስፈርተ፡ 29 መስፈርት፡—ወአሐቲ፡ Berl omits (hmt.) 29 Tana 9 ወአሐተ፡ 30 Ryl ኤልየሰ፡ Abb 55 ኤልስ፡ all other MSS ኤልያስ፡ 30 BM 485 ገብረ፡ Abb 55 ትትገብር፡ Tana 9 adds መሥፈርተ፡ 30 BM 485 BM 491 Berl Abb 35 ፲ምክያዲ፡ Abb 55 ፲ምከያዲ፡

25f. ወኵሎ፡—ዲቤሃ፡ Pan καὶ πάντα τὰ δένδρα τῆς γῆς ἀγαλλιάσονται φυτευθήσεται 26f. ዲቤሃ፡ Pan omits
27f. ወወይን፡—ለጽጋብ፡ Pan αι (Swete καὶ) ἡ ἄμπελος ἣν ἂν φυτεύσωσιν, ποιήσουσιν πρόχους οἴνου χιλιάδας
28-30 ወኵሉ፡—ዘይት፡ Pan καὶ σπόρου ποιήσει καθ'ἕκαστον μέτρον ... ἐλαίας ποιήσει ἀνὰ βάτους δέκα



ወአንተ፡አንጽሐ፡ለምድር፡እምኵሉ፡ግፍዕ፡
ወእምኵሉ፡ዓመፃ፡ወእምኵሉ፡ኃጢአት፡ወ
እምኵሉ፡ረሲዕ፡ወእምኵሉ፡ርኵስ፡ዘይትገበር፡
በዲበ፡ምድር፡አሕልቆሙ፡እምዲበ፡ምድር።
35 ወይኩኑ፡ኵሉ፡ውሉደ፡ሰብእ፡ጻድቃነ፡ወይኩ
ኑ፡ኵሎሙ፡አሕዛብ፡ያምልኩ፡ወይባርኩ፡ኪ
ያየ፡ወኵሎሙ፡ሊተ፡ይስግዱ፡ወትነጽሕ፡ምድ
ር፡እምኵሉ፡ሙስና፡ወእምኵሉ፡ኃጢአት፡
ወእምኵሉ፡መቅሠፍት፡ወእምኵሉ፡ፃዕር፡
ወኢይደግም፡ከመ፡አፌኑ፡ዲቤሃ፡አይኅ ፡ለት

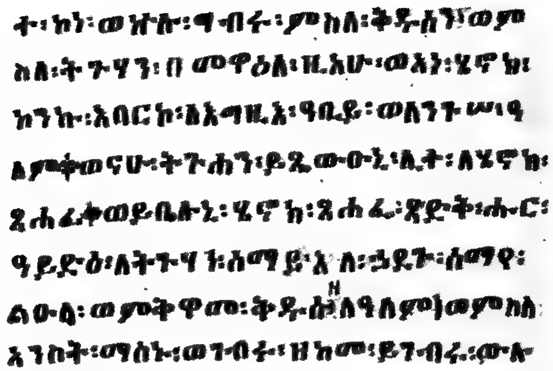
31 Tana 9 ወአንጽሐ፡ 31 ግፍዕ፡ Tana 9 adds ወእምኵሉ፡ ርኵስ፡ cf. Gr 32 ወእምኵሉ፡—ኃጢአት፡ Ull ወእምኵሉ፡ ኃጢአት፡ ወዓመፃ፡ 33 Tana 9 ርስዕ፡ 33 BM 485 Berl Abb 55, Ryl¹(?) ወኵሉ፡ርኵስ፡ BM 491 ወኵሉ፡ only 34 Berl Abb 55 ኣኅለቆሙ፡ Tana 9 አርኅቆሙ፡ 34 Abb 55, 2 MSS በዲበ፡ 35 Berl Abb 35, Bodl 5 3 MSS ኵሎሙ፡ 35 ጻድቃነ፡ Berl omits; Tana 9 ጻድቃን፡ 36 Ryl ኵሎሙ፡ Berl ኵሎ፡ all other MSS ኵሉ፡ 36 BM 491 ሕዝብ፡ 36 Abb 55 ያመልኩ፡ 37 BM 485 BM 491 Berl Abb 55, Ull 10 MSS ይሰግዱ፡ 39 ወእምኵሉ፡(1st) Abb 55, BM 492 ወ only 40 Berl እፌኑ፡ 40 አየኅ፡ BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 omit, cf. Gr; 5 MSS አዩኅ፡

31 እምኵሉ፡ግፍዕ፡ Pan ἀπὸ πάσης ἀκαθαρσίας
32f. ወእምኵሉ፡ረሲዕ፡ Pan καὶ ἀσεβείας 33f. ወእምኵሉ፡—ምድር፡ Pan καὶ πάσας τὰς ἀκαθαρσίας τὰς γινομένας ἐπὶ τῆς γῆς ἐξάλειψον 35 ወይኩኑ፡ኵሉ፡ Pan καὶ ἔσονται πάντες 35f. ውሉደ፡—ኵሎሙ፡Pan omits (hmt.)
36f. አሕዛብ፡—ይስግዱ፡ Pan λατρεύοντες οἱ λαοὶ καὶ εὐλογοῦντες πάντες ἐμοὶ καὶ προσκυνοῦντες 37f. ምድር፡ Pan πᾶση ἡ γῆ 38 እምኵሉ፡ሙስና፡Pan ἀπὸ πάντος μιάμματος
38 ወእምኵሉ፡ኃጢአት፡ Pan καὶ ἀπὸ πάσης ἀκαθαρσίας
39 ወእምኵሉ፡—ፃዕር፡ Pan καὶ ὀργῆς καὶ μάστιγος
40 ዲቤሃ፡ Pan ἐπ'αὐτούς 40 አይኅ፡ Pan omits

ውሉደ፡ ትውልድ፡ ወእስከ፡ ለዓለም፡ ወበእ
ማንቱ፡ መዋዕል፡ እፈትሕ፡ መዛግብተ፡ በ
ረከት፡ እለ፡ በሰማይ፡ ከመ፡ አውርዶሙ፡ ዲ
በ፡ ምድር፡ ዲበ፡ ግብሮሙ፡ ወዲበ፡ ጻማሆሙ፡
ለውሉደ፡ ሰብእ፡ ሰላም፡ ወርትዕ፡ ሱቱፋን፡ ይ
ከውኑ፡ በኵሉ፡ መዋዕለ፡ ዓለም፡ ወበኵሉ፡ ት
ውልደ፡ ዓለም፡ | ወእምቅድመ፡ ኵሉ፡ ነገር፡ ተ
ከብተ፡ ሄኖክ፡ ወአልቦ፡ ዘየአምሮ፡ እምውሉ
ደ፡ ሰብእ፡ በኀበ፡ ተከብተ፡ ወኀበ፡ ሀሎ፡ ወምን

1 Ull እስከ: 1 Berl, Curzon 56 ለዓለመ: ዓለም:
1f. Berl ወበውእቱ: 2f. Berl በረከትየ: 3 Tana 9
በሰማያት: 4 ወዲበ: Ull ወ only 5 BM 485 BM 491 Berl
Abb 35¹ Abb 55 ወሰላም: Tana 9 ወሰላመ: 6 ይከውኑ: Tana 9
adds ኅቡረ: cf. Gr 6 Berl መዋዕል: ለ 7 ወእምቅድመ:—
ነገር: BM 491 እምነተሉ: ትውልዱ: ነገር: Tana 9 እምቅድመ:
እሉ: ነገር: cf. Gr 7 BM 485 Berl Abb 35¹ Abb 55
እምቅድመ: 8 Tana 9 ዘአእመረ: 9 ወኀበ: Abb 55
ወአለቦ: ዘየአምር: ኀበ: 9f. ወምንተ: ኮኑ: Berl
ወምንቱ: ኮኑ: Tana 9 ወመኮኖ:

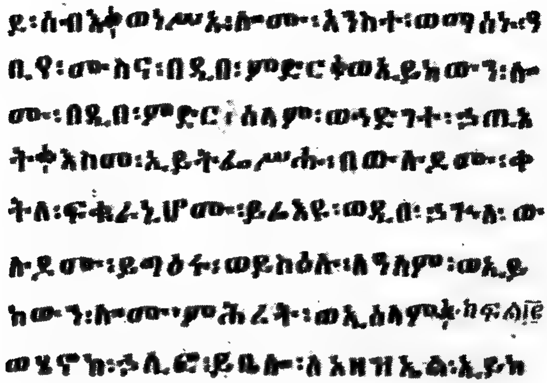
1f. ወበእማንቱ: መዋዕል: Pan καὶ τότε (cf. 10.13)
3f. ዲበ: ምድር: Pan omits 4 ወዲበ: Pan ἐπί only
5 ሰላም: ወርትዕ: Pan καὶ τότε ἀλήθεια καὶ εἰρήνη
5f. ሱቱፋን: ይከውኑ: Pan κοινωνήσουσιν ὁμοῦ 7 ዓለም:
Pan τῶν ἀνθρώπων 7 ወእምቅድመ:—ነገር: Pan πρὸ
τούτων τῶν λόγων 7f. ተከብተ: Pan ἐλήμφθη
8f. እምውሉደ: ሰብእ: Pan τῶν ἀνθρώπων 9 ተከብተ: Pan
ἐλήμφθη 10 ኮነ: Pan adds αὐτῷ



ቶ፡ከነ፡ወኵሉ፡ግብሩ፡ምስለ፡ቅዱሳን፡ወም
ስለ፡ትጉሃን፡በመዋዕለ፡ዚአሁ፡ወአነ፡ሄኖክ፡
ከንኩ፡እበርክ፡ለእግዚእ፡ዓቢይ፡ወለንጉሠ፡ዓ
ለምቀወናሁ፡ትጉሃን፡ይጼውዑኒ፡ሊተ፡ለሄኖክ፡
ጸሐፊቀወይቤሉኒ፡ሄኖክ፡ጸሐፊ፡ጽድቅ፡ሑር፡
ዓይድዕ፡ለትጉሃን፡ሰማይ፡እለ፡ኀደጉ፡ሰማየ፡
ልዑለ፡ወምቅዋመ፡ቅዱ$\overset{ዘ}{\text{ሰ}}$፡ለዓለም፡ወምስለ፡
አንስት፡ማሰኑ፡ወገብሩ፡ዘከመ፡ይገብሩ፡ውሉ

10f. ምስለ፡—ትጉሃን፡ Eth I ምስለ፡ (Berl ለምስለ፡) ትጉሃን፡ወምስለ፡ቅዱሳን፡ cf. Gr   11 Tana 9 ወመዋዕለ፡
11 Tana 9 አነ፡   11f. Abb 55 ሄኖክንኩ፡   12 Tana 9 እባርኮ፡   12 Tana 9 ለእግዚእ፡   12 BM 485 Abb 55 ዐቢየተ፡ BM 491 Abb 35[1] Tana 9 ዓቢየት፡   12 Bodl 5 Ull 2 MSS ወንጉሠ፡   13 Bodl 5 2 MSS ናሁ፡   14 ጸሐፊ፡ Tana 9 omits   14 BM 485 BM 491 Abb 35[1] Abb 55 Tana 9 ወይቤለኒ፡
15 Tana 9 ወዓይድዕ፡   15 ሰማየ፡ Berl ሰማዩ፡   16 BM 485 ምቅዋመ፡ቅዱሳን፡ Berl Tana 9 ወምቅዋመ፡ቅዱስ፡ (Tana 9 without ወ)   17 ወገብሩ፡—ይገብሩ፡ Tana 9 ከመ፡ይገሥዎ ግብሩ፡   17 BM 491 ወገብኡ፡   17 ዘከመ፡ይገብሩ፡ Berl omits; BM 485 Abb 35 Abb 55 ከመ፡ይገብሩ፡ BM 491 ከመ፡ይግብሩ፡
17f. Berl ወሉዱ፡

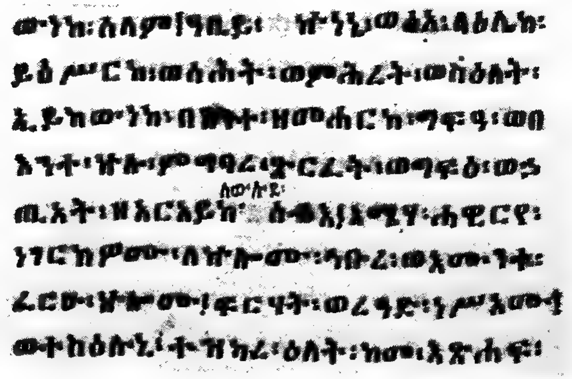
10 ወኵሉ፡ግብሩ፡ Pan καὶ τὰ ἔργα αυτων (Swete αὐτοῦ)
10f. ምስለ፡—ትጉሃን፡ Pan μετὰ τῶν ἐγρηγόρων καὶ μετὰ τῶν ἁγίων   11 በመዋዕለ፡ዚአሁ፡ Pan αἱ ἡμέραι αὐτοῦ
11f. ወአነ፡—እባርክ፡ Pan καὶ ἑστὼς ἤμην Ἑνὼχ εὐλογῶν
12 ዓቢይ፡ Pan τῆς μεγαλοσύνης   12 ወለንጉሠ፡ Pan τῷ βασιλεῖ   13 ትጉሃን፡ Pan adds τοῦ ἁγίου τοῦ μεγάλου (cf. 1.3)   14 ጸሐፊ፡—ሄኖክ፡ Pan omits (hmt.)   14 ጽድቅ፡ Pan τῆς δικαιοσύνης (contrast 15.1; see also 27.3; 106.12)
15 ዓይድዕ፡ Pan καὶ εἰπέ   16 ወምቅዋመ፡—ዘለዓለም፡ Pan τὸ ἁγίασμα τῆς στάσεως τοῦ αἰῶνος   17 ማሰኑ፡ Pan ἐμιάνθησαν



ይ፡ሰብእ፡፨ወነሥኡ፡ሎሙ፡አንስተ፡ወማሰኑ፡ዐ
ቢየ፡ሙስና፡በዲበ፡ምድር፨ወኢይከውን፡ሎ
ሙ፡በዲበ፡ምድር፤ሰላም፡ወኅድገተ፡ኃጢአ
ት፨አስመ፡ኢይትፌሥሑ፡በውሉዶሙ፡ቀ
ትለ፡ፍቁራኒሆሙ፡ይሬእዩ፡ወዲበ፡ኀጕለ፡ው
ሉዶሙ፡ይማዕፀኑ፡ወይስዕሉ፡ለዓለም፡ወኢይ
ከውን፡ሎሙ፡ምሕረት፡ወኢሰላም፨ክፍል፲፪
ወሄኖክ፡ኃሊፎ፡ይቤሎ፡ለአዘዝኤል፡ኢይክ

18 ሎሙ: Abb 35² omits 18f. ወማሰኑ:—ሙስና: Tana 9 ወሙስና:ዐቢየ:ማሰኑ: 18 BM 491 ወማሰነ: 18f. Berl ዓቢየ: 19f. ወኢይከውን:—ምድር: Bodl 5¹ omits; Bodl 5² inserts these words after ኃጢአት: , but without the initial ወ 20 በዲበ:ምድር: BM 485 BM 491 Abb 35 Abb 55 Tana 9, BM 492 omit, cf. Gr; Berl, 2 MSS transpose to after ሰላም: 20 Berl Abb 55 Tana 9 ሰላመ: 21 እስመ:—በውሉዶሙ: BM 485 Berl Abb 55 Tana 9 እስመ: (BM 485 ወእስመ:) ይትፌሥሑ:ውሉዶሙ: BM 491 ወኢይትፌሥሑ:እስመ:ውሉዶሙ: 21f. BM 491 ወቀተለ: Berl ቀትረ: 22 BM 485 Berl Abb 55 ይርአዩ: BM 491 Abb 35² ይርእዩ: 22f. BM 491 ርእሶሙ: 23 Abb 35² Abb 55 ይማዐኑ: 24 BM 491 Abb 55 ምሕረተ:ወኢሰላሙ: Berl ምሕረተ:ወኢሰላም: BM 485 ምኅረቱ:ወሰላም: Tana 9 ምሕረተ:ወኢ:ለዓለም: 25 Tana 9 ወሄኖክሰ: 25 ይቤሎ: BM 491 omits; Berl transposes to after ለአዘዝኤል: 25f. Tana 9 ወኢይከውነከ:

18 ሰብእ: Pan τῆς γῆς , cf. 15.3 18f. ወማሰኑ:—ምድር: Pan Ἀφανισμὸν μέγαν καιηφανισατε (Swete ἠφανίσατε : read with Radermacher, Charles κατηφανίσατε) τὴν γῆν 19f. ሎሙ: Pan ὑμῖν 20 በዲበ:ምድር: Pan omits 20f. ኃጢአት: Pan omits 21 እስመ:—በውሉዶሙ: Pan καὶ περὶ ὧν χαίρουσιν τῶν υἱῶν αὐτῶν 25 ወሄኖክ:—ለአዘዝኤል: Pan ὁ δὲ Ἑνὼχ τῷ Ἀζαὴλ εἶπεν Πορεύου



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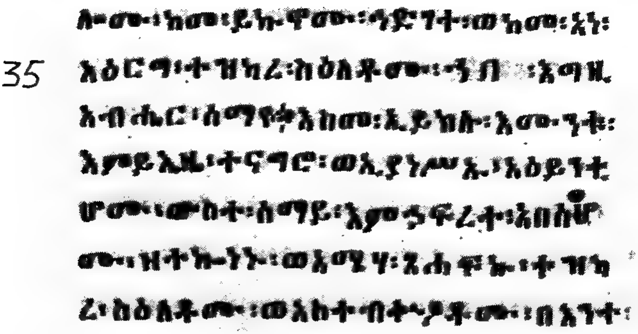
26 Berl ሰላመ፡ ዓቢየ፡ Tana 9 ሰላም፡ ዓቢየ፡ 26 ወፅአ፡ ላዕሌከ፡ BM 491 እምኔከ፡ ወፅአ፡ 27 Tana 9 የአሥርከ፡ 27 ወሳሕት፡—ወስዕለት፡ BM 485 Berl ወሳሕተተ፡ ወስእለተ፡ BM 491 Tana 9 ወሳሕተት፡ (BM 491 ሳሕተት፡) ወስእለት፡ Abb 35 ሣሕተ፡ ወስእለተ፡ Abb 55 ወሣሕተ፡ ወስእለተ፡ cf. Gr; Bodl 5 Ull most Eth II MSS ወሣሕት፡ ወስእለት፡ ወምሕረት፡ 28 BM 485 BM 491 Berl Abb 55 ኢይኩንከ፡ Tana 9 ኢይከውን፡ 28 Abb 55 ዘተመሀርከ፡ 28 Ull ፍግዓ፡ 28f. ወበእንተ፡ —ምግባረ፡ Tana 9 በእንተ፡ ኵሉ፡ ወግብረ፡ 29 ወግፍዕ፡ Berl, Munich 30 omit 29f. BM 491 ወኃጢአት፡ 30 ለውሉደ፡ ሰብእ፡ BM 485 BM 491 Berl Abb 35^1 Abb 55 Tana 9, Ryl^1 ለሰብእ፡ cf. Gr 30f. Tana 9 ነገርክዎሙ፡ ሐዊርየ፡ 31 Tana 9 ወእሙንቱሰ፡ 32 Eth I, 2 MSS ኵሎሙ፡ ፈርሁ፡ 32 Abb 55 Tana 9 ወፍርሃት፡ BM 485 ወፍርአት፡ Berl ፍርሃተ፡ 32 ወረዓድ፡ ነሥኦሙ፡ BM 485 BM 491 Berl Abb 55 Tana 9 ነሥኦሙ፡ ወረዓድ፡ 33f. ተዝካረ፡—ሎሙ፡ Eth I, Ull 2 MSS ከመ፡ እጽሐፍ፡ (BM 485 እስሕፍ፡) ሎሙ፡ ተዝካረ፡ ስእለት፡ cf. Gr 33 Ryl ዕለት፡ corrupt for ስዕለት፡ Bodl 5 4 MSS ስእለቶሙ፡

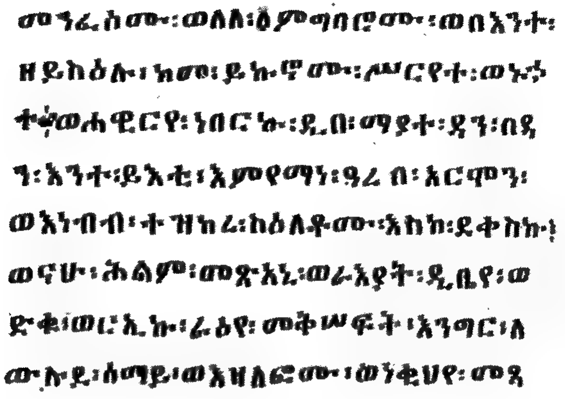
27 ወሳሕት፡—ወስዕለት፡ Pan καὶ ἀνοχὴ καὶ ἐρώτησις
28 መሐርከ፡ Pan εδιξας (Swete ἔδειξας, but cf. 10.7)
29 ፅርፈት፡ Pan τῶν ἀσεβειῶν 30 ለውሉደ፡ ሰብእ፡ Pan τοῖς ἀνθρώποις 31 ኅቡረ፡ Pan omits 32 ፍርሃት፡— ነሥኦሙ፡ Pan καὶ ἔλαβεν αὐτοὺς τρόμος καὶ φόβος (cf. 1.5)
33 ወተስዕሉኒ፡ Pan καὶ ἠρώτησαν 33f. ተዝካረ፡—ሎሙ፡ Pan ὅπως γράψω αὐτοῖς ὑπομνήματα ἐρωτήσεως



ሎሙ፡ከመ፡ይኩኖሙ፡ኅድገተ፡ወከመ፡አነ፡
35 አዕርግ፡ተዝካረ፡ስዕለቶሙ፡ኀበ ፡እግዚ
አብሔር፡ሰማየቅእስመ፡ኢይክሉ፡እሙንቱ፡
እምይእዜ፡ተናግሮ፡ወኢያንሥኡ፡አዕይንቲ
ሆሙ፡ውስተ፡ሰማይ፡እምኀፍረተ፡አበሳሆ
ሙ፡ዘተኰነኑ፡ወአሜሃ፡ጸሐፍኩ፡ተዝካ
ረ፡ስዕለቶሙ፡ወአስተብቍዖቶሙ፡በእንተ፡

34 ኅድገተ፡ Ull ኅድገቶ፡ Tana 9 ስእለተ፡ኅድገቶ፡
34 BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 ወበከመ፡ 35 Berl Abb 35¹ Abb 55 አዓርግ፡ 35 Tana 9 ተዝካሬተ፡ 35 BM 491 ስእለቶ፡ BM 491 adds ከመ፡ይኩኖሙ፡ከመ፡ኅድገቶ፡
35 ኀበ፡ Eth I, Ryl¹(?) 2 MSS ቅድመ፡ cf. Gr 35f. BM 485 BM 491 Abb 35 Abb 55 Tana 9 እግዚእ፡ሰማይ፡ (Abb 35 ሰማያት፡), cf.Gr
36f. ኢይክሉ፡—እምይእዜ፡Tana 9 እሙንቱሰ፡እምይእዜሰ፡ ኢይክሉ፡ cf. Gr; BM 485 Berl Abb 35 Abb 55 እሙንቱሰ፡ (Berl omits ሰ) ኢይክሉ፡እምይእዜ፡ BM 491 እሙንቱ፡ኢይክሉ፡ አሕምምቶሙ፡እምይእዜ፡ 37 BM 491, 3 MSS ወኢያንሥኡ፡ Abb 35¹ ወኢይነሥኡ፡ 38f. BM 491 አበሳሆሙ፡ 39 Abb 35 Abb 55, BM 492 አሜሃ፡ cf. Gr 39f. ተዝካረ፡ Ull መጽሐፈ፡
40 BM 485 BM 491 Abb 35¹ Abb 55 Tana 9 ወአስተብቍዖተ፡cf. Gr
40 Bodl 5 ወበእንተ፡

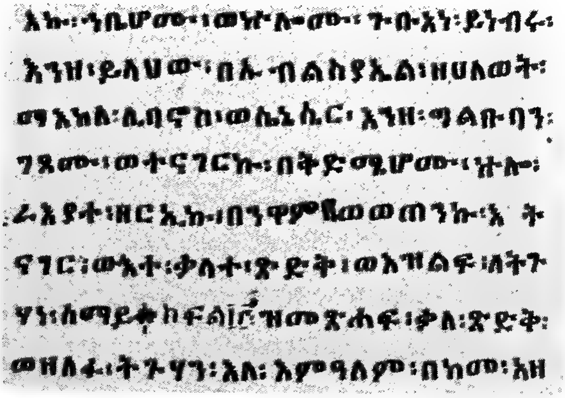
35 አዕርግ፡ Pan αναγνοι (Swete ἀναγνῶ) 35 ስዕለቶሙ፡ Pan τῆς ἐρωτήσεως 35f. ኀበ፡— ሰማይ፡ Pan ἐνώπιον κυρίου τοῦ οὐρανοῦ 36f. ኢይክሉ፡—እምይእዜ፡Pan αὐτοὶ οὐκ ἔτι δυνονται (Swete δύνανται) 37 ወኢያንሥኡ፡ Pan οὐδὲ ἐπᾶραι 38f. አበሳሆሙ፡ዘተኰነኑ፡ Pan περὶ ὧν ἡμαρτήκεισαν καὶ κατεκρίθησαν 39 ወአሜሃ፡ Pan τότε
40 ወአስተብቍዖቶሙ፡Pan καὶ τὰς δεήσεις



መንፈሶሙ፡ወለለ፡፩ምግባሮሙ፡ወበእንተ፡
ዘይስዕሉ፡ከመ፡ይኩኖሙ፡ሥርየተ፡ወኑኃ
ተ፡ወሐዊርየ፡ነበርኩ፡ዲበ፡ማያተ፡ዳን፡በዳ
ን፡እንተ፡ይእቲ፡እምየማነ፡ዓረበ፡አርሞን፡
ወእነብብ፡ተዝከረ፡ስዕለቶሙ፡እስከ፡ደቀስኩ፡
ወናሁ፡ሕልም፡መጽአኒ፡ወራእያት፡ዲቤየ፡ወ
ድቁ፡ወርኢኩ፡ራዕየ፡መቅሠፍት፡እንግር፡ለ
ውሉደ፡ሰማይ፡ወእዘለፎሙ፡ወነቂህየ፡መጻ

1 ወለለ፡ BM 485 ወለእለ፡ 2 BM 485 ዘይስእሉ፡ Tana 9 ዘይስእሉ ከመ፡ and omits ከመ፡ 2f. BM 485 ስርየት፡ወኑሐት፡ Ull ስርየቶ፡ወኑኃቶ፡ Munich 30 ስርየቶ፡ወኅዳገቶ፡ወኑኃቶ፡ 4 BM 485 Abb 35[1] Abb 55 Tana 9 እንዘ፡ 4 Berl በየማነ፡ 4 BM 485 BM 491 Abb 55 Tana 9, Ryl[1] 2 MSS ዓረብ፡ 4 BM 491 ዘአርሞን፡ 5 BM 485 BM 491 Berl Tana 9, BM Add. 24185 ወአነብብ፡ Ull እንብብ፡ 5 Abb 55 እስመ፡ 6 Abb 55, BM 492 ወናኃሬሁ፡ 6 BM 485 Abb 55 Tana 9 ሕለሙ፡ 6 BM 485 Berl Abb 55 Tana 9 ወራእያተ፡ Westenholz MS ወራእየ፡ 6f. BM 491 Berl Tana 9 ወደቁ፡ 7 Tana 9 ራእየ፡መቅሠፍተ፡ Abb 55 ራእያተ፡መቅሠፍተ፡ cf. Gr 7 BM 485 BM 491 Tana 9, BM 499 እነግር፡ 8 Berl Abb 35 Abb 55, BM 492 ወእዝለፎሙ፡ BM 485 BM 491 ወእዘለፎሙ፡

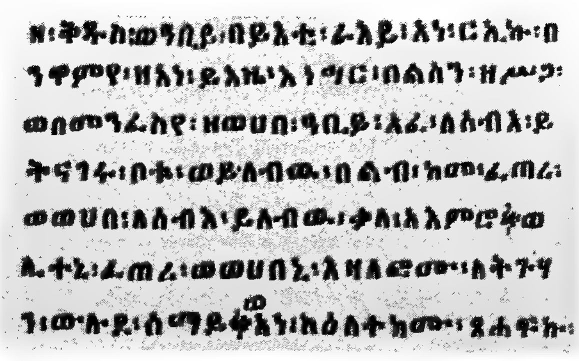
1 ወለለ፡፩ምግባሮሙ፡ Pan omits 2f. ሥርየት፡ወኑኃት፡ Pan ἄφεσις καὶ μακρότης 3f. በዳን፡ Pan ἐν γῇ Δάν 5 ወእነብብ፡ Pan ἀνεγίγνωσκον 5 እስከ፡ Pan ὡς (= Swete; read with Radermacher, Charles ἕως) 6 ሕልም፡መጽአኒ፡ Pan ὄνειροι ἐπ'ἐμὲ ἦλθον 7 ራዕየ፡መቅሠፍት፡ Pan ὁράσεις ὀργῆς 7f. እንግር፡—ወእዘለፎሙ፡ Pan καὶ ἦλθεν φωνὴ λέγουσα Εἴπον τοῖς υἱοῖς τοῦ οὐρανοῦ τοῦ ἐλέγξαι αὐτούς



እኩ፡ ኀቤሆሙ፡ ወኵሎሙ፡ ጉቡአን፡ ይነብሩ፡
እንዘ፡ ይላህው፡ በኡብልስያኤል፡ ዘሀለወት፡
ማእከለ፡ ሊባኖስ፡ ወሴኔሴር፡ እንዘ፡ ግልቡባን፡
ገጾሙ፡ ወተናገርኩ፡ በቅድሜሆሙ፡ ኵሎ፡
ራእያተ፡ ዘርኢኩ፡ በንዋምየ፡ ወወጠንኩ፡ እ ት
ናገር፡ ወእተ፡ ቃለተ፡ ጽድቅ፡ ወእዝለፍ፡ ለትጉ
ሃን፡ ከማይቄ ከፍል፫ ዝመጽሐፍ፡ ቃለ፡ ጽድቅ፡
ወዘለፋ፡ ትጉሃን፡ እለ፡ እምዓለም፡ በከመ፡ አዘ

9 BM 485 Berl Abb 35 Abb 55 Tana 9, 2 MSS ጉቡኣን፡ BM 491 ጕቡኣን፡ 9 BM 485 ይነብቡ፡ Tana 9 ይኄብሩ፡ 10 Ryl ይላህው፡ all other MSS ይላሕዉ፡ 10 Tana 9 ዘሀለወ፡ 12 Eth I ቅድሜሆሙ፡ 13 Tana 9 ርእየተ፡ 13 ዘርኢኩ፡ Berl, 2 MSS add እትናገር፡ 13 BM 485 BM 491 Abb 35[1] Abb 55, Ryl[1](?) BM 490 በንዋም፡ cf. Gr; Tana 9 በንዋሙ፡ 13f. Abb 55 እትናገሮ፡ 14 ወእተ፡ Berl ወሶተ፡ 14 BM 491 Tana 9 ወእዝለፎሙ፡ BM 492 ወእዘለፎሙ፡ 15 Berl Tana 9 ዝመጽሐፈ፡ 15 Berl Tana 9, Bodl 5 Garrett MS ቃለተ፡ 16 ወዘለፋ፡— እለ፡ BM 485 ወዘለፋ፡ ትጉሃን፡ እለ፡ Berl ወዘለፈ፡ ትጉሃ፡ Tana 9 ወዘለፈ፡ ለትጉሃን፡ እለ፡

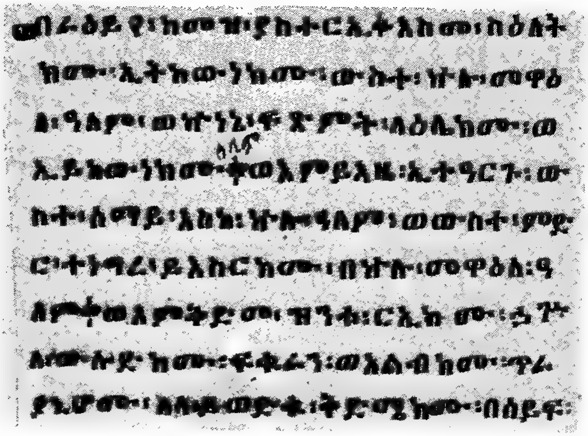
10 በኡብልስያኤል፡ Pan σενεβελσατα (Swete ἐν ’Εβελσατά)
11 ማእከለ፡—ወሴኔሴር፡ Pan ἀνὰ μέσον τοῦ Λιβάνου καὶ Σενισήλ 12 ወተናገርኩ፡ በቅድሜሆሙ፡ Pan ἐνώπιον αὐτῶν καὶ ἀνήγγειλα αὐτοῖς 13 በንዋምየ፡ Pan κατὰ τοὺς ὕπνους 14 ወእተ፡ ቃለተ፡ Pan τοὺς λόγους
14 ወእዝለፍ፡ Pan ἐλέγχων 15 ዝመጽሐፍ፡—ጽድቅ፡ Pan Βίβλος λόγων δικαιοσύνης



ዘ፡ቅዱስ፡ወዓቢይ፡በይእቲ፡ራእይ፡እነ፡ርኢኩ፡በ
ንዋምየ፡ዘአነ፡ይእዜ፡እነግር፡በልሳን፡ዘሥጋ፡
ወበመንፈስየ፡ዘወሀበ፡ዓቢይ፡አፈ፡ለሰብእ፡ይ
20 ትናገሩ፡ቦቱ፡ወይለብዉ፡በልብ፡ከመ፡ፈጠረ፡
ወወሀበ፡ለሰብእ፡ይለብዉ፡ቃለ፡አእምሮቶወ
ሊተኒ፡ፈጠረ፡ወወሀበኒ፡እዛለፎሙ፡ለትጉሃ
ን፡ውሉደ፡ሰማይ፡ወአነ፡ሰዕለተክሙ፡ጸሐፍኩ፡

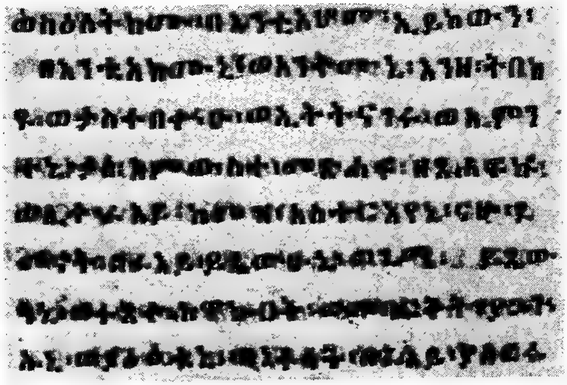
17 Berl ርኢኖዋ፡ 18 Bodl 5 ይዜ፡ Berl adds ርኢኩ፡ወ 18 Berl Tana 9, Bodl 5 2 MSS በልሳንየ፡ 19 ወበመንፈስየ፡—አፈ፡ Tana 9 ወበመንፈሱ፡አፍ፡ዘወሀበ፡ዐቢይ፡ cf. Gr 19 BM 491 ዘወሀበኒ፡ 19 ዓቢይ፡አፈ፡ BM 485 ዓቢይ፡አፍ፡ BM 491 ዓቢየ፡አፈ፡ዘወሀበ፡ዕበይ፡ Berl ዓቢየ፡አፍ፡ ዘወሀበ፡ Abb 35 ዓቢየ፡አፈ፡ Abb 55 ዓቢይ፡አፍ፡ዘወሀበ፡ 19f. BM 491 Tana 9 ይትናገር፡ Bodl 5 Garrett MS add ለሰብእ፡ 20 BM 491 ወይለቡ፡ Bodl 5 ወይለብዉ፡ 20 ከመ፡ Tana 9 adds ውእቱ፡ 20 BM 485 ፈጠረ፡ 21 Berl, BM 499 ወወሀበ፡ 21 BM 491 ሰብአ፡ BM 485 BM 491 Abb 55 Tana 9 add ወሊተ፡ Berl adds ወሊተኒ፡ 21 Berl አእምሮ፡ቃለ፡ 22 BM 485 BM 491 Berl Abb 55 Tana 9 ወወሀበ፡ 22 BM 485 BM 491 Berl Abb 35 Abb 55 እዛለፎሙ፡ 22f. Abb 55 Tana 9, 3 MSS ለትጉሃን፡ 23 Bodl 5 Ryl^{2} 3 MSS ወአነ፡ Abb 55 omit; BM 485 BM 491 Berl Abb 35 Tana 9, Ryl^{1} Ull most Eth II MSS አነ፡ cf. Gr 23 BM 485 Berl Abb 55 Tana 9 ሰእለተክሙ፡

17 ቅዱስ፡ወዓቢይ፡ Pan τοῦ ἁγίου τοῦ μεγάλου
19 ወበመንፈስየ፡—ለሰብእ፡ Pan ἐν τῷ πνεύματι τοῦ στόματος μου, ὃ ἔδωκεν ὁ μέγας τοῖς ἀνθρώποις 19f. ይትናገሩ፡—በልብ፡ Pan λαλεῖν ἐν αὐτοῖς καὶ νοήσει καρδίας 20 ከመ፡ Pan ὅς (= Swete; read ὡς) 21f. ለሰብእ፡—ወወሀበኒ፡ Pan omits (hmt.) 23 ወአነ፡ Pan ἐγώ 23 ሰዕለተክሙ፡ Pan τὴν ἐρώτησιν ὑμῶν τῶν ἀγγέλων



24 BM 485 ወበራእየ፡ Tana 9 በራኢ፡ 24 Berl ያስተርኢ፡ Abb 55 ያስተኢ፡ 24f. BM 485, 2 MSS ስእለተክሙ፡ 25 Abb 55 ኢትከውንክሙ፡ 25f. መዋዕለ፡—ወኵነኔ፡ Berl ዓለም፡ መዋዕለ፡ ኵነኔ፡ 26 BM 485 Abb 55 ፍጹምት፡ Tana 9 ተፈጸመት፡ 26f. Berl Abb 55 ኢየከውንክሙ፡ Ull ወየከውንክሙ፡ Tana 9 ወኢከንንክሙ፡ 27 Ryl² BM 492 ሰላም፡ Eth I, Bodl 5 Ryl¹ Ull most Eth II MSS omit 27 BM 491 Tana 9, Ull እምይእዜ፡ 27 BM 485 ኢተዓርጉ፡ Tana 9 ተዐርጉ፡ 27f. ውስተ፡ BM 485 adds ኵሉ፡ መዋዕለ፡ ዓለም፡ ወኵነኔ፡ ፍጹምት፡ ለዐሌክሙ፡ ወኢየከውንክሙ፡ ወእምይእዜ፡ ኢተዓርጉ፡ ውስተ፡ 27f. ወውስተ፡ ሰማይ፡ Berl ሰማየ፡ 29 Abb 55 ተናግረ፡ Tana 9¹ ቶብሩ፡ Tana 9² obscure 30 Abb 35¹ ርኢኩ፡ Ryl¹ ርኢኩሙ፡ 31 ፍቁራን፡ ወአለብክሙ፡ Berl omits 31f. BM 485 BM 491 Abb 55 Tana 9, 2 MSS ኅርየኒሆሙ፡ Berl ጠራየኒሆሙ፡ Abb 35 ኅፈየኒሆሙ፡ Abb 35 adds in the margin በቀዐ፡ 32 BM 485 BM 491 Abb 55 Tana 9, Ryl¹ እለ፡

24f. ወበራዕይየ፡—ኢትከውንክሙ፡ Pan καὶ ἐν τῇ ὁράσει μου τοῦτο ἐδείχθη· καὶ οὔτε ἡ ἐρώτησις ὑμῶν παρεδέχθη
25-27 ውስተ፡—ሰላም፡ Pan omits 27 ወእምይእዜ፡ ኢተዓርጉ፡ Pan ἵνα μηκέτι ἀναβῆτε 28f. ወውስተ፡ ሞቃር፡ Pan καὶ ἐν τοῖς δεσμοῖς τῆς γῆς 29f. በኵሉ፡—ዓለም፡ Pan εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος 30 ወእምቅድመ፡—ርኢክሙ፡ Pan καὶ ἵνα περι (= Swete; read with Charles πρὸ) τούτων ἴδητε
31f. ወአለብክሙ፡ ኅራየኒሆሙ፡ Pan καὶ ὅτι οὐκ ἔσται ὑμῖν ὄνησις αὐτῶν



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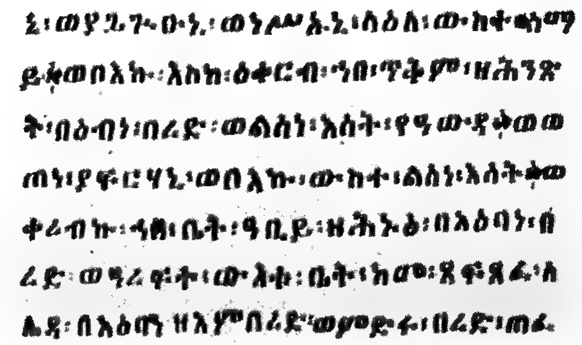
33 BM 485 ወስእለተኆሙ፡ 33 Abb 55, Ull BM 492 በእንቲአኆሙ፡
33 Tana 9 ኢትከውን፡ BM 491 adds እስከ፡ለዓለመ፡ዓለም፡
34 Ryl² 3 MSS በእንቲአኆሙኒ፡ Ryl¹ most Eth II MSS
ወበእንቲአኆሙኒ፡ BM 485 BM 491 Tana 9, Bodl 5 2 MSS
ወበእንቲአኆሙ፡ Abb 35 ወበእንቲአኆሙሂ፡ Berl በእንቲአኆሙ፡
Abb 55, BM 492 omit; Ull ወበእንቲአሆሙኒ፡ 34 Ryl ወአንትሙኒ፡
Abb 55 omits; Abb 35 ወአንትሙስ፡ Tana 9, Ull አንትሙሂ፡ all other
MSS ወአንትሙሂ፡ BM 491 adds ቀከቀ፡ 34 እንዘ፡ Abb 55 omits
34f. Abb 55 ወቀበኩየ፡ 35 Tana 9 ትስተበቍዑ፡
35 ወኢትትናገሩ፡ Abb 55 omits 35f. BM 485 BM 491 Berl, Curzon
55 ወኢምንተ፡ 37 ራእዩ፡ Ull omits; Tana 9 ርእየ፡ and
omits ከመዝ፡አስተርአየኒ፡ Bodl 5 most Eth II MSS transpose
ራእዩ፡ to after ከመዝ፡ 37 Berl አርአየኒ፡
37f. Tana 9 ደመናተ፡ 38 BM 485 BM 491 ይጼውዓኒ፡
38f. BM 485 Berl Abb 35 Tana 9 ይጼውዑኒ፡ 39f. Bodl 5 3 MSS
ያጐጕኡኒ፡ 40-1 ወያፀዐቁኒ፡—ወያጓጕዑኒ፡ Abb 55 omits
(hmt.) 40 BM 485 BM 491 Berl Tana 9 ወያጸህቁኒ፡ (the same
variant occurs in 89.46 and in Qoh. 7:25; see Dillmann, Lexicon, col. 1255)
40 ወነፋስት፡በራእዩ፡ Berl መናፍስት፡በሬዩ፡ 40-1 Berl,
BM Add. 24990 ያስርሩኒ፡

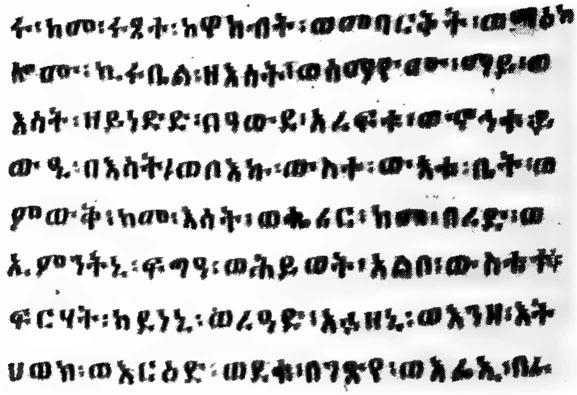
37 ራእዩ፡ Pan ἐφ᾽ ὁράσει 38 ይጼውዑኒ፡ Pan ἐκάλουν
39 ወሩጸት፡ Pan καὶ διαδρομαὶ 40 ወያፀዐቁኒ፡ Pan
καὶ ἐθορύβαζόν με 40 በራእዩ፡ Pan ἐν τῇ ὁράσει μου
(cf. v.14) 40-1 ያስርሩኒ፡ Pan ἐξεπέτασάν με



ኒ፡ ወያጔጕዑኒ፡ ወነሥኡኒ፡ ላዕለ፡ ውስተ፡ ሰማ
ይ፡ ወበእኩ፡ እስከ፡ ዐቀርብ፡ ኀበ፡ ጥቅም፡ ዘሕንጽ
ት፡ በዕብነ፡ በረድ፡ ወልሳነ፡ እሳት፡ የዓውዱ፡ ወወ
ጠነ፡ ያፍርሃኒ፡ ወበእኩ፡ ውስተ፡ ልሳነ፡ እሳት፡ ወ
ቀረብኩ፡ ኀበ፡ ቤት፡ ዓቢይ፡ ዘሕኑፅ፡ በእብን፡ በ
ረድ፡ ወዓረፍተ፡ ውእቱ፡ ቤት፡ ከመ፡ ጸፍጸፈ፡ ሰ
ሌዳ፡ በእብን፡ ዘእምበረድ፡ ወምድሩ፡ በረድ፡ ጠፈ

1 BM 485, 2 MSS ወያጕጕኡኒ፡ Berl ወአጕጕኡኒ፡ 1 ወነሠኡኒ፡ Tana 9 omits; BM 485 BM 491 Berl Abb 35 Abb 55 ወአንሠኡኒ፡ 2 እስከ፡ Abb 55 adds አመ፡ 2 BM 485 እቀርብ፡ 3 BM 485 BM 491 Abb 35 Abb 55 በአእበነ፡ 3 Tana 9 ወለሳናት፡ cf. Gr 3 BM 491 Berl Abb 35 Abb 55 Tana 9 የዓውዶ፡ BM 485 ያአውዶ፡ 3f. Berl ወወጠኑ፡ cf. Gr 4 Berl ያፍርሁኒ፡ BM 491 Abb 35¹ ያፈርሃኒ፡ Abb 55 አፍረሁኒ፡ 4 Tana 9 ለሳናት፡ cf. Gr 5 Tana 9 ቤተ፡ 5 ዘሕኑፅ፡ Berl transposes to after በረድ፡ 5 Berl Tana 9, Ull BM 492 በእብን፡ 5f. BM 491 ገሕርዩ፡ 6 ወዓረፍተ፡—ቤት፡ 2 MSS ወአረፍቱ፡ ውእቱ፡ 2 MSS ወአረፍት፡ ውእቱ፡ Tana 9 ወአረፍተ፡ ውስተ፡ ቤተ፡ 6 Tana 9 ፀፍጸፍ፡ 6f. BM 485 BM 491 Berl Abb 35 Abb 55 ሰሌዳት፡ Tana 9 ሰሌዳተ፡ 7 Berl በአእበነ፡ 7 ዘእምበረድ፡ BM 485 ዘእምእብነ፡ በረድ፡ Tana 9 ዘበረድ፡ 7 Abb 35¹ ወምድራሁ፡ Berl Abb 55 Tana 9 ወምድረ፡ BM 485 ወ only 7f. Tana 9 ጠፈረ፡ ወከመ፡

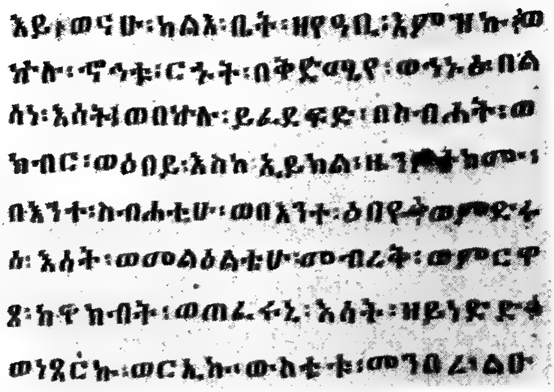
1f. ወያጔጕዑኒ፡—ሰማየ፡ Pan καὶ ἐπῆράν με ἄνω καὶ εἰσήνεγκάν με εἰς τὸν οὐρανόν 2-4 ዘሕንጸት፡—ያፍርሃኒ፡ Pan οἰκοδομῆς ἐν λίθοις χαλάζης καὶ γλώσσης (= Swete; read with Charles γλώσσαις , cf. v.10) πυρὸς κύκλῳ αὐτῶν· καὶ ἤρξαντο ἐκφοβεῖν με 4 ለሳነ፡ Pan τὰς γλῶσσας
6 ወዓረፍተ፡—ቤት፡ Pan καὶ οἱ τοῖχοι τοῦ οἴκου (cf. v.12)
6f. ከመ፡—ዘእምበረድ፡ Pan ὡς λιθόπλακες, καὶ πᾶσαι ἦσαν ἐκ χιόνος 7 ወምድሩ፡ በረድ፡ Pan καὶ ἐδάφη χιονικά
7f. ጠፈሩ፡ Pan καὶ αἱ στέγαι



ሩ፡ከመ፡ሩጸት፡ከዋክብት፡ወመባርቅት፡ወማዕከ
ሎሙ፡ኪሩቤል፡ዘእሳት፡ወሰማዮሙ፡ማይ፡ወ
እሳት፡ዘይነድድ፡በዓውዱ፡አረፍቲ፡ወኆኃቲየ
ውዒ፡በእሳት፡ወበእኩ፡ውስተ፡ውእቱ፡ቤት፡ወ
ምውቅ፡ከመ፡እሳት፡ወቊሪር፡ከመ፡በረድ፡ወ
ኢምንትኒ፡ፍግዓ፡ወሕይወት፡አልቦ፡ውስቴቱ
ፍርሃት፡ከደነኒ፡ወረዓድ፡አኃዘኒ፡ወእንዘ፡እት
ሀወክ፡ወእርዕድ፡ወደቁ፡በገጽየ፡ወእሬኢ፡በራ

8 Abb 55 ወመብረቅ፡ 8f. Bodl 5 2 MSS ወበማእከሎሙ፡
9 BM 491 Berl Abb 35 ኪሩቤን፡ 9 Tana 9 ወሰመዮሙ፡ማየ፡
10 Eth I, BM 492 አረፍተ፡ 10f. Tana 9 የዊዒ፡ 11 ውእቱ፡
Tana 9 omits 11f. BM 485 BM 491 Abb 55 Tana 9 ወምቅ፡
12f. Abb 35 Tana 9, 7 MSS ወኢምንትኒ፡ BM 491 ወኢምንተ፡ BM 485
Berl Abb 55 ወኢምንት፡ 13 ፍግዓ፡ወሕይወት፡ Tana 9 omits;
BM 485 BM 491 Berl Abb 55 ፍግዓ፡ሕይወት፡ cf. Gr 13 Berl
ወአልቦ፡ 13 Bodl 5 2 MSS ውስቴቱ፡ 14 BM 491
ወፍርሃት፡ Tana 9 ፍርሃተ፡ 14 Tana 9 ወረዓዴ፡
14 Berl እንዘ፡ 15 BM 485 BM 491 እርዕዴ፡

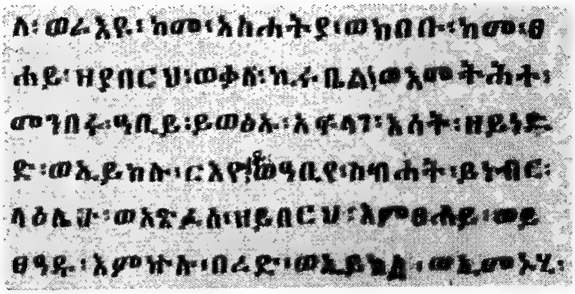
8 ሩጸት፡ Pan διαδρομαί 10 በዓውዱ፡አረፍቲ፡ Pan
κύκλῳ τῶν τειχῶν (cf. v.10) 10f. ወኆኃቲ፡የውዒ፡ Pan
καὶ θύραι καιόμεναι 11 ወበእኩ፡ Pan εἰσῆλθον
11f. ውዑት፡—በረድ፡ Pan εἰς τὸν οἶκον ἐκεῖνον, θερμὸν ὡς
πῦρ καὶ ψυχρὸν ὡς χιών 13 ፍግዓ፡ወሕይወት፡ Pan
τροφὴ ζωῆς (Eth = τρυφὴ ζωῆς) 15 በገጽየ፡ Pan omits
15 ወእሬኢ፡ Pan ἐθεώρουν 15f. በራእዩ፡ Pan ἐν τῇ
ὁράσει μου (cf. v.8)



እይ፡ ወናሁ፡ ካልእ፡ ቤት፡ ዘየዐቢ፡ እምዝኩ፡ ወ
ኵሉ፡ ኆኅቱ፡ ርኁት፡ በቅድሜየ፡ ወኅኑፅ፡ በል
ሳን፡ እሳት፡ ወበኵሉ፡ ይፈደፍድ፡ በስብሐት፡ ወ
ክብር፡ ወዕበይ፡ እስከ፡ ኢይክል፡ ዜን[illegible]ትክሙ፡
በእንተ፡ ስብሐቲሁ፡ ወበእንተ፡ ዕበየ፡ ወምድሩ
ሰ፡ እሳት፡ ወመልዕልቲሁ፡ መብረቅ፡ ወምርዋ
ጸ፡ ከዋክብት፡ ወጠፈሩኒ፡ እሳት፡ ዘይነድድ፡
ወነጸርኩ፡ ወርኢኩ፡ ውስቴቱ፡ መንበረ፡ ልዑ

16 ወናሁ፡ BM 485 prefixes ወካልእ፡   16f. ካልእ፡—ወኅኑፅ፡
Tana 9 ኆኅት፡ በቅድሜየ፡ ካልእ፡ ቤት፡ ዘየዐቢ፡ እምዝኩ፡
ወኵሉ፡ ሕኑጽ፡ cf. Gr   16 Abb 55 ወየዐቢ፡   16 BM 485
BM 491 Abb 35 እምዝኩ፡ Berl Abb 55, BM Add. 24990 እምዝንቱ፡
17 Berl Abb 35[1] ኆኅታ፡   BM 485 BM 491 Abb 55 ኆኅት፡   17 Ull
2 MSS ርኅው፡   17 BM 485 BM 491 Abb 35[1] Abb 55 ሕኑጽ፡
17f. BM 485 BM 491 Abb 55 Tana 9 በለሳናት፡ cf. Gr   18f. BM 491
Berl, Bodl 5 most Eth II MSS ወበክቡር፡ cf. Gr   19 Berl, Ull
3 MSS ወበዕበይ፡ cf. Gr; BM 491 Tana 9 ዓቢይ፡   19 Berl Tana 9
ዜንዎትክሙ፡ BM 491 ዜነወትክሙ፡ Abb 55 ዜንወትክሙ፡
20 ወበእንተ፡ ዕበየ፡ Ull ወዕበየ፡   20f. BM 491, BM 492
ወምድርሰ፡   21 Eth I ዘእሳት፡   21 Tana 9 መልዕልቴሁ፡
21 BM 485 BM 491 Abb 35 Abb 55 Tana 9 መብርቃት፡ cf. Gr
22 Tana 9 ዘእሳት፡ ወይነደድ፡   23 Berl[2] መንበር፡
23f. BM 485 BM 491 Berl Tana 9 ለዑል፡

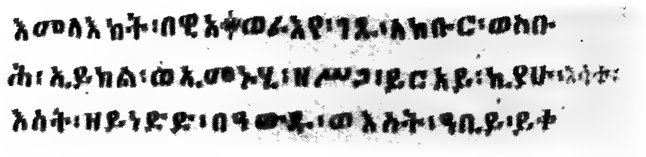
16f. ካልእ፡—ወኅኑፅ፡ Pan αλλην θυραν ανεωγμενην (Swete ἄλλη θύρα ἀνεῳγμένη) κατέναντί μου, καὶ ὁ οἶκος μείζων τούτου, καὶ ὅλος οἰκοδομήμενος   17f. በለሳኑ፡ Pan ἐν γλώσσαις   18 ወበኵሉ፡ ይፈደፍድ፡ Pan καὶ ὅλος διαφέρων   18f. ወክቡር፡ Pan καὶ ἐν τιμῇ   19 ወዕበይ፡ Pan καὶ ἐν μεγαλοσύνῃ   20 በእንተ፡ ስብሐቲሁ፡ Pan περὶ τῆς δόξης   20f. ወምድሩሰ፡ Pan τὸ ἔδαφος αὐτοῦ
21 እሳት፡ Pan πυρός   21 መብረቅ፡ Pan ἀστραπαί
21f. ወምርዋጸ፡ Pan καὶ διαδρομαί   23 ውስቴቱ፡ Pan omits



ለ፡ ወሬእዩ፡ ከመ፡ አስሐትያ፡ ወክበቡ፡ ከመ፡ ፀ
25 ሐይ፡ ዘያበርህ፡ ወቃለ፡ ኪሩቤል፡ ወእምትሕቱ፡
መንበሩ፡ ዓቢይ፡ ይወፅኡ፡ አፍላግ፡ እሳት፡ ዘይነድ
ድ፡ ወኢይክሉ፡ ርእዮቶ፡ ወዓቢይ፡ ስብሐት፡ ይነብር፡
ላዕሌሁ፡ ወአጽፌሁ፡ ዘይበርህ፡ እምፀሓይ፡ ወይ
ፀዓዱ፡ እምኵሉ፡ በረድ፡ ወኢይክል፡ ወኢመኑሂ፡

25 BM 491 Berl Abb 35 Abb 55 ኪሩቤን፡ 25 Eth I, 2 MSS ወእምታሕት፡ (Tana 9 without ወ) 26 Berl መንበር፡
26 ዓቢይ፡ Eth I omits, cf. Gr 26 Ryl 2 MSS ይወፅኡ፡ Eth I, Bodl 5 Ull most Eth II MSS ይወፅእ፡ 26 BM 485 አግላግ፡
27 Abb 35² ወኢይክለ፡ cf. Gr 27 BM 485 BM 491 Abb 35 Abb 55, Ryl¹ Ull 2 MSS ርእዮ፡ cf. Gr 27 BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9, Munich 30 ወዓቢይ፡ ስብሐት፡ cf. Gr and 102.3
29 BM 485 BM 491 Berl Abb 55 Tana 9, Ryl¹(?) ወኢይክሉ፡
29 Abb 35² 3 MSS መኑሂ፡

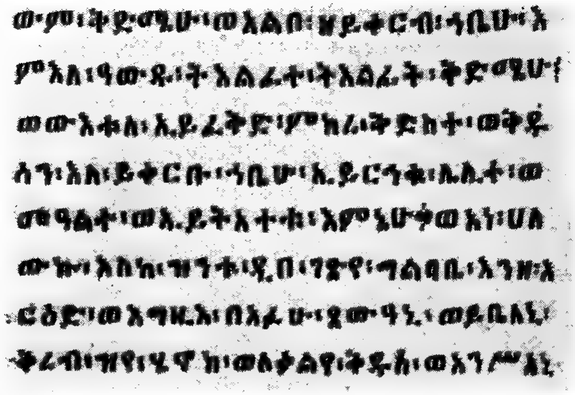
24f. ወክበቡ፡— ዘያበርህ፡ Pan καὶ τροχὸς ὡς ἡλίου λάμποντος
25 ወቃለ፡ ኪሩቤል፡ Pan καὶ ὄρος χερουβίν 26 ዓቢይ፡ Pan omits 26f. አፍላግ፡— ዘይነድድ፡ Pan ποταμοὶ πυρὸς φλεγόμενοι 27 ወኢይክሉ፡ Pan καὶ οὐκ ἐδυνάσθην
27 ርእዮቶ፡ Pan ἰδεῖν 27 ወዓቢይ፡ ስብሐት፡ Pan καὶ ἡ δόξα ἡ μεγάλη 28f. ወአጽፌሁ፡— በረድ፡ Pan τὸ περιβόλαιον αὐτοῦ ὡς εἶδος ἡλίου, λαμπρότερον καὶ λευκότερον πάσης χιόνος

30 

እመላእክት፡በዊአቶወሬእዮ፡ገጾ፡ለክቡር፡ወስቡ
ሐ፡ኢይክል፡ወኢመኑሂ፡ዘሥጋ፡ይርአይ፡ኪያሁ፡እሳት፡
እሳት፡ዘይነድድ፡በዓውዱ፡ወእሳት፡ዓቢይ፡ይቀ

30 BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9, Munich 30 መላእክት፡
30 BM 485 Berl Abb 35 Abb 55 Tana 9, BM 492 ወርእየ፡ cf. Gr
30 Berl Tana 9 ገጸ፡ 31 Abb 35, Bodl 5[1] 2 MSS ወኢይክል፡
BM 485 BM 491 Abb 55 Tana 9 ወኢይክሉ፡ cf. Gr 31 Bodl 5 Ull
3 MSS መኑሂ፡ 31f. እሳተ፡ እሳት፡ BM 485 BM 491 Berl Abb 35
Tana 9, Ryl[1] 4 MSS እሳት፡ only, cf. Gr; Abb 55 እሳተ፡ only; BM 492
ወእሳት፡ only 32 Ull ይነድድ፡ 32 ወእሳት፡ ዓቢይ፡
Bodl 5[1] ወዓቢይ፡ Bodl 5[2] ወዓቢይ፡ እሳት፡ 32f. Abb 55
ዘይቀውም፡ Bodl 5 adds ወእሳት፡, cf. above

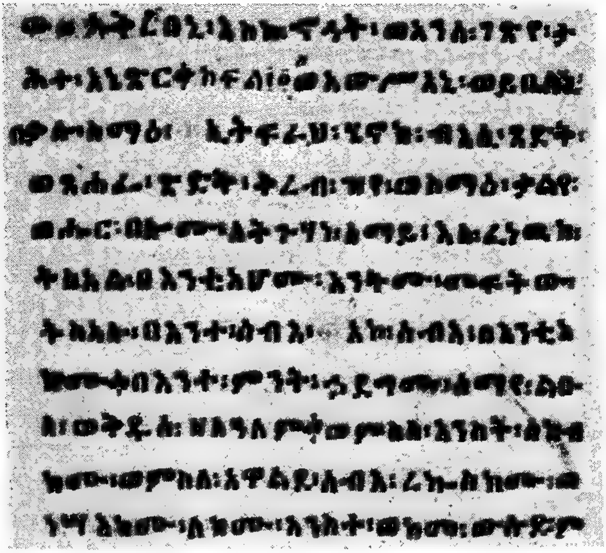
30 በዊአ፡ Pan adds εἰς τὸν οἶκον τοῦτον
30-32 ወርእየ፡ — በዓውዱ፡ Pan καὶ ἰδεῖν τὸ πρόσωπον αὐτοῦ διὰ τὸ ἔντιμον καὶ ἔνδοξον, καὶ οὐκ ἐδύνατο πᾶσα σὰρξ ἰδεῖν αὐτοῦ τὸ πῦρ φλεγόμενον κύκλῳ (= Swete, Radermacher; read with Dillmann, SAB 1892, 1085, Charles ἰδεῖν αὐτόν· τὸ πῦρ φλεγόμενον κύκλῳ)



ውዑ፡ ቅድሜሁ፡ ወአልቦ፡ ዘይቀርብ፡ ኀቤሁ፡ እ
ምእለ፡ ዓውዱ፡ ትእልፊተ፡ ትእልፊት፡ ቅድሜሁ፡
35 ወውእቱስ፡ ኢይፈቅድ፡ ምክረ፡ ቅድስተ፡ ወቅዱ
ሳን፡ እለ፡ ይቀርቡ፡ ኀቤሁ፡ ኢይርኅቁ፡ ሌሊተ፡ ወ
መዓልተ፡ ወኢይትአተቱ፡ እምኔሁ። ወአነ፡ ሀለ
ውኩ፡ እስከ፡ ዝንቱ፡ ዲበ፡ ገጽየ፡ ግልባቤ፡ እንዘ፡ እ
ርዕድ፡ ወእግዚእ፡ በአፉሁ፡ ጸውዓኒ፡ ወይቤለኒ፡
ቅረብ፡ ዝየ፡ ሄኖክ፡ ወለቃልየ፡ ቅዱስ፡ ወአንሥአኒ

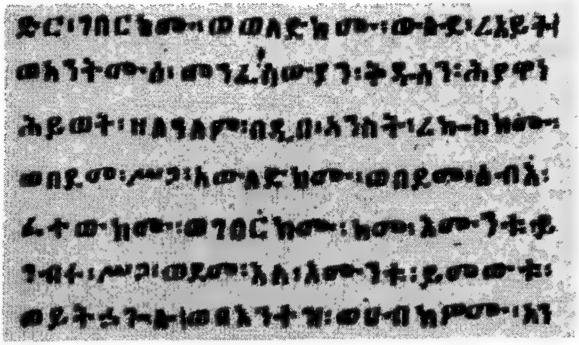
34 ትእልፊተ፡ ትእልፊት፡ Berl እእላፍ፡ ወትእልፊት፡ Abb 35 Abb 55, 2 MSS ትእልፊተ፡ እእላፋት፡ Ull ትእልፊት፡ Tana 9 ትእልፍተ፡ ትእልፍት፡ 35f. ወውእቱስ፡ — ወቅዱሳን፡ BM 491 ወውእቱስ፡ ኢይፈቅድ፡ ምክረ፡ ቅድስተ፡ ቅዱሳን፡ Berl ወውእቱስ፡ ኢይፈቅድ፡ ወውእቱስ፡ ምክረ፡ ቅድስተ፡ ቅዱሳን፡ BM 485 Abb 55 ወውእቱስ፡ (BM 485 omits ስ) ኢይፈቅድ፡ ወውእቱስ፡ ምክር፡ ወቅድስተ፡ ቅዱሳን፡ Tana 9 ወውእቱስ፡ ኢይፈቅድ፡ ምክረ፡ ወቅድስተ፡ ቅዱሳን፡ 36f. ወመዓልተ፡ BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 omit, cf. Gr 37 BM 491 ወኢይትአተቱ፡ BM 485 Tana 9 ወኢየአትቱ፡ Berl ወኢይአትቱ፡ Abb 55 ወኢየሐትቱ፡ 38 Tana 9 ገለቢብየ፡ 38f. እርዕድ፡ Ull 2 MSS add ወእግዕር፡ 39 Tana 9 ወይቤለኒ፡ 40 Ryl[2] ቅዱሰ፡ Ryl[1](?) and all other MSS ቅዱስ፡

33f. ወአልቦ፡ — ቅድሜሁ፡ Pan καὶ οὐδεὶς ἐγγίζει αὐτῷ. κύκλῳ μύριαι μυριάδες εστηκα (Swete ἑστήκασιν) ἐνώπιον αὐτοῦ 35f. ወውእቱስ፡ — ወቅዱሳን፡ Pan καὶ πᾶς λόγος αὐτοῦ ἔργον. καὶ οἱ ἅγιοι τῶν ἀγγέλων 36f. ወመዓልተ፡ Pan omits (cf. 24.1) 38 ግልበቤ፡ Pan βεβλημένος 40 ወለቃልየ፡ — ወአንሥአኒ፡ Pan καὶ τὸν λόγον μου ἄκουσον (Eth = ἅγιον). καὶ προσελθών μοι εἷς τῶν ἁγίων ἤγειρέν με καὶ ἔστησέν με



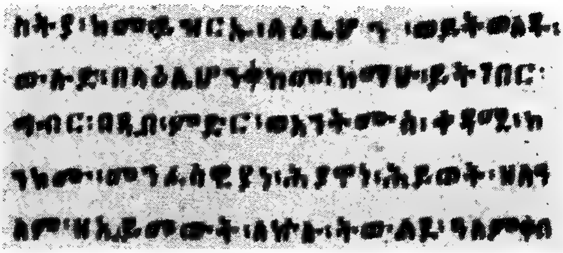
1 እስከ: Abb 55 ኀበ: 1 ኆኅት: Ull ኆኅተ: አንቀጽ: 2 Ull አውሥአኒ: Abb 55 Tana 9 ወአንሥአኒ: 2 Tana 9 ወየበለኒ: 3 በቃሉ: ሰማዕ: Abb 55 omits ሰማዕ: BM 485 BM 491 Berl Tana 9 በቃሉ: ሰማዕኩ: cf. Gr 3 Abb 35, Ryl¹ Ull 2 MSS ወኢትፍራህ: 4 Tana 9 ጸሓፊ: 5 ወሑር: በሎሙ: Tana 9 ወበሎሙ: 5 BM 491 ፈነወከ: Bodl 5 2 MSS ፈነውከ: Berl ተፈኖከ: Tana 9 ተፈነውከ: 7 Berl Abb 35 Abb 55 Tana 9, Ryl¹ Ull 6 MSS ወአኮ: 8f. Berl ልዑል: ወቅዱሰ: Tana 9 ልዑል: ቅዱሰ: 9 BM 485 ዘዘለዓለም: 9 BM 491 ምሰለ: 11 Berl, 2 MSS ከመ: cf. Gr 11f. ምድር: Ull ሰብእ:

2 እኔጽር: Pan ἔκυφον 2 ወየቤለኒ: Pan adds ʽΟ ἄνθρωπος ὁ ἀληθινός, ἄνθρωπος τῆς ἀληθείας, ὁ γραμματεύς
3 በቃሉ: ሰማዕ: Pan καὶ τῆς φωνῆς αὐτοῦ ἤκουσα
3 ጻድቅ: Pan ἀληθινός (cf. 12.4) 4 ጽድቅ: Pan τῆς ἀληθείας (cf. 12.4) 5 ወሑር: በሎሙ: Pan πορεύθητι καὶ εἰπέ 5 ለትጉሃን:—ፈነዉከ: Pan τοῖς πέμψασίν σε
6 ተሰአል: በእንቲአሆሙ: Pan omits (- ⟨ἐρωτῆσαι περὶ αὐτῶν⟩ ʼΕρωτῆσαι ὑμᾶς ἔδει κτλ.) 11 ወከመ: Pan ὥσπερ



12 Abb 55 ወለደክሙ : Tana 9 ወውሉደክሙ : 12 ውሉደ : Berl omits; Tana 9 ወውሉደ : 12 Abb 35^2 Tana 9 ረኃይቶ : Abb 55 ረዓይቶ : 13 Ull ወአንቶሙ : 13 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ቅዱሳን : መንፈሳዊያን : cf. Gr 13 Abb 35 Tana 9, 2 MSS ሕያዋን : 14 BM 485 Tana 9 ሕይወት : 14 BM 485 ዘዓለም : 14 Tana 9 ወበዲበ : 16 ወገበርክሙ : Tana 9 omits, cf. Gr 16f. Berl Tana 9 ይገብሩ : 17 BM 491 ዘሥጋ : 17 BM 485 BM 491 Berl Abb 35 Abb 55 ወደም : 17 Berl, BM 484 እሉ : 17 እሙንቱ :Tana 9 omits 17 ይመውቱ : Berl omits 18 Berl ይትኀጐሉ : 18 BM 485 BM 491 Abb 35^1 Tana 9 በእንተዝ : cf. Gr; Berl በእንተ : ዝ 18 Berl ወሀብክምዎሙ :

12 ውሉደ : ረኃይት : Pan ἑαυτοῖς τέκνα, υἱοὺς γίγαντας
13 መንፈሳውያን : ቅዱሳን : Pan ἅγιοι καὶ πνεύμα (Swete πνεύματα)
14 በዲበ : Pan ἐν τῷ αἵματι
16 ወገበርክሙ : Pan omits 18 ወበእንተዝ : Pan διὰ τοῦτο



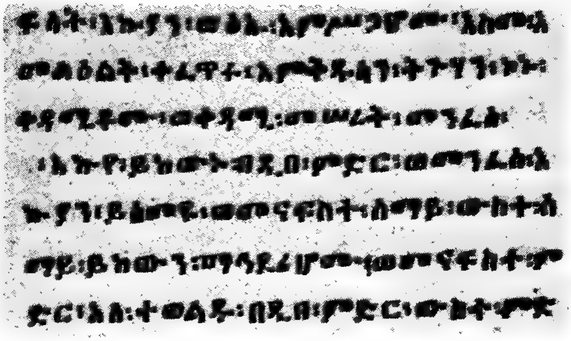
19 BM 485 BM 491 Berl Abb 55 Tana 9 ወይትወለዱ፡ 20 BM 485 Berl Abb 55 ውሉዱ፡ 20 Bodl 5 ዘላዕሌሆን፡ 20 Tana 9 ከማሁ፡ከመ፡ cf. Gr 20f. ከመ፡—ግብር፡ Berl omits (hmt. - በላዕሌሆን፡ / በላዕሌሆን፡ , cf. BM 485 Abb 35 Abb 55 below) 20f. ይትገብር፡—ምድር፡ BM 491 omits 20 ይትገብር፡ BM 485 Abb 55 ኢይንትግ፡ cf. Gr; Abb 35¹ ወኢይንትግ፡ Abb 35² ኢይኔትግ፡ Tana 9 ኢይትንዱግ፡ 21 Tana 9 ግብረ፡ BM 485 Abb 35 Abb 55 add በላዕሌሆን፡ Tana 9 adds በላዕሌሆሙ፡ 21 Ull አንትሙሰ፡ 21 Abb 55 ቀዲሚ፡ 22 Berl Abb 55 Tana 9 መንፈሳዊያን፡ 22 ሕያዋነ፡ BM 491 Tana 9 omit 22 BM 485 Tana 9 ሕይወት፡ 23 BM 491 ወኢይመውቱ፡ Tana 9 ወዘኢይመውቱ፡ 23 Bodl 5 4 MSS በኵሉ፡ 23 Berl ትውልደ፡ዘለዓለም፡

19f. ወይትወለዱ፡—በላዕሌሆን፡ Pan καὶ τεκνώσουσιν ἐν αὐτοῖς (Swete αὐταῖς) τέκνα οὕτως 20f. ከመ፡—ምድር፡ Pan ἵνα μὴ εκλειπει (Swete ἐκλείπῃ) αὐτοῖς πᾶν ἔργον ἐπὶ τῆς γῆς 21 ቀዲሚ፡ Pan omits 22 መንፈሳዊያነ፡ Pan πνεύμα (Swete πνεύματα)

25

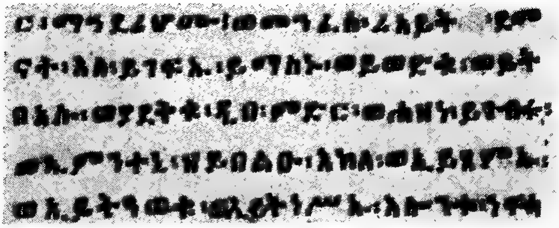
23f. BM 485 BM 491 Abb 35 Abb 55 Tana 9, 3 MSS ወበእንተዝ፡ cf. Gr; Bodl 5 Vat 71 በእንተ፡ ዝንቱ፡ Frankfurt MS ወበእንተ፡ ዝንቱ፡ 24 Berl ረሰዮሙ፡ 24f. Munich 30 ለመንፈሰውያንስ BM 485 BM 491 Abb 35 Abb 55 Tana 9 መንፈሰዊያነ፡ ሰማይ፡ cf. Gr; Berl መንፈሰዊያን፡ ሰማይ፡ 25 ውስተ፡ ሰማይ፡ Berl omits (hmt., cf. above) 25 BM 485 Berl Abb 35[1] Abb 55 Tana 9 መኅድሪሆሙ፡ 26 Tana 9 ዘረዓዩት፡ 26f. Abb 35[1], Vat 71 እምነፍስተ፡ ሥጋ፡ BM 485 እምነፍስተ፡ ወሥጋ፡ Berl እመናፍስተ፡ ሥጋ፡ Tana 9 እመናፍስት፡ ወሥጋ፡ cf. Gr 27 Tana 9 ወመናፍስተ፡ እኩያነ፡ Berl ወመናፍስት፡ እኩያን፡ BM 485 BM 491 Abb 35[1] Abb 55 መናፍስተ፡ እኩያን፡ 27 BM 485 Abb 55 ይሰመዩ፡ 28 ወውስተ፡ Tana 9 እስመ፡ በዲበ፡ ምድር፡ ወውስተ፡ cf. Gr 28 ምድር፡ BM 491 ምድሪሆሙ፡ 28 BM 485 Berl Abb 55 Tana 9 መኅድሪሆሙ፡

23f. በእንተዝ፡ Pan καὶ διὰ τοῦτο 24 እስመ፡ Pan omits 24f. መንፈሰዊያንስ፡ Pan τὰ πνεύμα (Swete πνεύματα) τοῦ οὐρανοῦ 26f. እምነፍስት፡ ወሥጋ፡ Pan Sync c ἀπὸ (Pan adds τῶν) πνευμάτων καὶ σαρκός 27 መናፍስት፡ እኩያነ፡ Pan πνεύμα (Swete πνεύματα) ἰσχυρά (cf. Sync c in 16.1 and (?) Mark 3:27) 27 ይሰመዩ፡ Pan omits; Sync c καλέσουσιν αὐτούς 28 ወውስተ፡ Sync c ὅτι ἐπί



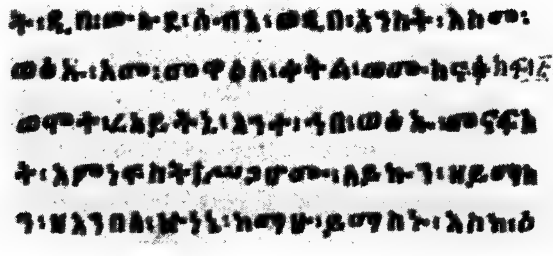
28f. BM 485 BM 491 Abb 55, 5 MSS ወነፍሳተ፡ Berl ወነፍስተ፡ Tana 9 ወመናፍስተ፡ 29 ወፅኡ፡ Abb 55 adds እመኅደረሆሙ፡ ወ 29f. Berl Tana 9 እምዕለተ፡ 30 Tana 9 ትጉሃን፡ 31 Berl እምቀዳሚሆሙ፡ BM 491 adds ከመ፡ ቀዳሚ፡ 31 BM 491 ወቀዳሚ፡ መሠረተ፡ Abb 55 ወቀዳሜ፡ መሠረተ፡ Tana 9 ቀዳሜ፡ መሠረተ፡ 31f. BM 485 Tana 9 መንፈስ፡ እኩይ፡ BM 491 መንፈስ፡ እኩየ፡ Berl መንፈስ፡ እኩይ፡ Abb 55 መንፈስ፡ እኩያን፡ 32f. ይከውኑ፡—እኩያን፡ Berl omits 32 BM 485 Tana 9 ይኩኑ፡ 32f. Tana 9, Ull 4 MSS እኩያነ፡ 33 BM 485 Berl Abb 55 ይሰመይ፡ 33 BM 485 BM 491 Abb 55 Tana 9 መናፍስተ፡ cf. Gr 33f. ውስተ፡ ሰማይ፡ Berl omits 34 ይከውን፡ BM 491 reads ይከውኑ፡ and transposes to before ውስተ፡ 34 BM 485 Abb 55 Tana 9 መኅደረሆሙ፡ 35 እለ፡ ተወልዱ፡ BM 485 BM 491 Berl Abb 35 Abb 55 ዘተወልደ፡ Tana 9 ዘተወልዱ፡

28f. ወነፍሳት፡—ወፅኡ፡ Sync c πνεύματα πονηρὰ ἔσονται, τὰ πνεύματα ἐξεληλυθότα 28f. ወነፍሳት፡ Pan πνεύμα (Swete πνεύματα) 29 እምሥጋሆሙ፡ Pan ἀπὸ τοῦ σώματος αὐτῶν Sync c ἀπὸ τοῦ σώματος τῆς σαρκὸς αὐτῶν 29f. እመልዕልት፡ Pan ἀπὸ τῶν ἀνωτέρων Sync c ἀπὸ τῶν ἀνθρώπων 30 እምቅዱሳን፡ Pan Sync c καὶ ἐκ τῶν ἁγίων 30 ኮነ፡ Pan Sync c omit 31 ቀዳሚሆሙ፡—መሠረት፡ Pan Sync c ἡ ἀρχὴ τῆς κτίσεως αὐτῶν καὶ ἀρχὴ θεμελίου 32f. ይከውኑ፡—እኩያን፡ Pan omits 32-36 ወመንፈስ፡—ማኅደረሆሙ፡ Sync c omits 33 ወመናፍስት፡ Pan πνεύμα (Swete πνεύματα) 34f. ወመናፍስት፡ ምድር፡ Pan καὶ τὰ πνεύματα



36 BM 485 Berl Abb 55 Tana 9 መንደሪሆሙ: Ull prefixes ይኩን:
cf. Gr 36 BM 485 BM 491 Berl Abb 35 Abb 55, Ryl^{1}(?) Ull 5 MSS
ረአየትኒ: 36f. Berl ወደመናትኒ: 37 እለ: የገፍዑ:
Tana 9 የትጋፍዑ: እለ: cf. Gr 37 BM 491 Abb 55 ወየማስኑ:
BM 485 Berl ወይማስኑ: cf. Gr 37f. Berl, 2 MSS ወየትበአሱ:
Tana 9 ወየትከወሱ: 38 BM 491 Abb 35^{1} Abb 55, Bodl 5 3 MSS
ወየደቐቁ: BM 485 ወየደቀቁ: Berl Tana 9 ወየወድቁ:
38 Berl ወሐዘን: 39 BM 491, 3 MSS ወኢምንትኒ: Abb 55
ወኢምንተ: 39 BM 485 Berl ዘየበልዕ: 39 BM 491
ወኢእክል: Abb 55 እለ: 39 BM 491, 2 MSS ወየጸምኡ: cf. Gr
40 Berl ወኢየትዓወቀ: Tana 9 ወኢየተዐቀፉ: cf. Gr 40 BM 491
Abb 35^{1} Abb 55 ወየትነሥኡ: cf. Gr and Dillmann, Translation, 112,
note 1 40 Abb 35 እሉንቱ: Abb 55 እሎንቱ: Tana 9 እሙንቱ:
40-1 BM 485 Abb 55 ነፍሳተ: Berl Tana 9 ነፍሳት:

36 ማኅደሪሆሙ: Pan adds ἔσται 36f. ወመንፈስ:—የገፍዑ:
Pan καὶ τὰ πνεύματα τῶν γιγάντων νεφέλας ἀδικοῦντα Sync c
τὰ πνεύματα τῶν γιγάντων νεμόμενα, ἀδικοῦντα 37 የማስኑ:
Pan Sync c ἀφανίζοντα 37 ወየወድቁ: Pan καὶ ἐνπίπτοντα
Sync c ἐμπίπτοντα 38 ወይደቀቁ: Pan καὶ συνρίπτοντα
Sync c καὶ ῥιπτοῦντα 38 ምድር: Pan adds πνεύματα σκληρὰ
γιγάντων 38 ወሐዘኑ: Pan Sync c καὶ δρόμους
39 እክለ: Pan Sync c omit; Pan adds ἀλλ'ἀσιτοῦντα Sync c adds
ἀλλ'ἀσιτοῦντα καὶ φάσματα ποιοῦντα 39 ወኢየጸምኡ:
Pan Sync c καὶ διψῶντα 40 ወኢየትዓወቁ: Pan Sync c καὶ
προσκόπτοντα 40-1 ወኢየትነሥኡ:—ነፍሳት: Pan πνεύμα
(Swete πνεύματα). καὶ ἐξαναστήσει ταῦτα Sync c καὶ ἐξαναστήσονται τὰ πνεύματα



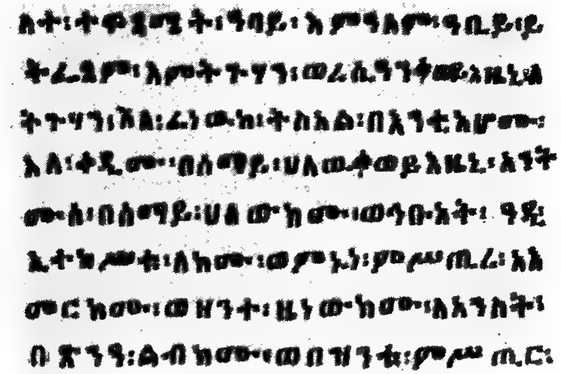
1 BM 485 ኣንስተ፡ 2 Berl, Bodl 5 2 MSS መጽኡ፡ 2 ኣመ፡ መዋዕለ፡ Berl እመዋዕለ፡ Tana 9 እመዋዕለ፡ 2 Abb 55 ወመስና፡ 3 Berl Tana 9 ወሞት፡ 3 Abb 55 ረዐዩታቀ፡ Tana 9 ረዓዩታን፡ 3 BM 485 Abb 55 ወፀኡ፡ 3f. BM 485 መናፍስተ፡ Berl መንፈስ፡ Munich 30 መንፈስ፡ Tana 9 ወመናፍስት፡ 4 እምነፍስት፡ BM 491 omits; BM 485 እምነፍስተ፡ Berl እመናፍስት፡ወ Tana 9 እመንፈስ፡ወ Abb 35 እመናፍስት፡ መናፍስተ፡ እኩይ፡ ይሰመይ፡ Abb 55 እም only; 3 MSS እምነፍስት፡ 4 Ull ይኩን፡ Abb 55 ለእኩያን፡ 5 Abb 55 ዘይማስኑ፡

1 ወዲበ፡ኣንስት፡ Pan Sync c καὶ τῶν γυναικῶν

2 ወፀኡ፡ Pan adds ἀπ'αὐτῶν Sync c prefixes ἐξ αὐτῶν

2-5 ኣመ፡—ኰነኔ፡ Pan ἀπὸ ἡμέρας σφαγῆς καὶ ἀπωλείας καὶ θανάτου, ἀφ'ὧν τὰ πνεύματα ἐκπορευόμενα ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν ἔσται ἀφανίζοντα χωρὶς κρίσεως Sync c καὶ ἀπὸ ἡμέρας καιροῦ σφαγῆς καὶ ἀπωλείας καὶ θανάτου τῶν γιγάντων ναφηλείμ, οἱ ἰσχυροὶ τῆς γῆς, οἱ μεγάλοι ὀνομαστοί, τὰ πνεύματα τὰ ἐκπορευόμενα ἀπὸ τῆς ψυχῆς αὐτῶν, ὡς ἐκ τῆς σαρκὸς ἔσονται, ἀφανίζοντα χωρὶς κρίσεως

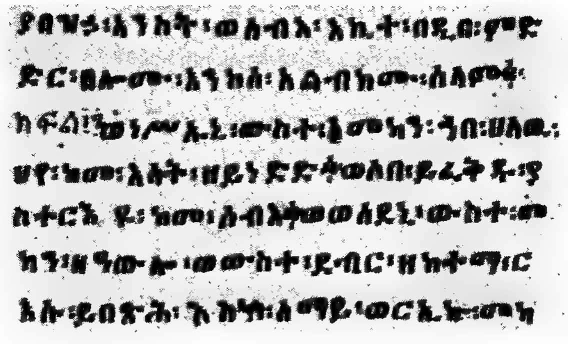
5 ይማስኑ፡ Pan Sync c ἀφανίσουσιν



ለተ፡ ተፍጻሜት፡ ዓባይ፡ እምዓለም፡ ዓቢይ፡ ይ
ትፌጸም፡ እምትጉሃን፡ ወረሲዓን፡ ወይእዜኒ፡ ለ
ትጉሃን፡ እለ፡ ፈነውከ፡ ትስአል፡ በእንቲአሆሙ፡
እለ፡ ቀዲሙ፡ በሰማይ፡ ሀለው ወይእዜኒ፡ አንት
ሙ፡ በሰማይ፡ ሀለውክሙ፡ ወኅቡአት፡ ዓዲ
ኢተከሥቱ፡ ለክሙ፡ ወምኑን፡ ምሥጢረ፡ አእ
መርክሙ፡ ወዘንተ፡ ዜነውክሙ፡ ለአንስት፡
በጽንዐ፡ ልብክሙ፡ ወበዝንቱ፡ ምሥጢር፡

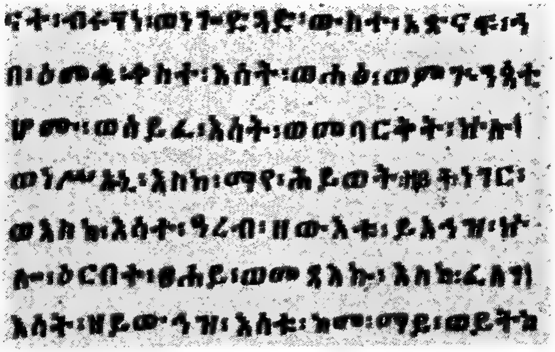
6 BM 485, BM 492 ተፍጸሜት: BM 491 ፍጸሜ: Bodl 5 4 MSS ኵነኔ: 6 ዓበይ: Eth I ዐቢይ: 6 ዓቢይ: BM 485 Berl, 2 MSS omit 6f. Berl Abb 55 Tana 9 ይትፌጸም: 7 ወረሲዓን: BM 491,2 MSS omit; Tana 9 ወረሲዓነ: BM 485 adds ኵሉ: ይትፌጸም: እምትጉሃን: ወረሲኣን: ኵሉ: እምትጉሃን: Berl adds ኵሎ: ይትፌጸም: እምትጉሃን: Abb 35 adds ኵሉ: ይትፌጸም: እምትጉሃን: Abb 55 Tana 9 adds ኵሉ: ይትፌጸም: cf. Gr 8 BM 485 BM 491 Abb 35, Bodl 5 3 MSS ፈነውከ: Berl ተፈነውከ: Tana 9 ተፈነውክሙ: 8 Tana 9 ትሰአሉ: 9 Berl ቀዲሙ: 9 Bodl 5 ሀለው: 9f. BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 አንትሙ: cf. Gr 10 Abb 55 Tana 9 ወኅቡአት: 11 BM 485 BM 491 Berl Abb 35 Abb 55, BM 492 ኢተከሥተ: Ull 2 MSS ኢተከሥቱ: Tana 9 ኢይትከሠቱ: 11 BM 485 BM 491 ወምኑናነ: Berl ወምኑናት: Abb 55 ምኑን: 11 Berl ምሥጢር: 13 Tana 9 ጽንዐ: 13 ወበዝንቱ: Abb 35 ወበእንተ: ዝንቱ: 13 Tana 9 ምሥጢረ:

5-7 እስከ:—ይትፌጸም: Pan Sync c μέχρις ἡμέρας (Sync c adds τῆς) τελειώσεως, (Sync c adds ἕως) τῆς κρίσεως τῆς μεγάλης, ἐν ᾗ ὁ αἰὼν ὁ μέγας τελεσθήσεται
7 እምትጉሃን:ወረሲዓን: Pan Sync c omit; Sync c adds ἐφ'ἅπαξ ὁμοῦ τελεσθήσεται 9 ቀዲሙ: Pan omits 9 ወይእዜኒ: Pan omits 9f. አንትሙሰ: Pan Ὑμεῖς 10-12 ወኅቡአት:—አእመርክሙ: Pan καὶ πᾶν μυστήριον ὃ οὐκ ἀνεκαλύφθη ὑμῖν καὶ μυστήριον τὸ ἐκ τοῦ θεοῦ γεγενημένον ἔγνωτε



14 BM 485 BM 491, 3 MSS የበዝኁ: Abb 55 ዩበዝኁ: Tana 9 የበዝኆ:
14 BM 485 አንስት: ሰብእ: Tana 9 አንስት: ወሰብእ:
14 Berl እኩያት: 15 Berl Tana 9 ሰላመ: 16 ፩መካን:
Berl ፩ቤት:መካን: 16f. ኀበ:—ህየ: BM 485 BM 491 Berl
ኀበ:እለ:ሀለዉ:ህየ: (so also Abb 35^2, but እለ: subsequently obelized; Abb 35^1 = Ryl), cf. Gr 17 BM 485 Berl Abb 35 Abb 55
ዩነዱዱ: 18 Abb 55 ወሰዱኒ: BM 485 ወወሰዱኒ: cf. Gr
19 ወውስተ:ደብር: Berl ወወሰዱኒ:ደብረ: 19 Tana 9
ውስተ: 20 እስከ: BM 491 Abb 55 Tana 9, Bodl 5 4 MSS
ውስተ: 20 ሰማዩ: BM 491 ማዩ:

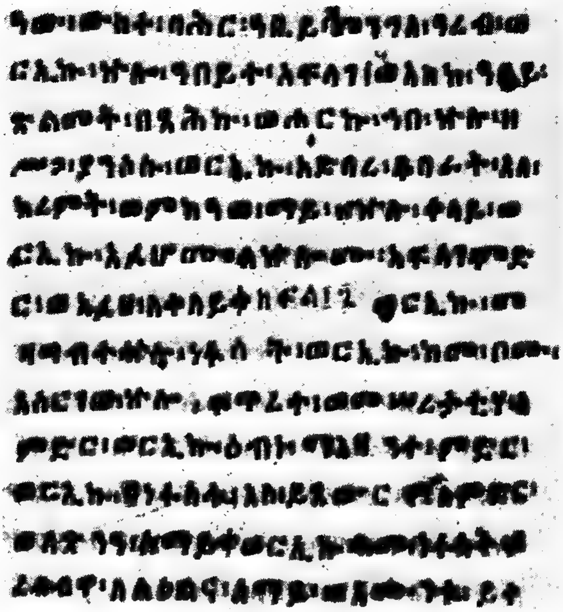
15 አልብክሙ: Pan Οὐκ ἔστιν 16 ወነሥኡኒ: Pan καὶ
παραλαβόντες με ἀπήγαγον 16f. ኀበ:—ህየ: Pan ἐν ᾧ
οἱ ὄντες ἐκεῖ γίνονται 18 ወወሰዱኒ: Pan καὶ ἀπήγαγόν
με 19 ዘዓውሎ: Pan ζοφώδη 19f. ዘከተማ:
ርእሱ: Pan οὗ ἡ κεφαλή



ናተ፡ብሩሃን፡ወነጐድጓድ፡ውስተ፡እጽናፍ፡ኀ
በ፡ዕመቅ፡ቀስተ፡እሳት፡ወሐፅ፡ወምጕንጳቲ
ሆሙ፡ወሰይፈ፡እሳት፡ወመባርቅት፡ኵሉ፡
ወነሥኡኒ፡እስከ፡ማየ፡ሕይወት፡ዘትነገር፡
25 ወእስከ፡እሳተ፡ዓረብ፡ዘውእቱ፡ይእኅዝ፡ኵ
ሎ፡ዕርበተ፡ፀሐይ፡ወመጻእኩ፡እስከ፡ፈለገ፡
እሳት፡ዘይውኅዝ፡እሳቱ፡ከመ፡ማይ፡ወይትክ

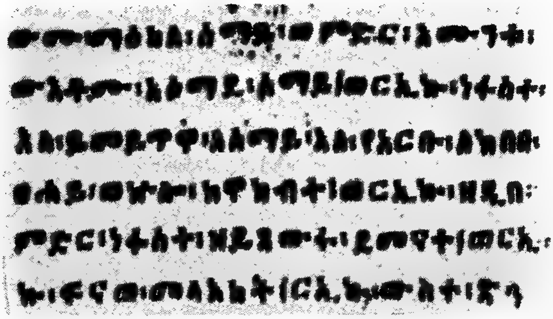
20f. BM 491 Tana 9 መኃናተ፡ ብርሃን፡ cf. Gr; Berl መናብርተ፡ ብርሃን፡ BM 485 መናብርተ፡ ብርሃናተ፡ 21 Tana 9 ወነጐድጓድ፡
21f. እጽናፍ፡ — ዐመቅ፡ Tana 9 እጽናፈ፡ ዐመቅ፡ ኀበ፡
21f. Ull ወኀበ፡ 22 BM 485 Abb 35 ዐመቆ፡ Berl ዐመቁ፡
BM 485 BM 491 Berl Abb 35[1] Abb 55, 2 MSS add ኀበ፡ cf. Gr
22 እሳት፡ Tana 9 omits 22 BM 485 Berl Abb 55 ሐፀ፡
22f. BM 485 ወምጕጻቲሆሙ፡ Berl ወምጕንጻሆሙ፡ Abb 55 ወቈጸፍታቲሆሙ፡ Bodl 5 Vat 71 Garrett MS ውስተ፡ ምጕንጻቲሆሙ፡
23 BM 485 ወመባርቅተ፡ 23 ኵሉ፡ Abb 55 omits; Berl ወኵሎ፡
24 Berl ወነሥእኒ፡ 24 እስከ፡ — ሕይወት፡ BM 485 Berl Abb 35 Abb 55 Tana 9 እስከ፡ ማየት፡ ሕይወት፡ cf. Gr; BM 491 እስከ፡ ማያት፡ ሕይወተ፡ 24 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ዘይትኔገር፡ 26 ዐርበተ፡ Abb 55 ፬ 26 እስከ፡ ፈለግ፡ BM 491 omits 27 Tana 9 ዘውኅዝ፡ 27 እሳቱ፡ Tana 9 omits

20f. መኃናተ፡ ብሩሃን፡ Pan τόπον τῶν φωστήρων
21 ወነጐድጓድ፡ Pan καὶ τοὺς θησαυροὺς τῶν ἀστέρων καὶ τῶν βροντῶν 21f. ውስተ፡ — ዐመቅ፡ Pan καὶ εἰς τὰ ἀεροβαθῆ (corrupt for καὶ εἰς τὰ ἄκρα βάθη , or similar); Pan adds ὁποῦ
23 ወሰይፈ፡ እሳት፡ Pan omits 24 እስከ፡ — ሕይወት፡ Pan μέχρι ὑδάτων ζώντων 24 ዘይትነገር፡ Pan omits
25 ዘውእቱ፡ የእኅዝ፡ Pan ὅ ἐστιν καὶ παρέχον (= Swete; read with Dillmann, SAB 1892, 1045, παραδεχόμενον) 26 ወመጻእኩ፡ Pan καὶ ἤλθομεν (= Swete; read with Dillmann, SAB 1892, 1045, Charles καὶ ἦλθον)



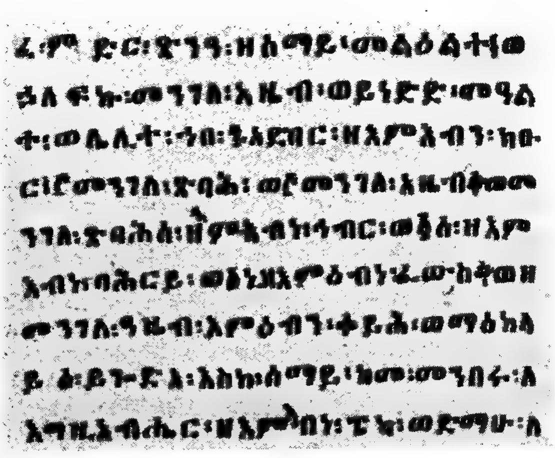
28 Abb 35 ዓበየ፡ 28 BM 485 BM 491 Berl Abb 55 Tana 9, Abb 35(²?) Ryl¹ Ull 3 MSS መንገለ፡ 29 ኵሉ፡ BM 491 Berl Abb 55 omit, cf. Gr 29 Bodl 5 ዓበየተ፡ ፈለግ፡ Berl ዐበየት፡ አፍላግ፡ Tana 9 ዐቢይተ፡ አፍላገ፡ 29 Abb 35 ዓበየ፡ 30f. BM 485 BM 491 Tana 9 ሥጋ፡ 31 BM 491 ቆበሬተ፡ 32 Berl Tana 9 ዘኵሉ፡ Bodl 5 ዘውስተ፡ ኵሉ፡ 32 Tana 9 ቀላይተ፡ 33 Abb 35 Tana 9, Ull ለኵሉ፡ 33f. Ull አፍላግ፡ ዘምድር፡ 35 ኵሉ፡ BM 485 BM 491 Berl Abb 35¹ Abb 55 omit 36 Berl Tana 9 ፍኖሬት፡ 37 BM 485 ማእዘንት፡ 39 BM 485 BM 491 Berl Abb 55 Tana 9 ወጸንዐ፡ 39 Tana 9 ነፋሳተ፡ 39f. Tana 9 የረኅበቀ፡

28 ዘመንገለ፡ ዓረብ፡ Pan δύσεως 28f. ወርኢኩ፡ Pan ἴδον 29 ኵሉ፡ Pan omits 29 አፍላገ፡ Pan adds καὶ μέχρι τοῦ μεγάλου ποταμοῦ 31 የንሶሱ፡ Pan οὐ περιπατεῖ 31 ወርኢኩ፡ Pan ἴδον 31 አፍበረ፡ Pan τοὺς ἀνέμους 32 ወምኅዓወ፡—ቀላየ፡ Pan καὶ τὴν ἔκχυσιν τῆς ἀβύσσου πάντων ὑδάτων 32f. ወርኢኩ፡ Pan ἴδον 34 ወርኢኩ፡ Pan ἴδον 35 ወርኢኩ፡ Pan ἴδον 38 ወርኢኩ፡ Pan ἴδον 39f. ወርኢኩ፡—ሰማየ፡ Pan omits (hmt.)



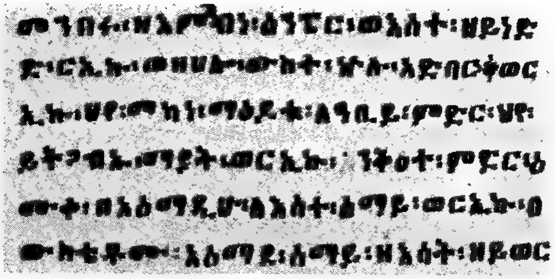
1 እመንቱ፡ Berl omits; Tana 9 ወእመንቱ፡   2 ሰማይ፡ Ull adds ወምድር፡   3 Tana 9 ይመይጥዎ፡ Berl ይጸውርዎ፡   3 እለ፡ Tana 9 ወ Bodl 5 Ull 5 MSS ወእለ፡ cf. Gr   3 Berl የዐርብ፡   3f. ለክበበ፡ ፀሐይ፡ BM 485 ላዕለ፡ ክክብ፡ ፀሐይ፡ BM 491 ለኮከበ፡ ወለፀሐይ፡ Abb 55 ፀሐይ፡ Tana 9 ለኮከበ። ፀሐይ፡   4 BM 485 Tana 9 ወኵሉ፡ ከዋክብት፡ Berl ወኵሎ፡ ከዋክብተ፡ Abb 55 ወኵሉ፡ ከዋክብተ፡   4 BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 ርኢኩ፡ cf. Gr   4f. ዘዲበ፡ ምድር፡ Tana 9 omits   4 BM 485 Abb 35 ዲበ፡   5 BM 491 ነፋሳተ፡ Tana 9 ነፍሳተ፡   5 Ull እለ፡ ይፀውሩ፡ ደመናተ፡ BM 485 ዘይጸውር፡ በደመናተ፡ BM 491 ዘይጸውር፡ ዲበ፡ ደመናት፡ Berl Abb 55 Tana 9 ዘይጸውር፡ በደመናት፡ cf. Gr   5f. BM 485 BM 491 Abb 35 Abb 55 ርኢኩ፡ cf. Gr   6 ርኢኩ፡ Tana 9 omits; Ull BM Add. 24990 ወርኢኩ፡   6f. 3 MSS አጽናፈ cf. Gr

1 ማዕከለ፡—ወምድር፡ Pan μεταξὺ γῆς καὶ οὐρανοῦ   1f. እመንቱ፡—ሰማይ፡ Pan omits (hmt., cf. above)   2 ወርኢኩ፡ Pan ἴδον   2f. ነፋሳተ፡—ለሰማይ፡ Pan ἀνέμους τῶν οὐρανῶν (= Swete; read with Dillmann, SAB 1892, 1087, Radermacher, Charles τὸν οὐρανὸν) στρέφοντας   3 እለ፡ የዓርጉ፡ Pan καὶ διανευοντας (Swete διανύοντας : read with Charles δύνοντας)   4 ወርኢኩ፡ Pan ἴδον   5 ዘይጸውሩ፡ ደመናተ፡ Pan βαστάζοντας ἐν νεφέλῃ   5f. ወርኢኩ፡ Pan ἴδον   6 ፍናወ፡—ርኢኩ፡ Pan omits (hmt.)   6f. ውስተ፡—ምድር፡ Pan πέρατα τῆς γῆς (= Swete; read with Charles ⟨παρὰ τὰ⟩ πέρατα τῆς γῆς)



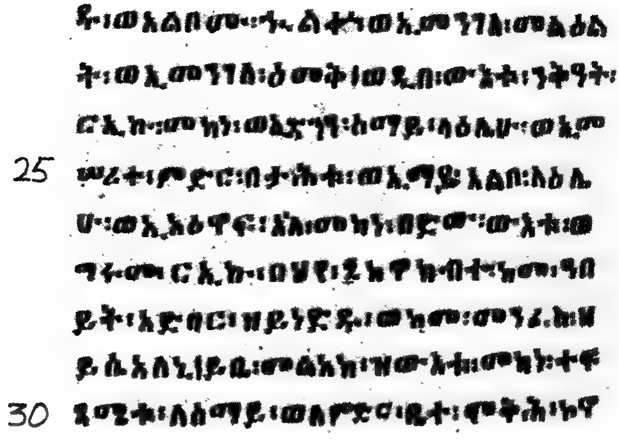
7 BM 485 BM 491 ጸንዐ፡ Tana 9 ወጸንዐ፡ 7 Abb 55 ሰማይ፡
7 3 MSS መልዕልቶ፡ Berl ወልዕልተ፡ 7f. BM 485 Berl Abb 35[1] Abb 55 Tana 9 ወዘለፍኩ፡ 8 BM 485 ዘይነድድ፡ 9 Tana 9 ዘእምእብኒ፡ Berl ዘእብን፡ 9f. Berl ኅቡረ፡
10 ጽባሕ፡ ወ፫መንገለ፡ Berl omits 10f. BM 485 ወዘመንገለ፡ cf. Gr 11 Tana 9 ጽባሕሁ፡ 11 BM 485 Berl ዘእምእብን፡ Tana 9 ዘእብኒ፡ 11 ኅብር፡ BM 491 ባሕር፡ 11 Ull ፩ሁ፡
11f. BM 491 Berl Abb 55 Tana 9 እምእብኒ፡ BM 485 እምኒ፡
12 ባሕርይ፡ Berl በረድ፡ 12 Berl Tana 9, Curzon 55 ወ፩፡
12 BM 485 BM 491 Berl Abb 35 Tana 9, Ryl[1] Bodl 4 እምዕብኒ፡ Abb 55 እምእኒ፡ 12 BM 491 ፈውሁ፡ 12f. Abb 55 ወዘመንገለሁ፡ 13 Berl Abb 35, BM 492 አዜብሁ፡ 13 Tana 9 ወእምእብን፡ BM 485 BM 491 Abb 55 እምእብኒ፡ 13f. Tana 9 ወማእከለይ፡ ይጐድኡ፡ 14 እሳት፡ ሰማይ፡ Berl ሰማየ፡
15 Tana 9 ፉኩ፡

7f. ወኃለፍኩ፡—ወይነድድ፡ Pan παρῆλθον καὶ ἴδον τόπον καιόμενον 10 ፫መንገለ፡—አዜብ፡ Pan εις ανατολας και τρις εις νοτον βαλλοντας (Swete ⟨τρία⟩ εἰς ἀνατολὰς καὶ τρία εἰς νότον βάλλοντα) 10f. ወመንገለ፡ ጽባሕሁ፡ Pan καὶ τὰ μὲν πρὸς ἀνατολάς 11 ወ፩ሁ፡ Pan adds ἦν
12 ዘእምዕብኒ፡ ፈውሁ፡ Pan ἀπὸ λίθου ταθέν
12f. ወዘመንገለ፡ ዓዜብ፡ Pan τὸ δὲ (= Swete; read with Radermacher, Charles τὰ δὲ) κατὰ νότον 13f. ወማዕከለይሁ፡ Pan adds αὐτῶν 14 ይጐድእ፡ Pan ἦν
14f. ለእግዚአብሔር፡ Pan θεοῦ 15 ፉካ፡ Pan φουκά



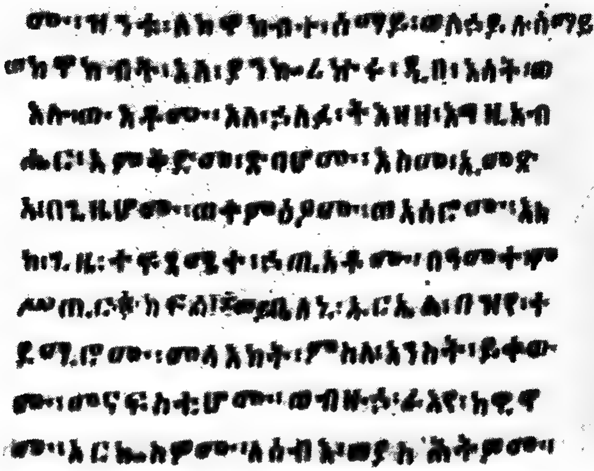
15f. Bodl 5 Ull 3 MSS ለመንበር፡ 3 MSS ለውእቱ፡መንበር፡
16 BM 491 Abb 35 Abb 55 Tana 9 እምእብነ፡ BM 485 እምነ፡
16 3 MSS እሳተ፡ BM 485 Berl Abb 55 Tana 9, BM Add. 24185 ወእሳት፡
16f. Tana 9 የነድድ፡ወርኢኩ፡ 17 ኵሉ፡ Tana 9 እሉ፡ cf. Gr 17f. Tana 9 ርኢኩ፡ 18 ህየ፡ Tana 9 ሀሎ፡
18 BM 485 Berl, Munich 30 መካን፡ 18 Tana 9 ዐቢየ፡
19 Berl ወየገብኡ፡ 19 BM 485 BM 491 Berl Abb 35¹ Abb 55¹ ሰማያት፡ cf. Gr; Tana 9 ሰማያተ፡ 19 ወርኢኩ፡ Abb 55 omits
19f. Ryl¹ Curzon 55 አንቅዐተ፡ምድር፡ዐሙቀ፡ Ull ንቅዓታተ፡ምድር፡ዐሙቀ፡ 2 MSS ንቅዐተ፡ምድር፡ዐሙቅ፡ BM 485 BM 491 Berl Abb 35¹ ንቅዐተ፡ዐሙቀ፡ cf. Gr; Abb 55 ንቅዐተ፡ዐሙቅ፡ Tana 9 ነቅዓተ፡ዐሙቀ፡ 20 Ull ወአዕማዲሁ፡ 20 Tana 9 ለእሳት፡ 20 Berl ማየ፡ 21 አዕማደ፡—ዘእሳት፡ BM 485 Tana 9 አዕማደ፡እሳት፡ Abb 35² አዕማደ፡ዘእሳት፡
21f. BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 ዘየወርድ፡

17-18 ወዘሀሎ፡—ምድር፡ Pan κακεινα (Swete κἀ⟨πέ⟩κεινα, cf. 31.2) τῶν ὀρέων τούτων τόπος ἐστὶν πέρας (Eth = πέραν) τῆς μεγάλης γῆς 19 የተጋብኡ፡ ማያት፡ Pan συντελεσθήσονται οἱ οὐρανοί 19f. ንቅዐተ፡—ዐሙቀ፡ Pan χάσμα μέγα 20 በአዕማዲሁ፡ለእሳተ፡ Pan εἰς τοὺς στύλους τοῦ πυρός 20f. ሰማየ፡—ዘእሳት፡ Pan omits (hmt.)



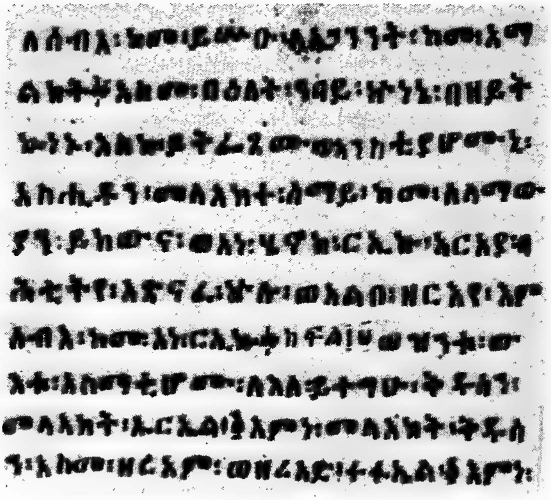
22 BM 491 ዘእልበሙ: Berl ወእልበ: 22 BM 485 Berl Abb 35 Abb 55 Tana 9 ኍልቈ: 22 Ull Curzon 56 እመንገለ: 22f. መልዐልቶ:ወእመንገለ: Berl omits (hmt.) 22f. Tana 9 መልዐልተ: 23 Abb 55 ወመንገለ: 23 BM 485 Berl Abb 35[1] Abb 55 Tana 9, 2 MSS ዕሙቅ: Ull መትሕት: 23 Tana 9 ንቅዐተ: 24 Berl ወጽንዐ: 24 Tana 9 ላዕሌሃ: 24f. Abb 55 ወእመሠረታ:ለ 25 BM 485 BM 491 Abb 35 Abb 55 በታሕቴሁ: Berl Tana 9 በመትሕቴሁ: 25 BM 485 Abb 35[1] Abb 55 Tana 9, Ryl[1] 3 MSS ወእማይ: Berl ወእሁማይ:ወእማይ: 25 Tana 9 ወእልበ: 25f. BM 485 BM 491 Abb 35 Abb 55 Tana 9, BM Add. 24990 በላዕሌሁ: 26 BM 485 Berl Abb 35[1] Abb 55 Tana 9 ወእአዐቀረ: 26 BM 485 BM 491 ጸለ: Abb 55 ቃለ: 26f. Berl Tana 9 ወግሩም: cf. Gr 27 Tana 9 ወርኢኩ: 27 Berl ፯ ከዋክብተ: 27 Tana 9 ወከመ: 27f. BM 485 ዐበይተ: 28 BM 485 BM 491 Abb 35[1] Abb 55 Tana 9 ዘይነድድ: Berl ይነድድ: 29 Berl ወይቤ: 29 BM 485 Berl Abb 55 Tana 9 ዘውእቱ:መካን: 30 Abb 35[1], 4 MSS ወምድር:

22f. ወአልበሙ:—ዕሙቅ: Pan καὶ οὐκ ἦν μέτρον οὔτε εἰς βάθος οὔτε εἰς ὕψος 23 ወዲበ: Pan καὶ ἐπέκεινα 24 ወእጽንዓ: Pan ὅπου οὐδὲ στερέωμα 24 ላዕሌሁ: Pan ἐπάνω 25f. ላዕሌሁ: Pan ὑπὸ αὐτό 26f. አላ:—በህየ: Pan ἀλλὰ τόπος ἦν ἔρημος καὶ φοβερός. ἐκεῖ ἴδον 28f. ወከመ:—ዘይሴአለኒ: Pan περὶ ὧν πῦθανομαιον (Swete πυνθανομένῳ) μοι 29f. ዝውእቱ:—ተፍጻሜቱ: Pan Οὗτός ἐστιν ὁ τόπος τὸ τέλος



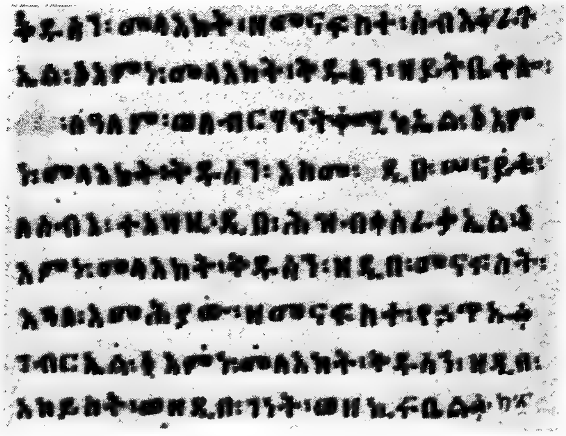
31 ዝንቱ፡ Tana 9 omits 31 ለከዋክብተ፡ሰማይ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 ለከዋክብት፡ cf. Gr 32 BM 485 Abb 35 ወለከዋክብት፡ 32 Berl አንኰርኰሩ፡ 32f. ወእሉ፡ Tana 9 omits; Ull 3 MSS እሉ፡ 33 ውእቶሙ፡ Tana 9 እሙንቱ፡ 34 እስመ፡ BM 485 እመ፡ 34f. Tana 9 አምጽኡ፡ 35 Ull 3 MSS ተምዕዮሙ፡ 36 ጊዜ፡ Ull omits 36 Abb 55 ተፍጸተ፡ Tana 9 ተፍጸሜት፡ 36 Berl ኃጣውኢሆሙ፡ 37 Abb 35 ዝየ፡ 39 BM 491 ወመናፍስቲሆሙ; cf. Gr 39 Tana 9 ብዙኃ፡ 39 Tana 9 ርእየ፡ Ull አርአያ፡ 39f. BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 ከዊኖ፡ 40 BM 485 BM 491 Berl Tana 9 አርኰሰኖሙ፡ 40–1 ወያስሕትዎሙ፡ለሰብእ፡ Bodl 5 omits; BM 485 BM 491 Abb 35 Abb 55 Tana 9 omit ለሰብእ፡ cf. Gr

31 ለከዋክብተ፡ሰማይ፡ Pan τοῖς ἄστροις 31 ወለኃይል፡ Pan καὶ ταῖς δυνάμεσιν 32 ዲበ፡እሳት፡ Pan ἐν τῷ πυρί
34 እምቅድመ፡ጽባሆሙ፡ Pan ἐν ἀρχῇ τῆς ἀνατολῆς αὐτῶν : Pan adds ὅτι τόπος ἔξω τοῦ οὐρανοῦ κενός ἐστιν
36f. በዓመተ፡ምሥጢር፡ Pan ἐνιαυτῶν μυρίων
37–40 በዝየ፡—ከዊኖሙ፡ Pan Ἐνθάδε οἱ μιγέντες ἄγγελοι ταῖς γυναιξὶν στήσονται, καὶ τὰ πνεύματα αὐτῶν πολύμορφα γενόμενα
40 አርኰሰቶሙ፡ Pan λυμαίνεται 40–1 ወያስሕትዎሙ፡ ለሰብእ፡ Pan καὶ πλανήσει αὐτούς



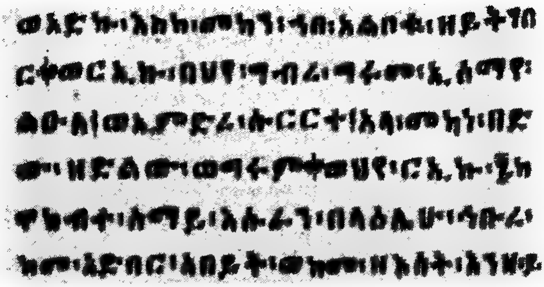
2 እስመ፡—ኵነኔ፡ BM 485 እስመ፡ ዕለት፡ ዓበይ፡ ኵነኔ፡ Berl Abb 55 እስመ፡ ዕለተ፡ ዓበይ፡ ኵነኔ፡ BM 491 Abb 35, 4 MSS እስከ፡ ዕለት፡ (Abb 35^2 በዕለት፡) ዓበይ፡ ኵነኔ፡ Tana 9, Bodl 5 Ull እስከ፡ ዕለተ፡ ዓበይ፡ ኵነኔ፡ cf. Gr 2f. Tana 9 ወበዘየተኳነኑ፡ 3 Tana 9 ወእንስቲያሆሙ፡ 4 Berl Tana 9, Garrett MS አስሒቶሙ፡ 4 መላእክት፡ ሰማይ፡ BM 491 Abb 35^1 Abb 55 መላእክት፡ BM 485 Berl Tana 9 መላእክተ፡ cf. Gr 4 ከመ፡ Tana 9 omits 4f. BM 485 Abb 35, Ull ሰላማዊያተ፡ BM 491 ሰላማዊያት፡ 5 Berl የኵና፡ Tana 9 የከውን፡ 5 BM 485 Tana 9 ወእኑሂ፡ 5 ርኢኩ፡ BM 491 adds አዕየንቲየ፡በ 5f. አርአያ፡—ኵሉ፡ Berl ራእያተ፡ አጽናፈ፡ ኵሉ፡ ገሕቲተየ፡ 6 BM 485 BM 491 Berl Abb 55 Tana 9 ዘየሬኢ፡ BM 485 Berl Abb 55 Tana 9, Bodl 5 4 MSS add ዘርኢኩ፡ BM 491 adds እምሰብእ፡ዘርኢኩ፡ 7f. ውእቱ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9, Bodl 5 BM 492 omit; Berl ርኢኩ፡ 8 Berl የተባሁ፡ 9 BM 485 መላእክት፡ 9 Tana 9 ሩፋኤል፡ 2 ፮ Tana 9 omits 10 ዘረዓም፡ BM 485 Berl Tana 9 ዘለዓለም፡ cf. Gr

1f. ከመ፡ አመላእክት፡ Pan omits 2 እስመ፡—ኵነኔ፡ Pan μέχρι τῆς μεγάλης κρίσεως 4 አስሒቶን፡—ሰማይ፡ Pan τῶν παραβάντων ἀγγέλων 4f. ከመ፡ ሰላማውያን፡ Pan εἰς σειρῆνας 6f. እምሰብእ፡ Pan a commences here 7-9 ወዝንቱ፡—ዑርኤል፡ Pan a omits; Pan ἄγγελοι τῶν δυνάμεων. Οὐριήλ 10 እስመ፡—ወዘረዓም፡ Pan Pan a ὁ ἐπὶ τοῦ κόσμου καὶ τοῦ ταρτάρου



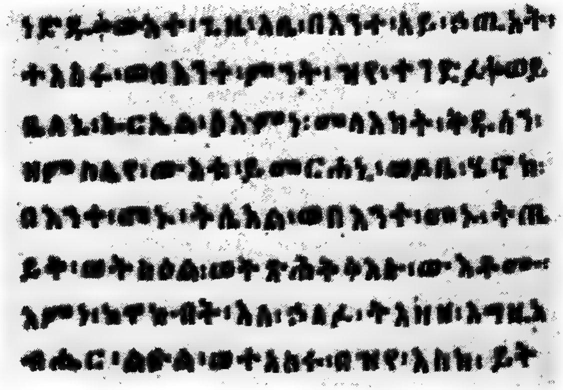
11 BM 485 Abb 35 Tana 9, Bodl 5 Ull most Eth II MSS መላእክት፡ ቅዱሳን፡ Tana 9 adds እስመ፡ 11 BM 485 ዘመናፍስት፡
11f. BM 485 Berl ራጉኤል፡ Abb 55 ራሙኤል፡ 13 ወለብርሃናት፡
2 MSS በእንተ፡ብርሃናት፡ 13 Tana 9 ወሚካኤል፡
14 Tana 9, Ryl[1] 4 MSS በዲበ፡ 15 Berl Abb 55 ተአዘዘ፡
15 BM 491 በዲበ፡ Tana 9 ወዲበ፡ cf. Gr 15 Tana 9 አሕዘብ፡
15 Berl አራቃኤል፡ 15f. ፩እምነ፡ BM 485 Berl omit ፩
16 Tana 9 ቅዱሳን፡መላእክት፡ 16 BM 485 Berl[1](?), Ryl BM Add. 24185 መናፍስት፡ all other MSS መናፍስተ፡ 17 Abb 55 የኃጥኡ፡ 18 Tana 9 ቅዱሳን፡መላእክት፡ 18f. ዘዲበ፡ — ገነት፡ BM 485 BM 491 Berl Abb 35 ዘዲበ፡ገነት፡ወዘአክይስት፡ (Berl ወዘአክይስተ፡) Abb 55 Tana 9 ዘዲበ፡ገነት፡ወአክይስት፡ cf. Gr 19 BM 485 ወኪሩቤል፡ Berl ወዘኪሩቤን፡ BM 491 Abb 35 Abb 55 Tana 9 ወኪሩቤን፡

11 ዘመናፍስተ፡ Pan Pan a ὁ ἐπὶ τῶν πνευμάτων 13 ለዓለም፡ ወለብርሃናት፡ Pan Pan a τὸν κόσμον τῶν φωστήρων
14f. እስመ፡—ሕዝብ፡ Pan Pan a ὁ (Pan a ὅς) ἐπὶ τῶν τοῦ λαοῦ ἀγαθῶν τεταγμένος (Pan a τέτακται) καὶ ἐπὶ τῷ χάῳ
15 ሰራቃኤል፡ Pan Pan a Σαριήλ 16f. ዘዲበ፡—እመሕየው፡ Pan Pan a ὁ ἐπὶ τῶν πνευμάτων 17 ዘመናፍስተ፡የኃጥኡ፡ Pan Pan a οἵτινες ἐπὶ τῷ πνεύματι ἁμαρτάνουσιν 18f. ዘዲበ፡— ወዘኪሩቤል፡ Pan Pan a ὅς (Pan a ὁ) ἐπὶ τοῦ παραδείσου καὶ τῶν δρακόντων καὶ χερουβείν : Pan adds ἀρχαγγέλων ὀνόματα ἑπτά : Pan a adds Ῥεμειήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃν ἔταξεν ὁ θεὸς ἐπὶ τῶν ἀνισταμένων. ὀνόματα ζ΄ ἀρχαγγέλων



20 እስከ፡ መካን፡ Abb 55 Tana 9 እስከ፡ only; BM 485 BM 491 Berl Abb 35[1] እስከነ፡ cf. Gr 21 BM 485 BM 491 ርኢኩ፡ በህየ፡ Berl ወበህየ፡ ርኢኩ፡ cf. Gr 21 በህየ፡ ግብረ፡ ግሩመ፡ Tana 9 omits (hmt., cf. BM 485 etc. below) 21 ግብረ፡ Ull omits 21 ግሩመ፡ BM 485 Abb 35 add ርኢኩ፡ cf. Gr; Berl adds ወርኢኩ፡ 21f. Abb 35 ወኢሰማየ፡ ላዑለ፡ BM 485 Berl Abb 55 ወኢሰማየ፡ ላዕለ፡ cf. Gr; BM 491 Tana 9 ወኢሰማዩ፡ ላዕለ፡ 22 BM 485 ወምድር፡ 22 Tana 9 ስርርት፡ 22f. መካነ፡ በድው፡ BM 485 BM 491 Berl Abb 35[1] Abb 55 መካን፡ only, cf. Gr and 18.12; Tana 9 መካነ፡ 23 BM 485 BM 491 Abb 35 Abb 55 ዘኮነ፡ ድልው፡ ወግሩመ፡ (BM 485 ወግሩም፡) Tana 9 ዘኢኮነ፡ ድልው፡ ወግሩም፡ cf. Gr 23 Berl ህየ፡ 24 BM 485 BM 491 Abb 35 Tana 9, Ull 3 MSS እሱራነ፡ 24 Berl በላዕሌሆሙ፡ 24 BM 485 ኅበረ፡ 25 Tana 9 ዐበይት፡ 25 ወከመ፡ ዘእሳት፡ Ull ወከመ፡ እሳት፡ BM 485 Berl Abb 55 ወዘእሳት፡ BM 491 ምስለ፡ እሳት፡ Tana 9 ወበእሳት፡ cf. Gr 25 እንዘ፡ Berl ዐበይት፡ ዘ

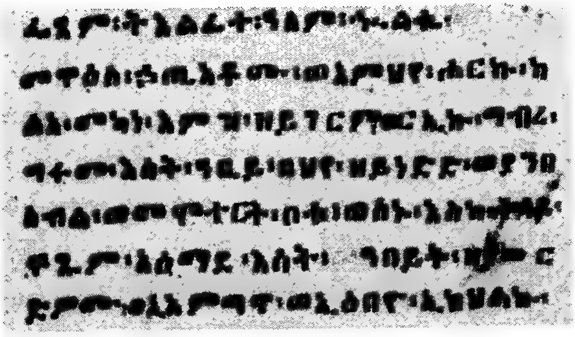
20 ወዖድኩ፡ Pan Pan a καὶ ἐφώδευσα 20f. እስከ፡— ዘይትገበር፡ Pan Pan a ἕως (Pan a μέχρι) τῆς ἀκατασκευάστου 21 ወርኢኩ፡ በህየ፡ Pan Pan a κἀκεῖ ἐθεασάμην 21 ግሩመ፡ Pan Pan a add ἑώρακα 21f. ኢሰማየ፡ ላዑለ፡ Pan Pan a οὔτε οὐρανὸν ἐπάνω 22 ወኢምድረ፡ Pan adds τεθέαμαι 22f. አላ፡— ወግሩም፡ Pan Pan a ἀλλὰ τόπον ἀκατασκεύαστον καὶ φοβερόν 24 እሱራን፡— ኅቡረ፡ Pan Pan a δεδεμένους καὶ ἐριμμένους ἐν αὐτῷ 25 ከመ፡— አበይት፡ Pan ὁμοίους ορασιν (Swete ὄρεσιν) μεγάλοις Pan a ὁμοιούς ὁράσει μεγάλῇ 25f. ወከመ፡— ይነድዱ፡ Pan Pan a καὶ ἐν πυρὶ καιομένους



25f. BM 485 BM 491 Abb 35 Abb 55, BM 492 ይነዱ: Berl, Bodl 5 2 MSS ይነድድ: 26 Tana 9 ኀጢኣተ: 27 ምንት: Berl adds ተአሰሩ:ወበእንተ: 27 BM 491 ተገድፉ: 28 ኡርኤል:፩ Tana 9 ፩ኡራኤል: 28 Eth I ቅዱሳን: መላእክት: cf. Gr 29 Tana 9 ወዘ:ምስሌየ: 29 BM 485 ዘይመርሖኒ: 29 Tana 9 ወይቤለኒ: cf. Gr 30 መኑ: (1st) 2 MSS ምንት: 30 BM 491 ትስእል: Berl ትጤይቅ: 30f. BM 485 ትጤይቅ: BM 491 ትጠይቅ: Berl ትሴኣል: 31 ወትሰዐል: BM 485 BM 491 Berl Tana 9 omit 31 ውእቶሙ: Berl, Vat 71 እሙንቱ: 32 ከዋክብት: Tana 9 ከዋክብተ: ሰማይ: cf. Gr 32f. ኀለፉ:—እግዚአብሔር: BM 491 ትእዛዘ:ኀለፉ:ዘእግዚአብሔር: 33 ለዐለ: Eth I omits, cf. Gr 33 እስከ: Eth I adds ሰበ:

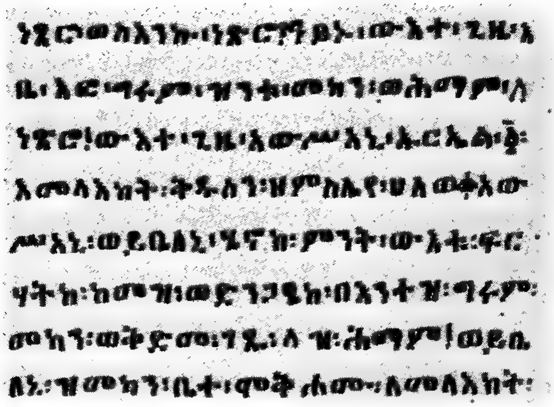
26 ውእቱ:ጊዜ: Pan Pan a τότε (so also in 21.8, 9; 22.3, 8, 14; 23.4; 24.5, 6; 25.2, 6, 7; 27.5) 26 በእንተ:—ኀጢኣት: Pan Pan a Διὰ ποίαν αἰτίαν 27 ወበእንተ:ምንት: Pan a καὶ διὰ ποίαν αἰτίαν 27f. ወይቤለኒ: Pan τότε εἶπέν μοι 28 መላእክት:ቅዱሳን: Pan Pan a τῶν ἁγίων ἀγγέλων 29 ዘምስሌየ:—ይመርሖኒ: Pan ὃς μετ᾽ἐμοῦ ἦν (καὶ αὐτὸς ἡγεῖτο αὐτῶν) Pan a ὁ μετ᾽ἐμοῦ ὤν (καὶ αὐτὸς αὐτῶν ἡγεῖτο) cf. 24.6; 72.1; 74.2 29 ወይቤ: Pan Pan a καὶ εἶπέν μοι 30f. ትጤይቅ:—ወትጽሕቅ: Pan Pan a τὴν ἀλήθειαν φιλοσπευδεῖς; 32 ከዋክብት: Pan Pan a τῶν ἀστέρων τοῦ οὐρανοῦ 33 ለዐለ: Pan Pan a omit

35



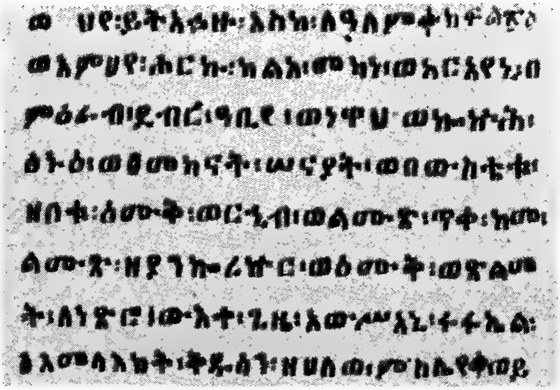
33f. Tana 9 ይትፌጸም: 34 ዓለም: Tana 9 ዓመት: cf. Gr 34 Abb 55 ኍለቈ: Berl Abb 35² ወኍለቈ: 35 መቀዐለ: Tana 9 omits 35 BM 485 BM 491 እምህየ: 35f. Abb 55 ኀለኢኑ: 36 Berl መኀን: 36 BM 491 እምዝ: Abb 55 Tana 9 ወእምዝ: BM 485 እምኀለእ: 36 BM 491 Abb 35 Tana 9, Bodl 5 Ull 9 MSS ዘይጌርም: 36 Abb 55, Ryl¹ ርኢኩ: 37 Tana 9 እሳተ: 37 በህየ: Tana 9, Bodl 5 Ull 3 MSS omit 37 Berl, Frankfurt MS ይነድድ: Bodl 5 ዘይድድ: 38 Bodl 5 Ryl 5 MSS ወመሞተርት: Ull 3 MSS ወመምተርት: Curzon 55 Munich 30 ወመመተርት: Abb 35 ወመሞትርት: BM 485 Berl Tana 9, Bodl 4 ወመምተርተ: Abb 55 ወመተርተ: BM 491 ወምትረተ: 38 ወሰኑ: BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 መሰኑ: cf. Gr 39 Berl ፍጹመ: 39 Abb 55 ኀዐማዱ: ዘ: 39 BM 485 BM 491 Abb 35 Abb 55, Ryl¹ 4 MSS ወዓበይት: Tana 9 ዐበይተ: 39f. Berl Abb 35² ዘያኣውዱዎ: , but Berl transposes to before ዓበይት: Abb 55 ዘያዐዱዎሙ: 40 BM 485 ወኢአምጠኖ: ወኢዐበየ: Berl Tana 9 ወኢአምጠኑ: ወዐበየ: (Tana 9 ወኢ: ዐበየ:) Abb 55, Bodl 5 ወኢአምጠኖሙ: ወኢዐበዮሙ: Bodl 5 ወኢዐበየ:)

33f. እስከ: — ዓለም: Pan μέχρι τοῦ πληρῶσαι μύρια ἔτη Pan a μέχρι πληρωθῆναι μύρια ἔτη 34f. ኍለቈ: — ኃጢአቶሙ: Pan Pan a τὸν χρόνον τῶν ἁμαρτημάτων αὐτῶν 36f. ግብረ: ግሩም: Pan ἔργα φοβερώτερα Pan a ἔργα φοβερά 38 ወሰኑ: Pan Pan a ὁ τόπος 39f. ፍጹም: — ዘያወርዱዎሙ: Pan Pan a πλήρης στύλων πυρὸς μεγάλου καταφερομένων 40 ወኢዐበየ: Pan οὔτε πλάτος



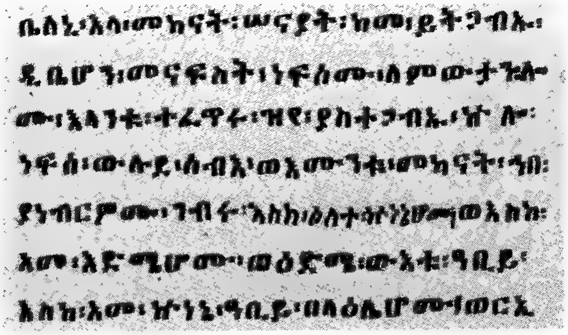
1 Ryl ነጸሮ: all other MSS ነጽሮ: 1 ወስእንኩ: ነጽሮ:
Berl omits; Tana 9 omits ነጽሮ: cf. Gr 1 ዓይኑ: BM 491
Abb 35¹(?) Abb 55 Tana 9 ዓይኖ: cf. Gr; Berl ዕይኖ: BM 485
በአዕይንቲየ: 1f. እቤ: እሮ: Tana 9 አዩ: አፍ:
2 BM 485 ወሕሡም: 3 Abb 55 ውእቱ: 3 Tana 9
ወአውሥአኒ: 3 ፩: Tana 9 omits 4 Eth I እምቅዱሳን:
መላእክት: cf. Gr 4 ዘምስሌየ: BM 485 BM 491 Berl Abb 35
Tana 9 እንዘ: ምስሌየ: Abb 55 እንዘ: only 4f. አውሥአኒ:
Berl, 3 MSS omit, cf. Gr; BM 485 BM 491 Abb 35 Abb 55 Tana 9, 4 MSS
ወአውሥአኒ: 5 ወይቤለኒ: BM 491 Tana 9 omit 5 ሄኖክ:
Berl omits 5f. ምንት: — ፍርሃትከ: BM 491 Berl Abb 35¹
ምንት: ፍርሃትከ: Abb 55 ምንተ: ፍርሃትከ: BM 485 ምንተ:
ፍርሀተከ: Tana 9 ምንተ: ፈራህከ: cf. Gr 6 Tana 9
ወከመዝ: Berl እምዝ: 6 Tana 9 ደንገፀኩ: 7 መካን:
Tana 9 ካኑ: መካኑ: 8 BM 491 ዘመካኑ:

1 ወስእንኩ: — ዓይኑ: Pan Pan a οὐδὲ (Pan a οὔτε)
εἰκάσαι 2 ዝንቱ: Pan omits 2f. ወሕማም: ለነጽሮ:
Pan Pan a καὶ ὡς δεινὸς τῇ ὁράσει 3 ኡርኤል: Pan Pan a
omit; Pan a adds καὶ εἶπεν (Pan a ends here) 4 እመላእክት:
ቅዱሳን: Pan τῶν ἁγίων ἀγγέλων 4f. አውሥአኒ: Pan
omits 5f. ወምንት: — ወደንገፅከ: Pan διὰ τί ἐφοβήθης οὕτως
καὶ ἐπτοήθης; Pan adds καὶ ἀπεκρίθη⟨ν⟩ 7 መካን: Pan
omits 7 ወቅድመ: — ሕማም: Pan καὶ περὶ τῆς προσόψεως τῆς
δεινῆς 7f. ወይቤለኒ: Pan καὶ εἶπεν



9 Berl, Bodl 5 Ryl[1] Ull most Eth II MSS ወበህየ: Tana 9 በዝየ: cf. Gr 10 Tana 9 ወእምዝ: 10f. BM 491 በምዕራብ: 11 Berl, Abb 35[2] Ryl[2] Ull 9 MSS ደብረ: ዓቢየ: ወነዋኀ: Bodl 5 Frankfurt MS ደብረ: ዓቢየ: ወነዋኃ: BM 485 BM 491 Abb 35[1] Abb 55 Tana 9, Ryl[1] 4 MSS ደብር: ዓቢዩ: ወነዋኁ: 11f. Berl ወኰኵሕ: ጽኑዐ: Abb 35[2] Ull Munich 30 ወኰኵሕ: ጽኑዓ: 12 Berl ወ፬መካናት: ሠናያት: BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወ፬መካናተ: ሠናያተ: 12 Tana 9 ወዘውስቴቱ: 13 BM 485 Abb 55 Tana 9 ዕሙቅ: ወርሒብ: ወልሙጽ: (Tana 9 ወለሙጽ:) 13f. ጥቀ: — ልሙጽ: Abb 55 Tana 9 omits 14 BM 485 ወዕሙቅ: 14f. Berl ጽልመት: 15 BM 485 በነጽሮ: 15 BM 485 BM 491 Berl[2] Abb 35[1] Abb 55 አውሥኣ: cf. Gr; Tana 9 ወአውሥአኒ: 16 BM 485 BM 491 Abb 35 Abb 55 Tana 9 እምቅዱሳን: መላእክት: cf. Gr 16 BM 485 BM 491 Abb 35 Abb 55 Tana 9 እንዘ: ሀለው:

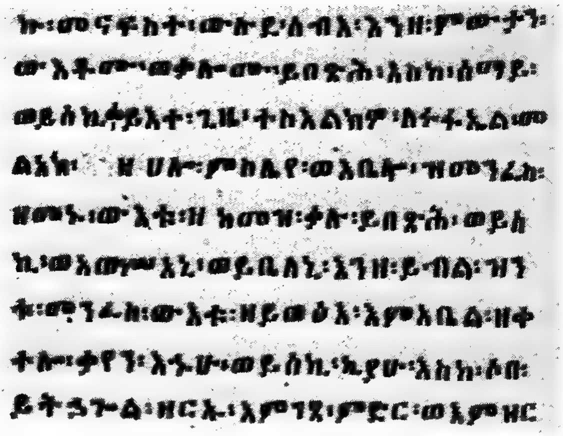
9 ወህየ: Pan ὧδε 9 እስከ: ለዓለም: Pan μέχρι ενος (Swete αἰῶνος) εἰς τὸν αἰῶνα 11–13 ደብረ: — ጥቀ: Pan ἄλλο ὄρος μέγα καὶ ὑψηλόν, πέτρας στερεάς. καὶ τέσσαρες τόποι ἐν αὐτῷ κοῖλοι, βάθος ἔχοντες καὶ λίαν λεῖοι : Pan adds τρεῖς αὐτῶν σκοτινοὶ, καὶ εἷς φωτινός, καὶ πηγὴ ὕδατος ἀνὰ μέσον αὐτοῦ. καὶ εἶπον (cf. v.9) 14 ዘይንኰረኵር: Pan τὰ κοιλώματα ταῦτα 15 አውሥአኒ: Pan ἀπεκρίθη 16 እመላእክት: ቅዱሳን: Pan τῶν ἁγίων ἀγγέλων



ቤሎኒ፡ እሉ፡ መካናት፡ ሠናያት፡ ከመ፡ ይትጋብኡ፡
ዲቤሆን፡ መናፍስት፡ ነፍሰሙ፡ ለምውታኒሁ
ሙ፡ እለንቱ፡ ተፈጥሩ፡ ዝየ፡ ያስተጋብኡ፡ ኵሎ፡
20 ነፍሰ፡ ውሉደ፡ ሰብእ፡ ወእሙንቱ፡ መካናት፡ ጎበ፡
ያነብርዎሙ፡ ገብሩ፡ እስከ፡ ዕለተ፡ ኵነኔሆሙ፡ ወእስከ፡
እሙ፡ እድሜሆሙ፡ ወዕድሜ፡ ውእቱ፡ ዓቢይ፡
እስከ፡ እሙ፡ ኵነኔ፡ ዓቢይ፡ በላዕሌሆሙ፡ ወርእ

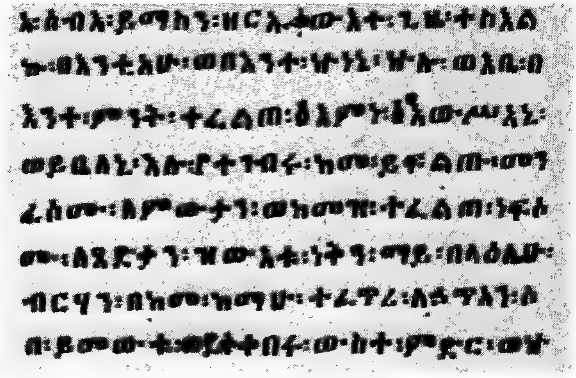
17 Ryl¹ 5 MSS እለ፡ Ryl² 6 MSS እሉ፡ Bodl 5 Ull 2 MSS እሎ፡ Eth I ዝ፡ 17 Tana 9 መካናተ፡ 17 BM 485 BM 491 Tana 9 ሠናያን፡ Abb 35² (in margin) እኩያት፡ 18 BM 485 BM 491 Berl Abb 35¹ Abb 55 ዲበሁ፡ Tana 9 ዲቤሁ፡ 18 Tana 9, BM 484 መናፍስተ፡ ነፍሶሙ፡ cf. Gr; BM 485 Abb 35¹ መናፍስት፡ ለነፍሶሙ፡ Berl መናፍስተ፡ ነፍስቶሙ፡ 2 MSS መናፍስቲሆሙ፡ 18f. ሎሙ፡ እለንቱ፡ Bodl 5 5 MSS ሎሙ፡ እሎንቱ፡ BM 485 Berl Abb 55 Tana 9 ሎቱ፡ ዝንቱ፡ cf. Gr; Abb 35¹ ዘሎቱ፡ ዝንቱ፡ Abb 35² እሎንቱ፡ BM 491 ዝንቱ፡ 19 BM 485 Abb 55, BM 499 ተፈጥረ፡ Berl ጠፈረ፡ Tana 9 ዘተፈጥረ፡ 19 BM 485 ያስተጋብኦ፡ 19 Berl, BM 484 ኵሎ፡ 20 Tana 9 ነፍስተ፡ 20 Berl ወእሞንቱ፡ 20 Tana 9 መካን፡ 21 BM 491, Ull ተገብሩ፡ 21f. ወእስከ፡ — እድሜሆሙ፡ Tana 9 omits 21f. ወእስከ፡ አመ፡ BM 485 BM 491 Abb 35¹ Abb 55 እስከ፡ አመ፡ Bodl 5 Ull Frankfurt MS ወእስከ፡ only; Berl ወእስከ፡ አሜ፡ 22 ወዕድሜ፡ Berl omits 22f. ውእቱ፡ — አመ፡ Tana 9 omits 22 BM 485 ዘየዓቢ፡ 23 እስከ፡ — ዓቢይ፡ Berl omits (hmt.) 23 BM 485 Abb 35, Ull ዓባይ፡ 23 Tana 9 ላዕሌሆሙ፡

17-20 እሉ፡ — ሰብእ፡ Pan Οὗτοι οἱ τόποι οἱ κοῖλοι, ἵνα ἐπισυνάγωνται εἰς αὐτοὺς τὰ πνεύματα τῶν ψυχῶν τῶν νεκρῶν. εἰς αὐτὸ τοῦτο ἐκρίθησαν (= Swete; read with Dillmann, SAB 1892, 1045, ἐκτίσθησαν), ὧδε ἐπισυνάγεσθαι πάσας τὰς ψυχὰς τῶν ἀνθρώπων 20f. ኀበ፡ ያነብርዎሙ፡ Pan εἰς ἐπισύνσχεσιν αὐτῶν 21f. ወእስከ፡ — እድሜሆሙ፡ Pan καὶ μέχρι τοῦ διορισμοῦ 22 ወዕድሜ፡ — ዓቢይ፡ Pan καὶ διορισμένου χρόνου 23 እስከ፡ — በላዕሌሆሙ፡ Pan ἐν ᾧ ἡ κρίσις ἡ μεγάλη ἔσται ἐν αὐτοῖς



23f. BM 491 Berl Abb 35[1] Abb 55 Tana 9 ርኢኩ፡ cf. Gr 25 BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 ቃሎሙ፡ 25 እስከ፡ BM 491 ውስተ፡ 26 ወይሰኪ፡ Tana 9 ወእስከ፡ 26 Eth I ውእቱ፡ 27 Eth I, Ryl[1] 2 MSS እንዘ፡ ሀሎ፡ 27 BM 491 ዘመንፈስ፡ Tana 9 ዝመንፈስ፡ 28 BM 485 ቃሎ፡ Abb 55 ቃል፡ 28 የበጽሕ፡ Ull adds እስከ፡ሰማይ፡ cf. Gr 29 ወይቤለኒ፡ Berl Tana 9, 2 MSS omit, cf. Gr 29 እንዘ፡ ይገሉ፡ Ull omits 30 BM 485 ዘየመጽእ፡ Tana 9 ዘወፅአ፡ 30f. BM 485 BM 491 Abb 55 Tana 9 ዘቀተለ፡ 31 Eth I, 5 MSS ይሰኪ፡ Abb 55 adds እኁሁ፡ 31 ሶበ፡ Ull omits 32 Abb 35, Vat 71 የተኀጕሉ፡ 32 ዘርኡ፡ BM 485 BM 491 Abb 35 Abb 55 add ኵሉ፡ Berl Tana 9 add ኵሎ፡ 32 እምገጸ፡ BM 485 BM 491 እምቅድመ፡ገጸ፡ለ (BM 491 ለለ) Berl Tana 9 እምቅድመ፡ገጸ፡ Abb 35 እምኔ፡ገጸ፡ለ

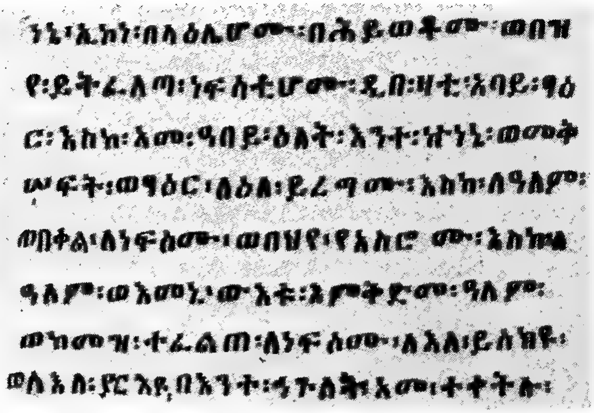
23f. ወርኢኩ፡ Pan τεθέαμαι 24f. መናፍስት፡—ውእቶሙ፡ Pan ἀνθρώπους νεκροὺς εντυγχανοντος (Swete ἐντυγχάνοντας) 25 ወቃሎሙ፡ Pan καὶ ἡ φωνὴ αὐτοῦ 26 ይእቲ፡ ጊዜ፡ Pan καί 27-29 ዝመንፈስ፡—ወይሰኪ፡ Pan (for the punctuation cf. Radermacher) τοῦτο τὸ πνεῦμα τὸ ἐντυγχάνον τίνος ἐστίν; διὸ οὕτως ἡ φωνὴ αὐτοῦ προβαίνει καὶ ἐντυγχάνει ἕως τοῦ οὐρανοῦ
29 ወይቤለኒ፡ Pan omits 31 ወይሰኪ፡ Pan adds Ἄβελ
31f. እስከ፡—የተኀጕል፡ Pan μέχρι τοῦ ἀπολέσαι



35

33 ዘርኡ: Bodl 5 2 MSS add ወበእንተዝ: 33f. BM 491 ተሰእለክዎ: 34 ወእቤ: BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 omit, cf. Gr 34f. Abb 55 ወበእንተ: 35 BM 485 BM 491 Berl Tana 9 ተፈልጡ: 35 እምነ: Tana 9 omits 35 Ryl¹ 7 MSS አውሥአኒ: 36 BM 491 ፫ተኅበሩ: 36 BM 485 Tana 9 ይፍልጥ: BM 491 ይለኝገፍ: ወይፍልጥ: Berl ይትፈልጥ: cf. Gr 37 Tana 9 ወዘከመ: 37 BM 485, 2 MSS ተፈልጡ: 37f. Ull ለነፍሶሙ: cf. Gr; BM 492 መንፈሶሙ: 38 BM 485 Berl Tana 9 ዘውእቱ: 38 ማይ: BM 485 Berl ማየ: ሕይወት: 39 Tana 9 ብርሃን: 39 በከመ: ከማሁ: Tana 9 ወከማሁ: cf. Gr 39 Tana 9 ተፈልጡ: ኃጥአን:

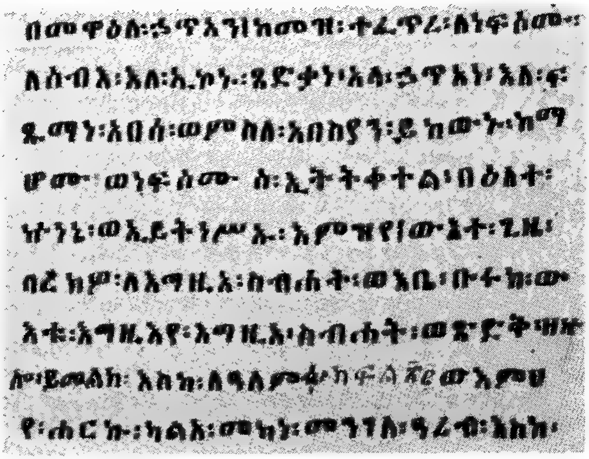
34 በእንቲአሁ: ወ Pan omits 34 በእንተ: ኵነኔ: ኵሉ: Pan περὶ τῶν κυκλωμάτων πάντων 34 ወእቤ: Pan omits 35 ተፈልጠ: Pan ἐχωρίσθησαν 36 ወይቤለኒ: Pan λέγων 36 ከመ: ይፍልጥ: Pan χωρίζεσθαι 37f. ነፍሶሙ: ለጻድቃን: Pan εἰς τὰ πνεύματα τῶν δικαίων 38f. ዘውእቱ:—ብርሃን: Pan οὗ ἡ πηγὴ τοῦ ὕδατος ἐν αὐτῷ φωτινή 39 በከመ: ከማሁ: Pan καὶ οὕτως



ንኒ፡ ኢኮነ፡ በላዕሌሆሙ፡ በሕይወቶሙ፡ ወበዝ
የ፡ ይትፈለጣ፡ ነፍሳቲሆሙ፡ ዲበ፡ ዛቲ፡ አባይ፡ ጻዕ
ር፡ እስከ፡ አመ፡ ዓበይ፡ ዕለት፡ እንተ፡ ኰነኔ፡ ወመቅ
ሥፍት፡ ወፃዕር፡ ለዕለ፡ ይረግሙ፡ እስከ፡ ለዓለም፡
ወበቀል፡ ለነፍሶሙ፡ ወበህየ፡ የአስሮሙ፡ እስከ
ዓለም፡ ወእመኒ፡ ውእቱ፡ እምቅድመ፡ ዓለም፡
ወከመዝ፡ ተፈልጠ፡ ለነፍሶሙ፡ ለእለ፡ ይሰክዩ፡
ወለእለ፡ ያርእዩ፡ በእንተ፡ ኅጕለቶ፡ አመ፡ ተቀትሉ፡

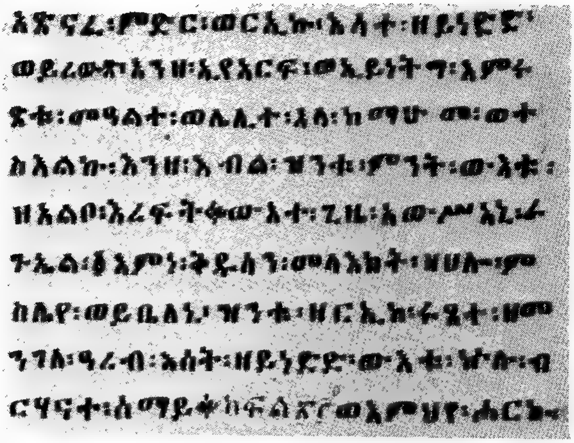
1 Abb 35² ኮኑ፡ 1 Ull Bodl 4 ላዕሌሆሙ፡ 1 Abb 55 በሕይወቶሙ፡ 1f. ወበዝየ፡ — ነፍሳቲሆሙ፡ Tana 9 omits 1f. BM 485 BM 491 Berl Abb 35 Abb 55 በዝየ፡ cf. Gr 2 BM 485 BM 491 Berl Abb 35¹ Abb 55 ይትፈለጣ፡ 2 Berl Tana 9 ዐበዩ፡ 3 Tana 9 ዐበዩ፡ 3 BM 485 Abb 55 Tana 9 ዕለተ፡ 3 Tana 9 ለኰነኔ፡ 4 እስከ፡ Berl omits 5 Tana 9 ወበቀለ፡ ነፍሶሙ፡ 5 BM 485 BM 491 Abb 35¹ Abb 55 በህየ፡ cf. Gr; Tana 9 ወህየ፡ 7 BM 485 Abb 35¹ Abb 55 ትፈልጣ፡ Bodl 5² 2 MSS ተፈለጡ፡ 7 Abb 55 ለነፍሶሙ፡ እለ፡ BM 491 ነፍሶሙ፡ እለ፡ BM 485 Abb 35¹(?) Tana 9 ለነፍሶ፡ እለ፡ Berl ነፍሶ፡ እለ፡ 7 BM 485 የሰክዩ፡ 8 Abb 35² Ryl¹(?) Ull 7 MSS ወእለ፡ BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 እለ፡ 8 Ull BM 492 ያሬእዩ፡ 8 BM 485 ሕጉለተ፡ Abb 55 ሐጉለተ፡ Tana 9 ሐጉለቶ፡ 8 አመ፡ BM 485 እለ፡ Tana 9 ከመ፡

1f. ወበዝየ፡ Pan ὧδε 2 ነፍሳቲሆሙ፡ Pan τὰ πνεύματα αὐτῶν 2 ዲበ፡ Pan εἰς 4f. ለዕለ፡—ለነፍሶሙ፡ Pan (for the punctuation cf. Radermacher) τῶν κατηραμένων μέχρι αἰῶνος, ην ανταποδωσεις (Radermacher ἵν᾽ἀνταπόδοσις) τῶν πνευμάτων 5 ወበህየ፡ Pan ἐκεῖ 6 ወእመኒ፡— ዓለም፡ Pan omits (Eth gloss) 7 ለነፍሶሙ፡ Pan τοῖς πνευμάσιν



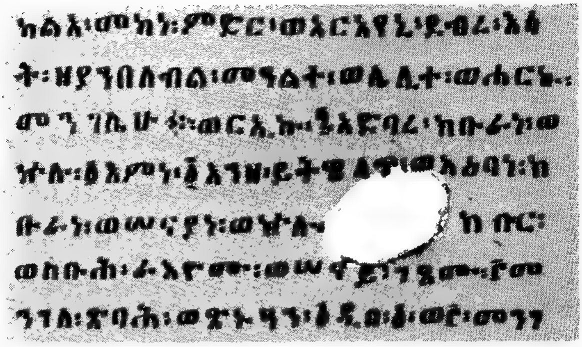
2 በመዋዕለ: Abb 55 omits 2 2 MSS ወከመዝ: cf. Gr 2 BM 485 BM 491, BM 492 ነፍሶሙ: 10 BM 491 ለእለ: 10 Berl ጻድቃን: 10 አለ: BM 491 እለ: 10 BM 485 BM 491 Berl Abb 55, 3 MSS ኃጥኣን: 10f. BM 485 BM 491 Berl Abb 55 ፍጹማን: 11 BM 491 ዘአበሳ: Ull ዓመፃ: 11 Tana 9 አበስየኒ: 12 Bodl 5 Ull Bodl 4 ወነፍሶሙ: 13 BM 485[1] BM 491 ወኢይነሥኡ: 14 ወእቤ: ቡሩክ: Tana 9 ወአየ: ኢየበርክ: Berl omits ወእቤ: 14f. ውእቱ: BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 omit 15 እግዚኦ:—ወጽድቅ: Ull እግዚኦ: ስብሐት: ወጽድቅ: BM 485 Abb 35 Abb 55 Tana 9 እግዚኦ: ጽድቅ: cf. Gr; BM 491 ወእግዚኦ: ጽድቅ: 15f. ዘኵሎ: ይመልክ: Eth I, Ryl[1] 4 MSS ዘይመልክ: cf. Gr 16 ለዓለም: BM 491 adds ወእቤ: ቡሩክ: እግዚእየ: ወእግዚኦ: ጽድቅ: ዘይመልክ: እስከ: ለዓለም: 17 Berl መካን:

2 ከመዝ: Pan καὶ οὕτως 2 ለነፍሶሙ: Pan τοῖς πνευμάσιν 10 ኢኮኑ: ጻድቃነ: Pan οὐκ ἔσονται ὅσιοι 10f. ፍጹማነ: አበሳ: Pan ἀσεβεῖς 11f. ወምስለ:—ከማሆሙ: Pan καὶ μετὰ τῶν ἀνόμων ἔσονται μέτοχοι 12f. ወነፍሶሙሰ:—ትትኔ: Pan τὰ δὲ πνεύματα, ὅτι οἱ ἐνθάδε θλιβέντες ἔλαττον κολάζονται αὐτῶν, οὐ τιμωρηθήσονται ἐν ἡμέρᾳ τῆς κρίσεως 14f. ቡሩክ:—ወጽድቅ: Pan Εὐλογητὸς εἶ, Κύριε ὁ τῆς δικαιοσύνης 15f. ዘኵሎ:—ለዓለም: Pan κυριεύων τοῦ αἰῶνος



18 Berl Tana 9 እስት፡ 19 BM 485 Berl Abb 35^1 Abb 55 Tana 9 ዘየረውጽ፡ BM 491 ዘየኀብር፡ወየረውጽ፡ 19 Berl, Bodl 4 ወኢየኀትግ፡ BM 485 ወኢየዓርፍ፡ 20 BM 491 Berl Abb 35 Abb 55 Tana 9 እለ፡ BM 485 ወእለ፡ 20 Berl Tana 9 ኀመዓሠመ፡ 20f. Berl, Abb 35^2 ተስእለኮ፡ 21 ዝንቱ፡ Ull omits, cf. Gr 22 BM 485 Berl Abb 55 Tana 9, BM 499 ዐረፍተ፡ 22 Abb 55 አውሥአ፡ 23 ፩ BM 485 omits 23 Bodl 5 Ull 7 MSS እምኒ፡መለእክት፡ቅዱሳን፡ 24 ዝንቱ፡ BM 485 adds ውእቱ፡ 24 Ull ፋፀት፡ 24f. BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወዝኒ፡መንገለ፡ Berl ወዘኒ፡መንገለ፡ 25 Abb 55 እስት፡ 25 Ull ወፐሎ፡ 25f. Tana 9 ብርሃናት፡

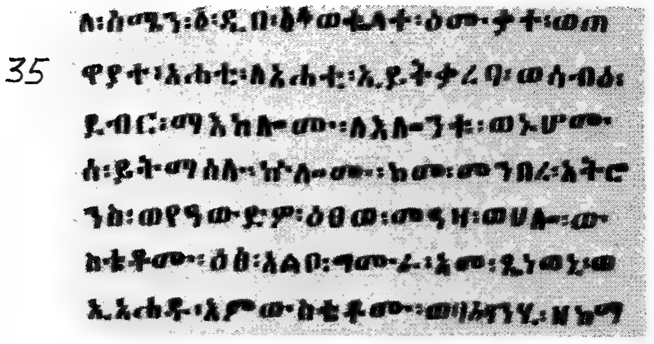
18 እስከ፡አጽናፈ፡ Pan τῶν περάτων 18f. ዘየኀድድ፡ ወየረውጽ፡ Pan διατρέχον 19f. እምሩጸቱ፡ Pan τοῦ δρόμου 20 አለ፡ኀመሠመ፡ Pan ἅμα (= Swete; read with Radermacher, Charles ἀλλὰ) διαμένον 21 ዝንቱ፡ Pan omits 24 ወይቤለኒ፡ Pan omits 24-26 ዝንቱ፡—ሰማይ፡ Pan Οὗτος ὁ δρόμος τοῦ πυρὸς τὸ πρὸς δυσμὰς πῦρ τὸ ἐκδιῶκόν ἐστιν πάντας τοὺς φωστῆρας τοῦ οὐρανοῦ



ካልአ፡ መካነ፡ ምድር፡ ወአርአየኒ፡ ደብረ፡ እሳ
ት፡ ዘያንበለብል፡ መዓልተ፡ ወሌሊተ፡ ወሖርኩ፡
መንገሌሁ፡ ወርኢኩ፡ ፯አድባረ፡ ክቡራነ፡ ወ
ኵሉ፡ ፩እምነ፡ ፩እንግዳ፡ ይትዌለጥ፡ ወአዕባን፡ ክ
ቡራን፡ ወሠናያን፡ ወኵሉ [illegible] ክቡር፡
ወስቡሕ፡ ራእዮሙ፡ ወሠናይ፡ ገጾሙ፡ ፫መ
ንገለ፡ ጽባሕ፡ ወጽኑዓን፡ ፩ዲበ፡ ፩ወ፫፡ መንገ

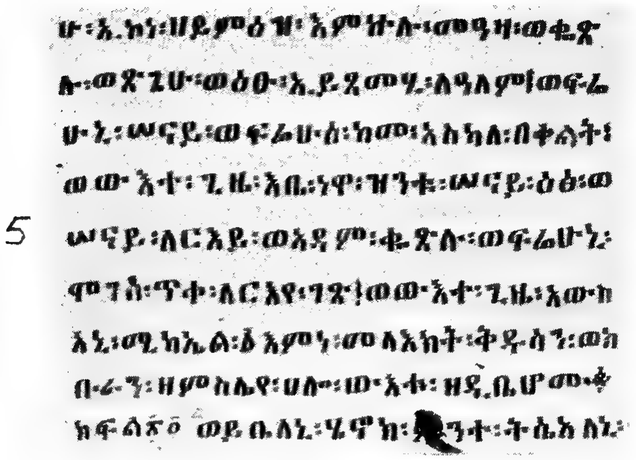
27 Abb 35[1] መካናተ፡ ምድር፡ Berl መካን፡ ምድረ፡ 27 BM 491 ዘአርአየኒ፡ 28 ዘያንበለብል፡ Ull ዘይነድድ፡ Tana 9 ያንበለብል፡ 28 መዓልተ፡ ወሌሊተ፡ 4 MSS መዓልተ፡ only, cf. Gr 29 ወርኢኩ፡ Eth I ወነጸርኩ፡ 29 Tana 9 ክቡራን፡ 29f. Berl ወኵሎ፡ 30 BM 485 BM 491 Berl Abb 55 ይዌለጥ፡ Tana 9 ይትዌለጡ፡ 30 BM 491 Abb 55 አዕባኒ፡ Berl ወአእባን፡ 30f. BM 491 Berl Abb 35[1] Abb 55 ክቡረ፡ ወሠናየ፡ Tana 9 ክቡር፡ ወሠናይ፡ 31 ወኵሉ፡ ክቡር፡ Berl ወኵሎ፡ ክቡር፡ BM 491 Abb 35 ወኵሎ፡ ክብረ፡ ክቡር፡ (Abb 35[2] omits ክቡር፡) BM 485 Abb 55 ወኵሉ፡ ክብረ፡ ክቡረ፡ Tana 9 ወኵሉ፡ ሉ፡ ክቡር፡ 33 Tana 9 ጽኑዓን፡ Abb 35, BM 492 ወጽዑናን፡ BM 485 ወጸዑናን፡

26f. ወእምህየ፡ — ምድር፡ Pan omits 27 ደብረ፡ Pan ὄρη
28 መዓልተ፡ ወሌሊተ፡ Pan νυκτός only, cf. 14.23
29 መንገሌሁ፡ Pan ἐπέκεινα αὐτῶν 29-32 ፯አድባረ፡ — ገጾሙ፡ Pan ἑπτὰ ὄρη, ἔνδοξα πάντα, ἑκάτερα τοῦ ἑκατέρου διαλλάσσοντα, ὧν οἱ λίθοι ἔντιμοι τῇ καλλονῇ, καὶ πάντα ἔντιμα καὶ ἔνδοξα καὶ εὐειδῆ 32f. ፫መንገለ፡ Pan omits



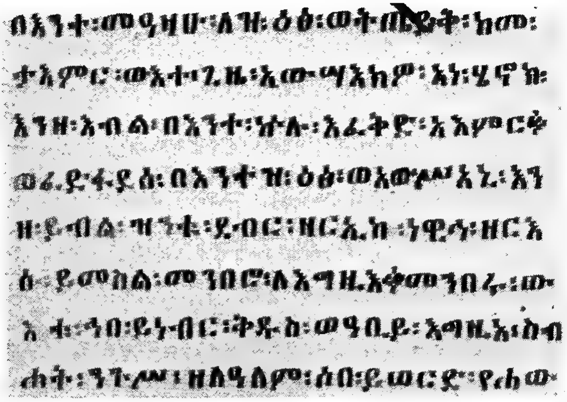
34 ሰሜን፡ Tana 9 adds ወ Bodl 5 5 MSS add ወደቡባን፡
34 ዲበ፡ Berl ዘበ፡ 34f. Abb 35¹ Tana 9 ወቈላት፡ ዕሙቀ፡ (Tana 9 ዕሙቅ፡)ወጠዋያት፡ Abb 55 ወቀላት፡ ዕሙቀ፡ ወጠዋያት፡ BM 491 ወቈላት፡ ፅሙቃ፡ ወጠዋያት፡ BM 485 ወቈላት፡ ዕሙቀ፡ ወጠዋያቱ፡ Berl ወቈላቱ፡ ዕሙቅ፡ ወጠዋያቱ፡ cf. Gr
35 BM 485 ለአሐቲ፡ ለአሐቲ፡ Abb 55 ለለአሐቲ፡ አሐቲ፡ Abb 35¹ ለለአሐቲ፡ only 35 BM 485 ኢየትቀረቡ፡ Abb 35(²?) ኢየትቃረቡ፡ Abb 55 ወኢየትቀረቡ፡ Tana 9 ኢትቀርቡ፡
36 Berl ለእሙንቱ፡ Tana 9, Ull ለእለንቱ፡ 36f. BM 485 ወንሐሙሰ፡ 3 MSS ወኖኖሙሰ፡ 37 BM 485 Abb 55 የትመሰሉ፡
37f. BM 485 Berl አትሬኖስ፡ Tana 9 አትሮኖስ፡ 38 ዕፀወ፡—ወሀሎ፡ BM 491 በእንተ፡ ዕፀወ፡ መዓዛ፡ ሀሎ፡ 38f. BM 485 BM 491 Tana 9 እምውስቴቶሙ፡ Berl Abb 35 Abb 55 ዘእምውስቴቶሙ፡
39 Abb 55 ዕፀ፡ 39 Berl Abb 55, Ull ዘአልበ፡ cf. Gr
39 BM 485 ግዑሬ፡ 39 አመ፡ BM 491 እሰመ፡ 40-1 ዘከማሁ፡ Berl ዘከማሆሙ፡ BM 491 adds ዘከማሁ፡

34f. ወቈላት፡—ወጠዋያት፡ Pan καὶ φάραγγες βαθεῖαι καὶ τραχεῖαι 35f. ወሳብዕ፡ ደብር፡ Pan καὶ τῷ ὄρει ἕβδομον ὄρος (= Swete; omit with Charles τῷ ὄρει) 36-38 ወኑሆሙሰ፡—አትሮንስ፡ Pan καὶ ὑπερεῖχεν τῷ ὕψει, ὅμοιον καθέδρᾳ θρόνου 38 ዕፀወ፡ መዓዛ፡ Pan δένδρα εὐειδῆ (Eth = εὐώδη : cf. 24.4; 25.4 and contrast 24.5) 39 አልበ፡—ጼነወኒ፡ Pan ὃ οὐδέποτε ὥσφρανμαι 39-1 ወኢአሐዱ፡—ኢኮኑ፡ Pan καὶ οὐδεὶς ἕτερος αυτων (Swete αὐτῷ) ηὐφράνθη, καὶ οὐδὲν ἕτερον ὅμοιον αὐτῷ



1 Bodl 5 ዘየምዐዝ፡ Berl Abb 35¹ Tana 9 የምዐዝ፡ BM 485 BM 491 Abb 55 የሜዐዝ፡ cf. Gr 1 መዓዛ፡ Abb 55 የሜዐዝ፡ 2 Abb 55 ወዕፀሂ፡ 2f. Berl, Bodl 5 ወፍሬሁ፡ 3 በቀለት፡ 2 MSS በረከት፡ 4 Eth I, Garrett MS ውእቱ፡ ጊዜ፡ cf. Gr 4 ነዋ፡ Eth I omits 4 ሠናይ፡ Bodl 5 3 MSS omit 5 ለርእይ፡ BM 491 adds ለርእይ፡ 5 Berl, Ull ወፍሬሁ፡ Tana 9 ወጽጌሁ፡ cf. Gr 6 Berl ወሙገስ፡ 6 ጥቀ፡ Tana 9 omits, cf. Gr 6 BM 491 ለሬእዩ፡ 6f. Berl Abb 35¹ Abb 55 Tana 9 ውእቱ፡ ጊዜ፡ አውሥአኒ፡ cf. Gr; BM 485 ውእቱ፡ ጊዜ፡ አወሥአኒ፡ BM 491 ወአውሥአኒ፡ ውእቱ፡ ጊዜ፡ 8 Eth I እንዘ፡ ምስሌየ፡ 8 Tana 9 ወውእቱ፡ ዘዲቤሁ፡ 9 BM 491 ወየቤሎሙ፡ 9 4 MSS ትሴአለ፡ cf. Gr; Tana 9 ትስእለ፡

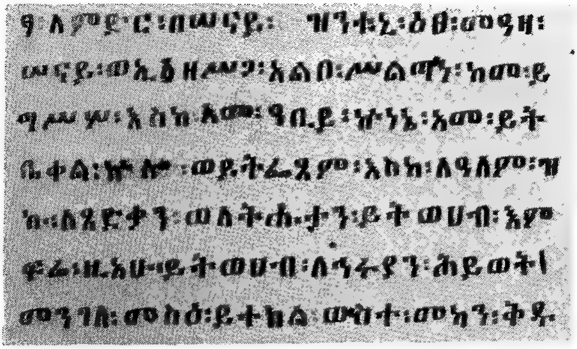
1 ዘየምዐዝ፡ Pan ὀσμὴν εἶχεν ευωδεστερον (Swete εὐωδεστέραν) 2 ወጽጌሁ፡ ወዕፀ፡ Pan καὶ τὸ ἄνθος καὶ τὸ δένδρον 2f. ወፍሬሁኒ፡ Pan οἱ δὲ περὶ τὸν καρπόν 3 ሠናይ፡ ወፍሬሁሰ፡ Pan omits 4 ወውእቱ፡ ጊዜ፡ Pan τότε 4f. ነዋ፡ — ቈጽሉ፡ Pan Ὡς καλὸν τὸ δένδρον τοῦτό ἐστιν καὶ εὐῶδες (Eth = εὐειδές , cf. v.3), καὶ ὡραῖαι τὰ φύλλα 5 ወፍሬሁኒ፡ Pan καὶ τὰ ἄνθη αὐτοῦ 6 ሞገስ፡ — ገጽ፡ Pan ὡραῖαι τῇ ὁράσει 6 ወውእቱ፡ ጊዜ፡ Pan τότε 7f. ወክቡራን፡ Pan omits 8 ዘዲቤሆሙ፡ Pan καὶ αὐτὸς αὐτῶν ἡγεῖτο (cf. 21.5) 9 ትሴአለኒ፡ Pan ἐρωτᾷς : Pan adds καὶ τί ἐθαύμασας



በእንተ፡መዓዛሁ፡ለዝ፡ዕፀ፡ወትጤዩቅ፡ከመ፡
ታእምር፡ወእቱ፡ጊዜ፡አውሣእክዎ፡አነ፡ሄኖክ፡
እንዘ፡እብል፡በእንተ፡ኵሉ፡እፈቅድ፡አእምሮቶ
ወፈድፋደሰ፡በእንተ፡ዝ፡ዕፀ፡ወአውሥአኒ፡እን
ዘ፡ይብል፡ዝንቱ፡ደብር፡ዘርኢከ፡ነዊኅ፡ዘርእ
ሱ፡ይመስል፡መንበሮ፡ለእግዚእ፡ቅመንበሩ፡ው
እቱ፡ኀበ፡ይነብር፡ቅዱስ፡ወዓቢይ፡እግዚእ፡ስብ
ሐት፡ንጉሥ፡ዘለዓለም፡ሶበ፡ይወርድ፡የሐው

10 Berl ለውእቱ፡ 10 BM 485 Abb 55 ወትጤየቅ፡ BM 491 ወትጠዩቅ፡ 11 Bodl 5 4 MSS ወውእቱ፡ 11f. አውሣእክዎ፡—እብል፡ BM 485 አውሣእኩ፡ አነ፡ ሄኖክ፡ እንዘ፡ እብል፡ Berl አውሣእክዎ፡ ወእቤሎ፡ Tana 9 አውሣእኩ፡ እንዘ፡ እብል፡ BM 491 Abb 35¹ Abb 55 አውሥአ፡ ሄኖክ፡ እንዘ፡ ይብል፡ 12 Berl ኵሎ፡ 12 Tana 9 እፈቱ፡ 13 BM 485, BM 499 ፈድፋድሰ፡ BM 491 ፈድፋድ፡ Tana 9 ወፈድፋድሰ፡ 13 Berl በእንት፡ Tana 9 በእንዝ፡ 13 ዕፀ፡ Tana 9 ግብር፡ 13 BM 485 ወአወሥአ፡ cf. Gr; Tana 9 አውሥአ፡ 14 ዘርኢከ፡ Tana 9 transposes to after ነዊኅ፡ Abb 55 ዘርኡ፡ 14 Bodl 5 4 MSS ነዊኀ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9, 2 MSS ነዋኅ፡ Berl ነዋኁ፡ 14f. Tana 9 ዘርሶአ፡ 15 Abb 55 መንበሩ፡ ለእግዚእ፡ Berl መንበሩ፡ ለእግዚአብሔር፡ 16 Abb 55 ቅዱስ፡ ወዐቢይ፡ 17 ሶበ፡ Berl Tana 9 ወሶበ፡ Abb 55 ወ

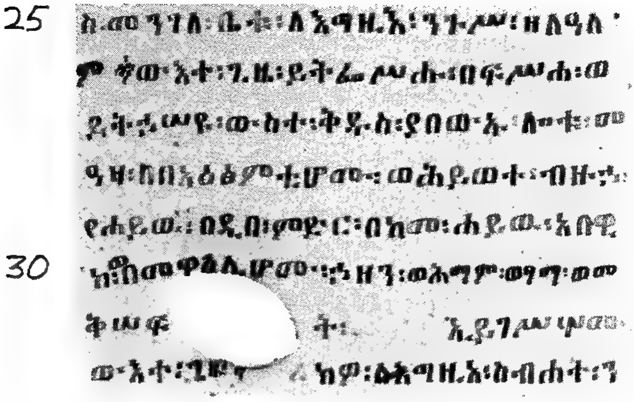
10 በእንተ፡—ዕፀ፡ Pan ἐν τῇ ὀσμῇ τοῦ δένδρου
10f. ወትጤዩቅ፡—ታእምር፡ Pan καὶ διὰ τί θέλεις τὴν ἀλήθειαν μαθεῖν 11f. አውሣእክዎ፡—እብል፡ Pan ἀπεκρίθη (Swete ἀπεκρίθην) αὐτῷ 13 ዕፀ፡ Pan adds σφόδρα
13 ወአውሥአኒ፡ Pan καὶ ἀπεκρίθη 14 ዘርኢከ፡ Pan omits
15 ለእግዚእ፡ Pan θεοῦ 15 መንበሩ፡ Pan καθέδρα
16f. ቅዱስ፡—ስብሐት፡ Pan ὁ μέγας κύριος, ὁ ἅγιος τῆς δόξης
17 ንጉሥ፡ ዘለዓለም፡ Pan ὁ βασιλεὺς τοῦ αἰῶνος (cf. 9.4)



ዓ ለምድር፡ በሠናይ፡ ዝንቱኒ፡ ዕፀ፡ መዓዛ፡
ሠናይ፡ ወኢ፩ ዘሥጋ፡ አልቦ፡ ሥልጣን፡ ከመ፡ ይ
ግሥሥ፡ እስከ አመ፡ ዓቢይ፡ ኵነኔ፡ አመ፡ ይት
ቤቀል፡ ኵሎ፡ ወይትፌጸም፡ እስከ፡ ለዓለም፡ ዝ
ቱ፡ ለጻድቃን፡ ወለትሑታን፡ ይትወሀብ፡ እም
ፍሬ፡ ዚአሁ፡ ይትወሀብ፡ ለኅሩያን፡ ሕይወት፡
መንገለ፡ መስዕ፡ ይትከል፡ ውስተ፡ መካን፡ ቅዱ

18 በሠናይ፡ Abb 55 omits; Berl ሠናይ፡ 18 Ryl[2] 2 MSS ዝንቱኒ፡ Bodl 5 Ryl[1] most Eth II MSS ወዝንቱኒ፡ cf. Gr; Eth I ወዝንቱሂ፡ Ull ወዝንቱ፡ ወእቱ፡ 18 Berl ዕፀው፡ BM 485 BM 491 Tana 9, BM 492 ዕፀ፡ 19 ሠናይ፡ BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 omit, cf. Gr 19 Abb 55 ወኢ፩ሥጋ፡ Tana 9 ወ፩ዘሥጋ፡ 19 BM 485 Berl Abb 35[1] Abb 55 Tana 9, Ryl[1] ሥልጣነ፡ 19f. BM 485 BM 491 Berl Abb 35[1] Abb 55 ይግስስ፡ 20 አመ፡ (1st) BM 485 omits 20 BM 485 BM 491 Abb 35, 3 MSS ዓቢይ፡ BM 485 adds ዕለት፡ እንተ፡ 20f. Tana 9 ይትበቀል፡ 21 Abb 55 Tana 9 ኵሉ፡ 21 Abb 55 ወይትፌጸም፡ BM 485 Abb 35 ወይፌጸም፡ Tana 9 ወይፈጸም፡ 21f. Eth I ዝኩ፡ 22 Tana 9 ወይትወሀብ፡ cf. below 23f. ይትወሀብ፡—መንገለ፡ BM 485 ይትወሀብ፡ ለኅሩያን፡ ሕይወት፡ ወመንገለ፡ Berl ወይትወሀብ፡ ለኅሬን፡ ሕይወት፡ ወመንገለ፡ BM 491 ወይትወሀብ፡ ለኅሩያኒ፡ ሕይወት፡ መንገለ፡ Tana 9 ለሕሩያን፡ ለሕይወት፡ መንገለ፡ only, cf. above and Gr 24 BM 491 Tana 9, 3 MSS ይተከል፡ Abb 55 adds መንገለ፡ መስዕ፡ 24 ውስተ፡ Eth I ዲበ፡

18 ዝንቱኒ፡ Pan καὶ τοῦτο 19 ሠናይ፡ Pan omits 20f. አመ፡ (2nd)—ወይትፌጸም፡ Pan ἐν ᾗ ἐκδίκησις πάντων καὶ τελείωσις 21f. ዝኩ፡ Pan τότε 22 ወለትሑታን፡ Pan καὶ ὁσίοις 22-24 እምፍሬ፡—ይተከል፡ Pan ὁ καρπὸς αὐτοῦ τοῖς ἐκλεκτοῖς εἰς ζωὴν εἰς βοράν, καὶ (Eth = καὶ εἰς βορρᾶν) μεταφυτευθήσεται

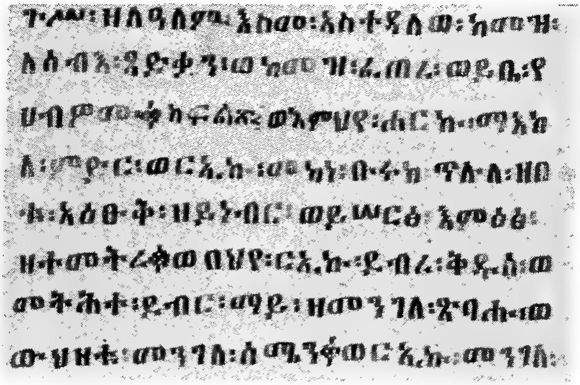


ስ፡መንግሥ፡ቤቱ፡ለእግዚእ፡ንጉሥ፡ዘለዓለ
ም ቀውእቱ፡ጊዜ፡ይትፌሥሑ፡በፍሥሐ፡ወ
ይትኋሠዩ፡ውስተ፡ቅዱስ፡ያበውኡ፡ለሙቱ፡መ
ዓዛ፡በበአዕፅምቲሆሙ፡ወሐዩወተ፡ብዙኃ፡
የሐዩው፡በዲበ፡ምድር፡በከመ፡ሐዩው፡አበዊ
ከ፡በመዋዕሊሆሙ፡ኀዘን፡ወሕማም፡ወፃማ፡ወመ
ቅሠፍ ት፡ እኢይገሥሥሙ·
ውእቱ፡ጊዜ ከዎ፡ለእግዚአ፡ስብሐተ፡ን

25 BM 491 ለእግዚአ፡ 25 Tana 9 ለንጉሥ፡ 26 Berl ወውእተ፡ 26 BM 485 ይትፌሥሑ፡ BM 491 ይትፌሥሕ፡ 26f. Tana 9 ወይትኃሠዩ፡በፍሥሐ፡ 27 Tana 9 ወውስተ፡ቅዱስ፡ cf. Gr; BM 485 በውስተ፡ቅዱስ፡ማኅደር፡ 27 BM 485 Berl, Ull 2 MSS ወይበውኡ፡ 27f. ለሙቱ፡መዓዛ፡ BM 485 Berl Abb 35 Tana 9 መዓዛ፡ለሙቱ፡ 2 MSS ዕፀወ፡መዓዛ፡ Abb 55 መዓዛ፡ only 28 BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9, 2 MSS በአዕጽምቲሆሙ፡ cf. Gr 28 Berl Tana 9 ወሕዩወት፡ 28 Abb 55 ብዙኃን፡ Tana 9 ብዙኃ፡ 29 BM 485 የሐዩ፡ Bodl 5 የሐዩው፡ Tana 9 ዘየሐዩ፡ 29 BM 491 Abb 35 Abb 55 ዲበ፡ 29 BM 491 ሐዩው፡ Abb 55 የሐዩው፡ Bodl 5 ሐዩው፡ 29f. አበዊከ፡ Berl adds በዲበ፡ምድር፡ 30 Berl Tana 9, Ryl[1] በመዋዕሊሆሙ፡ 30f. ኀዘን፡—እኢይገሥሥሙ፡ Tana 9 omits 30 ወፃማ፡ Eth I ወፃዕር፡ cf. Gr; Berl transposes ወፃዕር፡ to after ወመቅሠፍት፡ 31 BM 485 ኢይገሥሥሙ፡ 32 Abb 55 ወውእቱ፡ 32 ለእግዚአ፡ስብሐት፡ BM 491 Abb 35 Abb 55 Tana 9 ለአምላከ፡ስብሐት፡ cf. Gr; Ull ለእግዚአብሔር፡

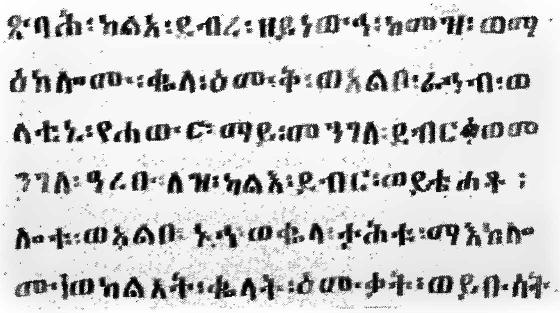
25 ለእግዚእ፡ Pan τοῦ θεοῦ 25f. ንጉሥ፡ዘለዓለም፡ Pan βασιλευς (Swete βασιλέως) τοῦ αἰῶνος (cf. 9.4) 26-28 ወይትኃሠዩ፡—በበአዕፀምቲሆሙ፡ Pan καὶ χαρήσονται καὶ εἰς τὸ ἅγιον εἰσελεύσονται· αἱ ὀσμαὶ αὐτοῦ ἐν τοῖς ὀστέοις αὐτῶν 29 በከመ፡ Pan ἦν 30f. ኀዘን፡— ወመቅሠፍት፡ Pan καὶ βάσανοι καὶ πληγαὶ καὶ μάστιγες 32 ለእግዚአ፡ስብሐት፡ Pan τὸν θεὸν τῆς δόξης

35



32f. Berl ለንጉሠ: BM 485 ንጉሥ: 33 Abb 55 ዘለዓም:
33f. ከመዝ፡—ጻድቃን: BM 485, BM 492 ለሰብእ፡ከመዝ፡ጻድቃን:
(BM 485² ለጻድቃን:) cf. Gr 34f. Tana 9 ሀብዎሙ:
36 መካነ፡—ኅሉለ: Berl omits; Bodl 5 Ull 7 MSS መካነ፡ቡሩክ፡
ወኅሉለ: BM 485 መካነ፡ቡሩክ፡ኅሉለ: Tana 9 መካነ፡
ቡሩክ፡ኅሉል: 37 BM 485 Berl Abb 35¹ Abb 55, BM 490
አዕፁቅ: 37 Abb 35¹ ይነብር 37 እምዕፀ: BM 485
omits 38 ዘተመትረ: 2 MSS ዘተተክለ: 38 Tana 9 ቅዱስ:
38f. Tana 9 መትሕተ: cf. Gr 39 Ull 3 MSS ዘመንገለ፡ጽባሕ:
BM 491 መንገለ፡ጽባሕ: Berl እመንገለ፡ጽባሑ: BM 485 Abb 35
Abb 55 Tana 9 እመንገለ፡ጽባሕ: cf. Gr 39f. Berl ወውኅዘቱ:
40 መንገለ: (1st) Abb 55 እመንገለ:

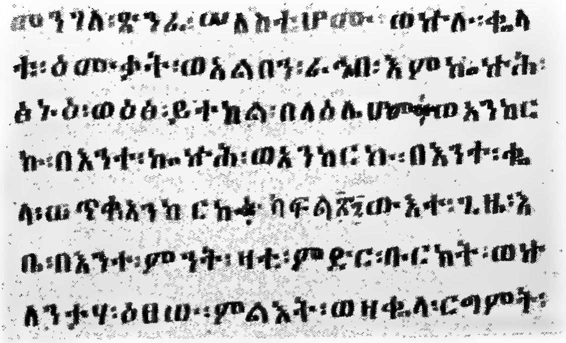
32f. ንጉሠ፡ዘለዓለም: Pan τὸν βασιλέα τοῦ αἰῶνος (cf. 9.4)
33 እስመ: Pan ὅς 33f. ከመዝ፡—ጻድቃን: Pan
ἀνθρώποις τὰ τοιαῦτα δικαίοις 34 ወከመዝ: Pan καὶ αὐτά
36 ኅሉለ: Pan omits 36–38 ዘቦቱ፡—ዘተመትረ: Pan ἐν ᾧ
δένδρα ἔχοντα παραφυάδας μενούσας καὶ βλαστούσας τοῦ δένδρου
ἐκκοπέντος 38f. ወመትሕተ: Pan ὑποκάτω
39 ዘመንገለ፡ጽባሑ: Pan ἐξ ἀνατολῶν 39f. ወውህዘቱ:
Pan καὶ τὴν δύσιν (= Swete; read with Dillmann, SAB 1892, 1045,
Radermacher, Charles ῥύσιν) εἶχεν



ጽባሕ፡ካልአ፡ደብረ፡ዘይነውኅ፡ከመዝ፡ወማ
ዕከሎሙ፡ቈላ፡ዕሙቅ፡ወእልቦ፡ራኅብ፡ወ
ላቲኒ፡የሐውር፡ማይ፡መንገለ፡ደብር፡ወመ
ንገለ፡ዐረብ፡ለዝ፡ካልእ፡ደብር፡ወይቴሐት ፡
5 ሎቱ፡ወእልቦ፡ኑኃ፡ወቈላ፡ታሕቱ፡ማእከሎ
ሙ፡ወካልአት፡ቈላት፡ዕሙቃት፡ወይቡሳት

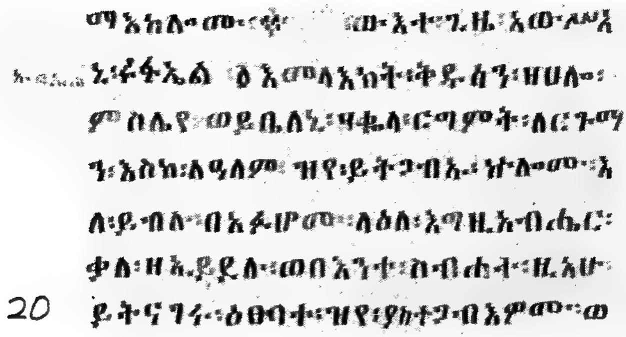
1 ጽባሕ: Tana 9 omits 1 BM 485 Berl Abb 35^1 Abb 55 ካልእ: ደብር: 1 Berl እመንዝ: cf. Gr; Tana 9 እመዝ: 1f. Tana 9 ማእከሎሙ: 2 Abb 35^1 ቈላት: ዕሙቅ: BM 485 ቈላት: ዕዕሙቀ: Abb 55 ቈለት: ዕሙቀ: BM 491 ቈያሉላት: ዕሙቅ: Tana 9 ወቈላ: ዕሙቅ: 2 BM 485 BM 491 Berl Abb 35^1 Abb 55 ወእልቦሙ: Tana 9 ዘእልቦ: 2 Bodl 5 Ryl^1(?) 3 MSS ራኅብ: BM 485 Tana 9 ረሐብ: BM 491 Abb 35 ርኅብ: Berl Abb 55 ርኅበ: 2f. Berl ወሎቱኒ: Tana 9 ወሊተኒ: BM 485 ወውእቱ: 3 BM 485 BM 491 Abb 35 Abb 55 ማዩ: የሐውር: cf. Gr; Berl ማየ: የሐውር: Tana 9 ማየ: የሐውራ: 4 BM 491 Tana 9 ዓረብ: 4 Berl ለዝኩ: 4 Tana 9 ዘይቴሐቱ: 5 Tana 9 ዘእልቦ: 5 BM 491, Bodl 5 Ryl^1(?) Ull 10 MSS ኑኅ: Berl ኆለቈ: 5 Abb 35 ወቈላት: BM 491 ወእልቦ: ቈላ: 5 Abb 35, Ull ታሐተ: 5f. BM 491 . Berl Abb 55, Bodl 4 ወማዕከሎሙ: 6 BM 485 BM 491 Abb 55 Tana 9 ወካልእት: ቈላ: ዕሙቃት: (BM 485 ዕሙቃተ: Abb 55 ዕሙቀት:) ወይቡሳት: Berl ወካልእትኒ: ቈላ: ዕሙቅ: ወይቡሳን: 6 Abb 35^1(?), Ryl^1(?) ወካልእት:

1 ዘይነውኅ: ከመንዝ: Pan ὑψηλότερον τούτου
1f. ወማዕከሎሙ: — ራኅብ: Pan καὶ ἀνα μέσον αὐτοῦ φάραγγα βαθεῖαν, οὐκ ἔχουσαν πλάτος 2f. ወላቲኒ: — ደብር: Pan καὶ δι'αὐτῆς ὕδωρ πορεύεται ὑποκάτω ὑπὸ τὸ ὄρος
5 ወቈላ: ታሕቱ: Pan καὶ φάραγγα βαθεῖαν καὶ ξηράν
6 ወካልአት: — ወይቡሳት: Pan καὶ ἄλλην φάραγγα βαθεῖαν καὶ ξηράν



7f. መንገለ፡ — ዕሙቃት፡ Tana 9 omits 7 Berl ጸንፏ፡
7 Abb 35 Abb 55 ሠለስቲሆን፡ 7f. BM 485 BM 491 Berl Abb 35, Ull Munich 30 ወኵሉ፡ ቈላት፡ Abb 55 ወቈላተ፡ ኵሉ፡
8 Abb 55 ዕሙቀተ፡ 8 Ryl ወአልበን፡ corrupt for ወአልቦን፡ Berl ወአልቦሙ፡ Tana 9, Ull ወአልቦ፡ 8 Ryl² Ull most Eth II MSS ራኅበ፡ Ryl¹ ራኅብ፡ Bodl 5 2 MSS ራኅበ፡ Tana 9 ረሐበ፡ BM 491 ርኅበ፡ BM 485 Berl Abb 35 Abb 55 ርኅብ፡ 8 BM 491 ወእምኰኵሕ፡ Berl እምኰኵ፡ 9 BM 491, Ryl¹(?) Garrett MS ይትከል፡ BM 485 ዘይትከል፡ 9 Abb 35² Ryl¹(?) Ull 2 MSS በላዕሌሆን፡ BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 ላዕሌሆን፡ 10 ወአንከርኩ፡ Berl ወ only 10 በእንተ፡ (2nd) Tana 9 በእተ፡ 11 አንከርኩ፡ BM 491 adds በእንተ፡ ኰኵሕ፡ ወአንከርኩ፡ በእንተ፡ ቈላ፡ ወአንከርኩ፡
11 Abb 55 ወእተ፡ 12 ምንተ፡ Ull omits 12 ምድር፡ BM 485 Abb 35¹ Abb 55 add እለ፡ 12 Abb 55 ብሩክተ፡ 13 Bodl 5 Ull 8 MSS ዕፀው፡ ምልእት፡ BM 491 Berl Abb 35 Abb 55 ምልእት፡ ዕፀው፡ cf. Gr; BM 485 Tana 9 ምልእተ፡ ዕፀው፡ 13 Berl Abb 55 Tana 9, Ryl¹ Ull 3 MSS ወዘቈለ፡ 13 Berl Tana 9 ርግምተ፡

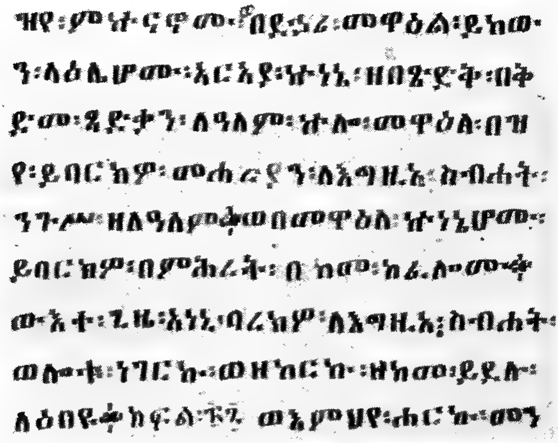
1 ሠለስቲሆሙ፡ Pan τῶν τριῶν ὀρέων 7f. ወኵሉ፡ ቈላት፡ Pan καὶ ποσε (Swete πόσαι : read with Dillmann, SAB 1892, 1045, Radermacher, Charles πᾶσαι) φάραγγές : Pan adds εἰσιν
8 ወአልበን፡ ራኅበ፡ Pan omits 9 ይትከል፡ Pan οὐκ ἐφυτεύετο
10 በእንተ፡ — ወአንከርኩ፡ Pan omits (hmt.) 11 ውእቱ፡ ጊዜ፡ Pan καί 13 ዕፀው፡ ምልእት፡ Pan πλήρης δένδρων
13 ወዘቈለ፡ ርግምት፡ Pan αὕτη δὲ ἡ φάραγξ κεκατηραμένη ἐστίν



ማእከሎሙ፡ቈ ወእቲ፡ጊዜ፡አውሥአ
ኒ፡ሩፋኤል ፩ እመላእክት፡ቅዱሳን፡ዘሀሎ፡
ምስሌየ ወይቤለኒ፡ዛቲ፡ቈላ፡ርግምት፡ለርጉማ
ን፡እስከ፡ለዓለም፡ ዝየ፡ይትጋብኡ፡ ኵሎሙ፡እ
ለ፡ይብሉ፡በአፉሆሙ፡ላዕለ፡እግዚአብሔር፡
ቃለ፡ዘኢይደሉ፡ወበእንተ፡ስብሐተ፡ዚአሁ፡
ይትናገሩ፡ዕፀባተ፡ዝየ፡ያስተጋብእዎሙ፡ወ

14 Berl ማእሎሙ፡ 15 Ryl² 2 MSS ሩፋኤል፡ Eth I, Bodl 5 Ryl¹ (?) Ull 12 MSS ኡርኤል፡ Ryl margin ኡርኤል፡ 15 ፩፡ Tana 9 omits 15 Eth I እምቅዱሳን፡መላእክት፡ 15 BM 491 Berl Abb 35¹ Tana 9 እንዘ፡ሀሎ፡ BM 485 Abb 55 እምዘ፡ሀሎ፡ 16 Tana 9, Ryl¹ ዘቈላ፡ BM 485 BM 491 Berl Abb 35¹ Abb 55 ዝቈላ፡ 16f. ለርጉማን፡ Eth I prefixes የእቲ፡ cf. Gr 17 BM 491 የትጋኡ፡ 17 ኵሎሙ፡ Tana 9 adds ርጉማን፡ cf. Gr 18f. በአፉሆሙ፡—ዘኢይደሉ፡ Berl ላዕለ፡እግዚአብሔር፡ በአፉሆሙ፡ዘኢይደሉ፡ቃለ፡ 19 BM 485 ዘይደሉ፡ 19 Tana 9 በእንተ፡ 19 ስብሐተ፡ዚአሁ፡ Abb 55 ስብሐቲሁ፡ 20 Berl ዘኢየትናገሩ፡ 20 Tana 9 ዐፀባተ፡ 20 Tana 9 ያስተጋብአሙ፡

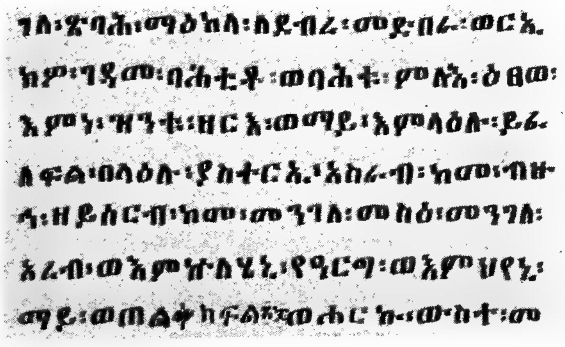
14-16 ማእከሎሙ፡—ወይቤለኒ፡ዘ Pan omits 16 ቈላ፡ Pan γῆ 16f. ለርጉማን፡ Pan adds ἐστίν 17f. ኵሎሙ፡እለ፡ Pan πάντες οἱ κεκατηράμενοι τινες (Swete οἵτινες)



ዝየ፡ምኅተናኖሙ፡በደኃሪ፡መዋዕል፡ይከው
ን፡ላዕሌሆሙ፡አርአያ፡ኵነኔ፡ዘበጽድቅ፡በቅ
ድሙ፡ጻድቃን፡ለዓለም፡ኵሉ፡መዋዕል፡በዝ
የ፡ይባርክዎ፡መሐርያን፡ለእግዚአ፡ስብሐት፡
25 ንጉሥ፡ዘለዓለም፡ወበመዋዕለ፡ኵነኔሆሙ፡
ይባርክዎ፡በምሕረት፡በከመ፡ከፈሎሙ።
ውእቱ፡ጊዜ፡አነኒ፡ባረክዎ፡ለእግዚአ፡ስብሐት፡
ወሎቱ፡ነገርኩ፡ወዘከርኩ፡ዘከመ፡ይደሉ፡
ለዕበዩ። ክፍል፡፳፰ ወእምዝየ፡ሖርኩ፡መን

20f. Bodl 5 4 MSS ዝየ፡ 21 BM 485 BM 491 Berl ምኅተናኒሆሙ፡ Abb 55 ምኅተናኔሆሙ፡ Tana 9 ምምኅተናኖሙ፡ 21 Eth I, Ryl^1 በደኃሪ፡ cf. Gr 21f. Tana 9 ወይከውን፡ 23 Abb 55 ዘለዓለም፡ 23 Tana 9 ኵሉ፡ 23f. BM 485 Abb 35^1 ዝየ፡ Berl Abb 55 ዘዝየ፡ Tana 9 ዘሀሎ፡ 24 Abb 55 ወይበርክዎ፡ 24 Tana 9 መሐርያኒ፡ 24 ለእግዚአ፡ስብሐት፡ 3 MSS ለእግዚአብሔር፡ 25 Berl ለንጉሥ፡ 25 BM 485 BM 491 Abb 35^1 Abb 55 Tana 9 ወመዋዕለ፡ Berl በመዋዕለ፡ cf. Gr 27 አነኒ፡ BM 485 BM 491 Berl Abb 35^1 Abb 55 Tana 9 omit, cf. Gr 28 ወሎቱ፡ነገርኩ፡ Bodl 5 3 MSS ወነገርኩ፡ሎቱ፡ 28 Berl ወተዘከርኩ፡ 28 Ryl^2 ዘከመ፡ Ryl^1(?) and all other MSS በከመ፡ 29 BM 485 ወእምዝ፡

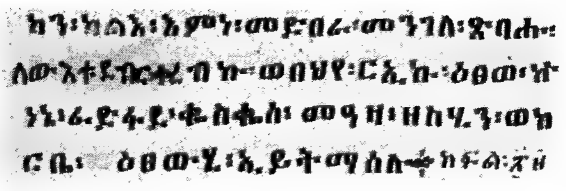
21 ምኅተናኖሙ:Pan ἔσται τὸ οἰκητήριον 21-24 ወበደኃሪ: — መሐርያን: Pan ἐπ᾽ἐσχάτοις αἰῶσιν, ἐν ταῖς ἡμέραις τῆς κρίσεως τῆς ἀληθινῆς (cf. 12.4) ἐναντίον τῶν δικαίων εἰς τὸν ἅπαντα χρόνον, ὧδε εὐλογήσουσιν οἱ ἀσεβεῖς (Swete = Charles εὐσεβεῖς) 25 ንጉሥ፡ዘለዓለም: Pan τὸν βασιλέα τοῦ αἰῶνος (cf. 9.4) 25 ወበመዋዕለ: Pan ἐν ταῖς ἡμέραις 26 ይባርክዎ: Pan εὐλογήσουσιν 27 አነኒ: Pan omits 28 ወሎቱ፡ነገርኩ: Pan καὶ τὴν δόξαν αὐτοῦ ἐδήλωσα 28f. ወዘከርኩ:—ለዕበዩ: Pan καὶ ὕμνησα μεγαλοπρεπῶς



ገለ፡ጽባሕ፡ማዕከለ፡ለደብረ፡መድበራ፡ወርኢ
ክዎ፡ገዳመ፡ባሕቲቶ፡ወባሕቲቱ፡ምሉእ፡ዕፀው፡
እምኒ፡ዝንቱ፡ዘርእ፡ወማይ፡እምላዕሉ፡ይፈ
ለፍል፡በላዕሉ፡ያስተርኢ፡አስራብ፡ከመ፡ብዙ
ኃ፡ዘይሰርብ፡ከመ፡መንገለ፡መስዕ፡መንገለ፡
አረብ፡ወእምኵለሄኒ፡የዓርግ፡ወእምህየኒ፡
ማይ፡ወጠል[illegible]ወሖርኩ፡ውስተ፡መ

30 BM 485 ማእከለ፡ለደብረ፡ BM 491 Berl, Munich 30 ማእከለ፡ ለደብር፡ Tana 9 ማእከሉ፡ለደብር፡ 30 BM 485 መደብራ፡ BM 491 Berl Abb 35¹ መበደራ፡ Abb 55 መብዳራ፡ Tana 9 መበደራ፡ 30f. Tana 9 ወርኢኩ፡ 31 ባሕቲቶ፡ወባሕቲ፡ BM 485 Abb 55 Tana 9 ወባሕቲቶ፡ BM 491 Berl Abb 35¹ ወባሕቲቱ፡ cf. Gr 31 BM 491 ዕፀው፡ 32 Tana 9 ወእምኒ፡ cf. Gr 32f. እምላዕሉ፡—በላዕሉ፡ Berl እምላዕሉ፡ይፈለፍል፡ cf. Gr; BM 485 Abb 35¹ Abb 55 Tana 9 በላዕሉ፡ይፈለፍል፡ (Tana 9 ወይፈለፍል፡) እምላዕሉ፡ BM 491 በላዕሉ፡ይፈለፍል፡ ወእምላዕሉ፡ Abb 35² እምላዕሉ፡ይፈለፍል፡ወእምላዕሉ፡ 33 3 MSS ወያስተርኢ፡ Berl ወያስተረኢ፡ 33f. አስራብ፡— ብዙኃ፡ 3 MSS አስራብ፡ብዙኃ፡ከመ፡ BM 491 አስራብ፡ብዙኃ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 ከመ፡አስራብ፡ብዙኃ፡ (Berl ብዙሐ፡) cf. Gr (for አስራብ፡ BM 485 has ሰረብ፡ Tana 9 መሰረብ፡) 34f. ከመ፡— አረብ፡ Tana 9 ከመ፡መንገለ፡ ዐረብ፡ዘመስዕ፡ 34 BM 491 ወከመ፡ 34 መንገለ፡ (2nd) BM 491 ወመንገለ፡ 35 ወእምኵለሄኒ፡የዓርግ፡ Berl ወእምኵለሄ፡የዐርግ፡ 2 MSS ወእምህየኒ፡ዕፀው፡ 36 ወጠለ፡ Abb 35² adds ዘዘዚአሁ፡ , but this was later obelized

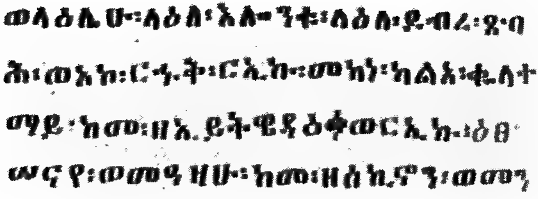
29f. መንገለ፡ጽባሕ፡ Pan omits 30 ማዕከለ፡—መደበራ፡ Pan εἰς τὸ μέσον Μανδοβαρά 30-36 ወርኢክዎ፡—ወጠለ፡ Pan καὶ ἴδον αὐτὸ ἔρημον· καὶ αὐτὸ μόνον, πλῆρες δένδρων· καὶ ἀπὸ τῶν σπερμάτων ὕδωρ ἄνομβρον (= Swete; read with Charles ἀνομβροῦν) ἄνωθεν, φαιρομενον (Swete φερόμενον : Eth (?) = φαινόμενον) ὡς ὑδραγωγὸς δαψιλὴς ὡς πρὸς βορρᾶν ἐπὶ δυσμῶν πάντοθεν ἀνάγει ὕδωρ καὶ δρόσον
36 ወሖርኩ፡ Pan ἔτι ἐκεῖθεν ἐπορεύθην



ክን፡ክልእ፡እምኔ፡መድበሬ፡መንገለ፡ጽባሒ።
ለውእቱ፡ደብር፡ቀረብኩ፡ወበህየ፡ርኢኩ፡ዕፀወ፡ኰ
ነኔ፡ፌድፋደ፡ቄስቄስ፡መዓዛ፡ዘከሂን፡ወከ
ርቤ፡ ዕፀውሂ፡ኢይትማሰሉ፡ከፋል፡ጽዘ

37 BM 485 Tana 9 መበደራ፡ BM 491 ምበዳራ፡ Berl Abb 35 መበደራ፡ Abb 55 መበዳራ፡ 37 BM 485 ዘመንገለ፡ጽባሕ፡ Berl, 2 MSS መንገለ፡ጽባሕ፡ Tana 9 ወመንገለ፡ጽባሕ፡ cf. Gr 38 ለውእቱ፡ደብር፡ BM 485 Abb 35[1] ለደብር፡ዝንቱ፡ cf. Gr; BM 491 Berl ለደብረ፡ዝንቱ፡ Tana 9 ደብር፡ዝንቱ፡ Abb 55 ለደብር፡ only 38 ቀረብኩ፡ Abb 55 ወቀረብኩ፡በዝንቱ፡ 38 ወበህየ፡ርኢኩ፡ BM 491 ወበህየኒ፡ርኢኩ፡ Berl ወርኢኩ፡ cf. Gr 38f. Berl ወኵነኔ፡ 39 Tana 9 በደፋደ፡ 39 Ull ቄስቍስ፡መዓዛ፡ BM 485 BM 491 Abb 55 ቄስቍስ፡መዓዛ፡ Abb 35 ቄስቄስ፡ወመዓዛ፡ Tana 9 ቄስቋስ፡መዐዛ፡ 39 Bodl 5 3 MSS ለስሒን፡ BM 485 BM 491 Abb 35[1] Abb 55 Tana 9, 3 MSS ስኂን፡ Berl ስኂኑ፡ 40 Ryl[2] 3 MSS ዕፀውሂ፡ BM 485 BM 491 Berl Abb 35 Abb 55, Ryl[1] Ull 6 MSS ወዕፀውሂ፡ Bodl 5 3 MSS ወዕፀወኂ፡ Tana 9 ወዕፀዊሁ፡ cf. Gr 40 Abb 35[2] ኢየተማሰለ፡ BM 491 የተማሰሉ፡ BM 485 Berl Abb 35[1] Tana 9 የተማሰለ፡ Abb 55 የተመሰለ፡

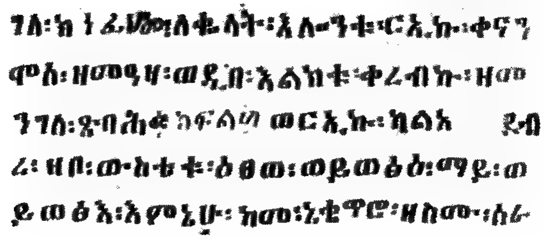
37 እምኔ፡መደበራ፡ Pan ἐν τῷ βαβδηρά 37f. መንገለ፡— ደብር፡ Pan καὶ πρὸς ἀνατολὰς τοῦ ὄρους τούτου
38 ቀረብኩ፡ Pan ωχόμην 38 ወበህየ፡ርኢኩ፡ Pan καὶ ἴδον 38–40 ዕፀው፡—ወከርቤ፡ Pan κρίσεως δένδρα πνέοντα ἀρωμάτων λιβάνων καὶ ζμυρνα (Swete ζμύρνας)
40 ዕፀውሂ፡ኢየተማሰሉ፡ Pan καὶ τὰ δένδρα αὐτῶν ὅμοια καροιης (Swete καρύαις)



ወላዕሌሁ፡ ላዕለ፡ እሎንቱ፡ ላዕለ፡ ደብረ፡ ጽብ
ሕ፡ ወእኩ፡ ርኁቀ፡ ርኢኩ፡ መካነ፡ ካልአ፡ ቈላተ፡
ማይ፡ ከመ፡ ዘኢይትዌዳዕ፡ ወርኢኩ፡ ዕፀ
ሠናየ፡ ወመዓዛሁ፡ ከመ፡ ዘሰኪኖን፡ ወመዓ

1 Abb 55, 2 MSS ወበላዕሌሁ፡ 1 Bodl 5 4 MSS ላዕለ፡ እሉንቱ፡
BM 485 ላዕለ፡ እሙንቱ፡ Berl ለእሉ፡ Tana 9 ወላዕለ፡ እሉንቱ፡
1 Tana 9 ጽባር፡ 2 Abb 35[1] Tana 9 እኩ፡ ርኁቀ፡ BM 485
BM 491 Berl እኩ፡ ርሑቀ፡ Abb 55 እኩ፡ ጽባሬ፡ ርሑቀ፡
2 Eth I, Bodl 5 5 MSS ወርኢኩ፡ cf. Gr 2f. Abb 35[2] መካነ፡
ካልአ፡ ቈላተ፡ ማያት፡ BM 485 BM 491 Abb 35[1] መካነ፡ ካልአ፡
ቈላ፡ ማያት፡ cf. Gr, but contrast line 5; Berl መካን፡ ካልእ፡
ቈላ፡ ማያተ፡ Abb 55 ማካና፡ ካልአ፡ ቈላተ፡ Tana 9 መካነ፡
ቈላ፡ ማያት፡ Ull ቈላተ፡ ማዩ፡ ካልአ፡ መካነ፡
3 BM 491 ወከመዝ፡ ኢይትዌዳዕ፡ Berl ከመዝ፡ ኢይትወዳእ፡
Abb 55 ኢይትዌዳእ፡ and omits ከመ፡ Tana 9 ከመዝ፡ ኢይትዌዳእ፡
3 BM 491 ዘዕፀ፡ Tana 9 ዕፀወ፡ 4 ሠናየ፡—ዘሰኪኖን፡
BM 485 BM 491 ዘሠናዩ፡ (BM 491 ሠናዩ፡) ዘዩመስል፡ ዕፀ፡
መዓዛ፡ ከመ፡ እንተ፡ ዘሰኪኖን፡ Berl Abb 35 ሠናየ፡
ዘዩመስል፡ ዕፀ፡ መዓዛ፡ ከመ፡ እንተ፡ ሰኪኖን፡ Abb 55 መዓዛ፡
ከመ፡ እንተ፡ ዘሰኪኖን፡ Tana 9 ሠናዩ፡ ዘዩመስል፡ ዕፀ፡
መዓዛሁ፡ ከመ፡ እንተ፡ ሰኪኖን፡

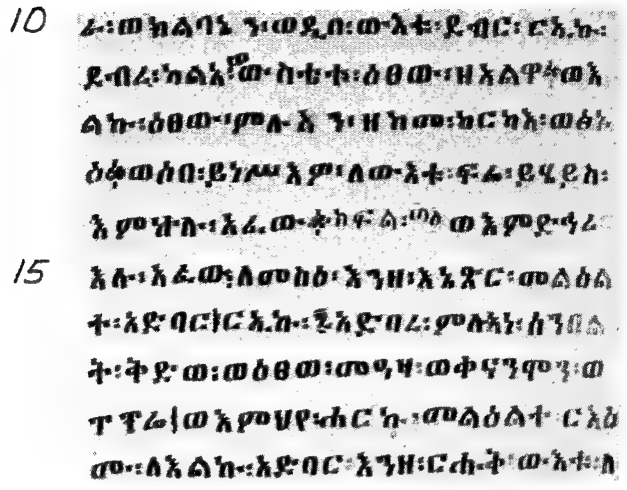
1f. ወላዕሌሁ፡—ርኁቀ፡ Pan καὶ ἐπέκεινα τούτων ᾠχόμην πρὸς ἀνατολὰς μακράν 2 ርኢኩ፡ Pan καὶ ἴδον
2f. ማካነ፡—ማዩ፡ Pan τόπον ἄλλον μέγαν, φάραγγα ὕδατος (contrast v.3) 3 ከመ፡ ዘኢይትዌዳዕ፡ Pan omits
3f. ወርኢኩ፡—ዘሰኪኖን፡ Pan ἐν ᾧ καὶ δένδρον χρόα ἀρωμάτων ὁμοίον σχυνω (read with Swete σχίνῳ (= Eth); Milik, RB 65(1958), 73, note 3, suggests σχοίνῳ)



5 ገለ፡ከ ፤ ፈለሙ፡ሰቈላት፡እሎንቱ፡ርኢኩ፡ቀናን
ሞስ፡ዘመዓዛ፡ወዲበ፡እልክቱ፡ቀረብኩ፡ዘመ
ንገለ፡ጽባሕ፡ ክፍለግ ወርኢኩ፡ካልአ ደብ
ረ፡ዘበ፡ውስቴቱ፡ዕፀው፡ወይወፅእ፡ማይ፡ወ
ይወፅእ፡እምኔሁ፡ከመ፡ኔቄዋሮ፡ዘስሙ፡ሰሬ

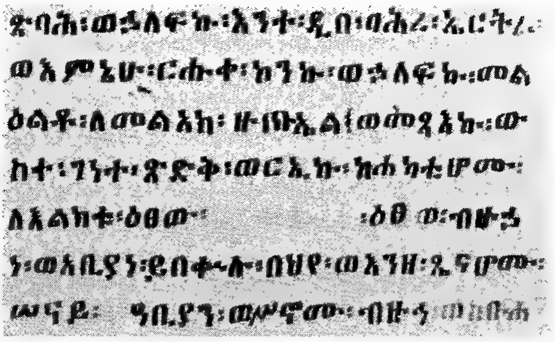
4f. ወመንገለ፡—እሎንቱ፡ Berl ወመንገለ፡ቈለት፡እሎንቱ፡ 4f. Abb 55 ወማእከለ፡ Tana 9 ወመንበለ፡ 5 Ull ከንፎሙ፡ Abb 35² ከንፈሆሙ፡ BM 485 ከነፈሁ፡ BM 491 Abb 35¹ Abb 55 ከንፈፋ፡ Tana 9 ከንፎፋ፡ 5 BM 491 ለቈለት፡ 5 BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 ወርኢኩ፡ 5f. BM 491, Ryl ቀናንሞስ፡ Ull ቀንሞስ፡ Tana 9 ቆናንሞን፡ all other MSS ቀናንሞስ፡ 6 Tana 9 ዘመዓዛሁ፡ 6 Berl ወቀረብኩ፡ 6f. Eth I መንገለ፡ 7f. BM 485 BM 491 Abb 35 Abb 55 Tana 9, Ryl¹(?) 3 MSS ካልአነ፡አድባረ፡ cf. Gr; Berl ካልአነ፡አድባር፡ 8 Abb 35² 2 MSS ዘበ፡ውስቴቶሙ፡ cf. Gr; Berl ዘበ፡ውስቴታ፡ Bodl 5 3 MSS ዘቦቱ፡ and omit ውስቴቱ፡ 8 BM 491, Abb 35² Bodl 5 Ull 11 MSS ዕፀው፡ 8f. ወይወፅዕ፡—እምኔሁ፡ Ull, Bodl 4 ወይወፅእ፡ማይ፡እምኔሁ፡ BM 485 Abb 55 Tana 9 (=Abb 35², cf. below) ወይወፅእ፡እምኔሁ፡ cf. Gr; BM 491 እምኔሁ፡ only; Berl ይወፅእ፡ only 8f. ማይ፡ወይወፅእ፡ Abb 35¹ ማይ፡ plus a word of three letters now illegible; Abb 35² obelizes both words and erases the second one 9f. ከመ፡—ሰሬሬ፡ BM 491 ከመ፡ዘስውሬር፡

4f. ወመንገለ፡—እሎንቱ፡ Pan καὶ τὰ παρὰ τὰ χείλη τῶν φαράγγων τούτων 5f. ርኢኩ፡—ዘመዓዛ፡ Pan ἴδον κιννάμωμον ἀρωμάτων 6 ወዲበ፡ እለክቱ፡ Pan καὶ ἐπέκεινα τούτων 6 ቀረብኩ፡ Pan ᾠχόμην 7f. ካልአ፡ደብረ፡ Pan ἄλλα ὄρη 8 ዘበ፡—ዕፀው፡ Pan καὶ ἐν αὐτοῖς ἄλση δένδρων 8f. ወይወፅዕ፡—እምኔሁ፡ Pan καὶ ἐκπορευόμενων ἐξ αὐτῶν 9f. ከመ፡—ወክልበኔን፡ Pan νέκταρ τὸ καλούμενον σαρρὰν καὶ χαλβάνη



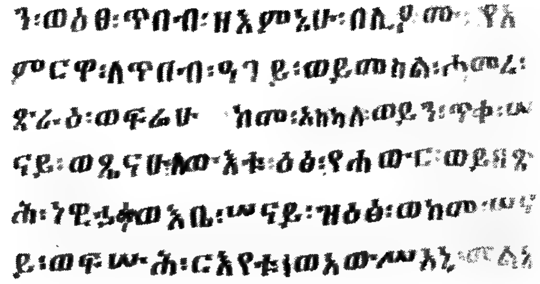
10 Tana 9 አድባር፡ cf. Gr 11 Berl ወካልእ፡ 11 ወውስቴቱ፡ Berl omits; Ryl[1] Curzon 56 ውስቴቱ፡ 11 Eth I, 2 MSS ዕፀው፡ ዘአልዋ፡ (BM 485 ዘሀለዋ፡ Tana 9 ዘዓልወ፡) 11f. Tana 9 እልኩ፡ ዕፀው፡ 12 Berl ምሉአኒ፡ 15 Tana 9 እለ፡ 15f. Abb 55 ይኔጽር፡ መልዕተ፡ 16 Eth I, Munich 30 ወርኢኩ፡ 16f. Abb 35[2] Ull 6 MSS ሰንበልት፡ ቅድው፡ BM 485 ሰንበለተ፡ ቅድዋተ፡ Berl Tana 9 ሰንበልተ፡ ቅድው፡ Abb 55 አንበልት፡ ቅድው፡ 17 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወዕፀ፡ 17f. Tana 9 ወቄናንሞን፡ ወጡጠሮ፡ 18f. BM 485 ርሶሙ፡ 19 ለእልኩ፡ አድባር፡ Tana 9 ለአድባር፡ 19f. ለጽባሕ፡ Tana 9 adds ለምድር፡ cf. Gr

10f. ወዲበ፡ — ካልአ፡ Pan καὶ ἐπέκεινα τῶν ὀρέων τούτων ἴδον ἄλλο ὄρος : Pan adds πρὸς ἀνατολὰς τῶν περάτων τῆς γῆς 11 ወውስቴቱ፡ — ዘአልዋ፡ Pan omits 11–13 ወእልኩ፡ — ወፀኑዕ፡ Pan καὶ πάντα τὰ δένδρα πληρης (Swete πλήρη) ἐξαυτῆς ἐν ὁμοιώματι αμυγδαλω (Swete ἀμυγδάλων) 13f. ወሶበ፡ — አፈው፡ Pan ὅταν τριβῶσιν· διὸ εὐωδέστερον ὑπὲρ πᾶν αρωματων (Swete ἄρωμα) 14f. ወእምድኅሬ፡ — ለመስዕ፡ Pan εἰς βορρᾶν πρὸς ἀνατολάς 15f. እንዘ፡ — አድባር፡ Pan omits 16–18 ምሉአኒ፡ — ወጠጠሮ Pan πλήρη νάρδου χρηστοῦ καὶ σχυνου (Swete σχίνου , cf. 30.2) καὶ κινναμώμου καὶ πιπέρεως 18f. መልዕልተ፡ — አድባር፡ Pan ἐπὶ τὰς ἀρχὰς πάντων τῶν ὀρέων τούτων 19f. እንዘ፡ — ለጽባሕ፡ Pan μακρὰν ἀπέχων πρὸς ἀνατολὰς τῆς γῆς


20 ጽባሕ፡ወኀለፍኩ፡እንተ፡ዲበ፡ባሕረ፡ኤርትራ፡
ወእምኔሁ፡ርሑቀ፡ኀንኩ፡ወኀለፍኩ፡መል
ዕሉቶ፡ለመልአክ፡ዙጡኤል፡ወመጻእኩ፡ው
ስተ፡ገነተ፡ጽድቅ፡ወርኢኩ፡ኅሐኅቴሆሙ፡
ለእልክቱ፡ዕፀው፡ ፡ዕፀው፡ብዙኃ
25 ን፡ወአቢያን፡ይበቍሉ፡በህየ፡ወእንዘ፡ጼናሆሙ፡
ሠናይ፡ ዓቢያን፡ወሥኖሙ፡ብዙኃ ወስቡሐ

20 እንተ፡ BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 omit
21f. BM 485 መለዕለዕለቶ፡መለአክ፡ Tana 9 እመለዕለቶ፡ ለመለአክ፡ 23 Ryl 2 MSS ኀሐኀቲሆሙ፡ BM 485 BM 491 ኀሐኅቲሆሙ፡ Berl አሐቲሆሙ፡ Abb 35 ኀህኀቲሆሙ፡ Abb 55,2 MSS ኀሖኀቲሆሙ፡ Bodl 5 2 MSS ኀሐኀሐቲሆሙ፡ Ull ኀሐ፡ኀሐቲሆሙ፡ Tana 9 ኀሐኀቲሆሙ፡ (on this word cf. Dillmann, SAB 1892, 1054)
24 ዕፀው፡ Berl Tana 9 omit 24f. BM 485 BM 491 Berl Abb 35[1] Abb 55 ብዙኅ፡ Tana 9 ብዙኃ፡ 25 Tana 9 ወዐቢየ፡
25 BM 485 ይበቅሉ፡ Tana 9 ይበቍለ፡ 25 Abb 35 እንዘ፡
26 Tana 9 ሠናየ፡ 26 BM 491 Berl, Ryl[1] ወዓቢያን፡
26f. Tana 9 ብዙኃ፡ወስቡሐን፡ Berl ስቡሐን፡ወብዙኃን፡ BM 491 adds ወንበበዝ፡ ዓለም፡

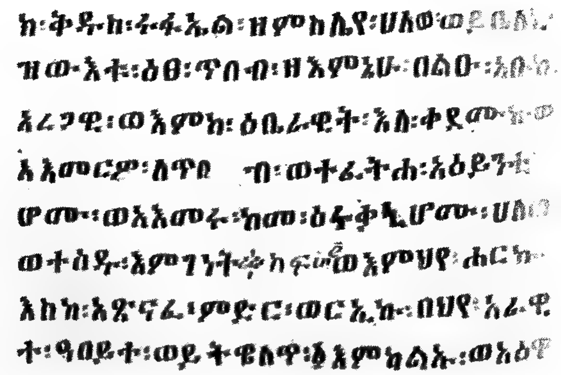
21 ወእምኔሁ፡–ኀንኩ፡ Pan καὶ ᾠχόμην ἐπ'ἄκρων
21f. ወኃለፍኩ፡–ዘጡኤል፡ Pan καὶ ἀπὸ τούτου διέβην ἐπάνω τοῦ Ζωτιήλ 23-25 ወርኢኩ፡–በህየ፡ Pan καὶ ἴδον μακρόθεν τῶν δένδρων τούτων δένδρα πλείονα καὶ μεγάλα δύω μὲν (Eth = φυόμενα) ἐκεῖ 25-27 ወእንዘ፡–ወስቡሐን፡ Pan μεγάλα σφόδρα καλὰ καὶ ἔνδοξα καὶ μεγαλοπρεπῆ



ን፡ወዕፀ፡ጥበብ፡ዘእምኔሁ፡በሊዮሙ፡የአ
ምርዋ፡ለጥበብ፡ዓቢይ፡ወይመስል፡ሐመረ፡
ጸሬዕ፡ወፍሬሁ ከመ፡አስካለ፡ወይን፡ጥቀ፡ሠ
ናይ፡ወጼናሁ፡ለውእቱ፡ዕፅ፡የሐውር፡ወይበጽ
ሕ፡ንዋኀቀወአቤ፡ሠናይ፡ዝዕፅ፡ወከመ፡ሠና
ይ፡ወፍሡሐ፡ርእየቱ፤ወአውሥአኒ፡ሩፋኤ

27 Abb 55, 2 MSS ወዕፀወ: 27 Tana 9 ዘእምኔሆሙ:
28 Berl Tana 9, Ryl¹(?) ዓበይ: BM 491 ዓስበይ: 28 BM 485 Berl Abb 55(?), Bodl 5 Ryl¹ Ull 2 MSS ሐመረ: BM 491 ሐምረ: (cf. Luke 15:16) Tana 9 ሕበረ: 29 Berl ጸርእ: 29 Tana 9 አስካለ: 29f. ጥቀ፡ሠናይ: Berl omits; BM 485 BM 491 Abb 35 Abb 55 Tana 9 ሠናይ፡ጥቀ: 30 Tana 9, Ryl¹ ውእቱ: 30 ዕፀ: Ull omits 30f. የሐውር፡ወይበጽሕ: BM 485 BM 491 Abb 55 የሐውር፡ይበጽሕ: Berl ጥቀ፡የሐውር: cf. Gr
31 BM 491 Abb 35 Abb 55, 3 MSS ነዋኅ: BM 485 Tana 9 ነዋኃ:
31 ወእቤ: Tana 9 ቀዕይ: 31 Abb 55, BM 492 ዕፀ Tana 9 ዘዕጸ: 31f. ወከመ፡ሠናይ: Berl omits

27f. ወዕፀ:—ዓበይ: Pan καὶ τὸ δένδρον τῆς φρονήσεως, οὗ ἐσθίουσιν ἅγιοι τοῦ καρποῦ αὐτοῦ καὶ ἐπίστανται φρόνησιν μεγάλην 28f. ወይመስል:—ጸሬዕ: Pan ὅμοιον τὸ δένδρον ἐκεῖνο στροβιλέᾳ τὸ ὕψος, τὰ δὲ φύλλα αὐτοῦ κερατι (Swete κερατίᾳ) ὅμοια 29f. ጥቀ፡ሠናይ: Pan ἱλαροὶ λίαν
30f. ወጼናሁ:—ነዋኅ: Pan ἡ δὲ ὀσμὴ αὐτοῦ διέτρεχεν πόρρω ἀπὸ τοῦ δένδρου 31 ወእቤ: Pan τότε εἶπον
31 ሠናይ፡ዝዕፀ: Pan ὡς καλὸν τὸ δένδρον 31f. ወከመ:—ርእየቱ: Pan καὶ ὡς ἐπίχαρι τῇ ὁράσει 32 ወአውሥአኒ: Pan τότε ἀπεκρίθη



ክ፡ቅዱስ፡ሩፋኤል፡ዘምስሌየ፡ሀለወ፡ወይቤለኒ፡
ዝውእቱ፡ዕፀ፡ጥበብ፡ዘእምኔሁ፡በልዑ፡አቡከ፡
35 አረጋዊ፡ወእምከ፡ዕቤራዊት፡እለ፡ቀደሙከ፡ወ
አእመርዎ፡ለጥበ ብ፡ወተፈትሐ፡አዕይንቲ
ሆሙ፡ወአእመሩ፡ከመ፡ዕሩቃኒሆሙ፡ሀሉ
ወተሰዱ፡እምገነት፡[illegible]ወእምህየ፡ሖርኩ፡
እስከ፡አጽናፈ፡ምድር፡ወርኢኩ፡በህየ፡አራዊ
ተ፡ዓበይተ፡ወይትዌለጥ፡፩እምካልኡ፡ወአዕዋ

32f. Tana 9 መልአክ፡ ቅዱስ፡ ሩፋኤል፡ BM 491 ቅዱስ፡መልአክ፡ ሩፋኤል፡ Ull Bodl 4 ቅዱስ፡ ሩፋኤል፡መልአክ፡ Berl, BM 490 ሩፋኤል፡መልአክ፡ቅዱስ፡ 33 ሀለወ፡ BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 omit 34 Abb 55 Tana 9 ዘውእቱ፡ Berl ዝንቱ፡ 34 BM 485 Abb 35 Tana 9 ዕፀ፡ዘጥበብ፡ Berl ዕፀ፡ ወዘጥበብ፡ 35 Abb 35 አርጋዊ፡ Tana 9 አረጋዊ፡ 35 Tana 9 ወእምኪ፡ 35 BM 491 Tana 9, 5 MSS እቤሬዊት፡ Berl አቤር፡ 35f. Ryl² ወአእመርዎ፡ Ryl¹(?) and all other MSS ወአእመርዋ፡ 36f. Tana 9 አእዕይንቲሆሙ፡ 37 Ryl² ዕሩቃኒሆሙ፡ Berl Abb 35 Abb 55 Tana 9, Ull 9 MSS ዕራቃኒሆሙ፡ BM 485 BM 491, Ryl¹(?) 4 MSS ዕራቃተሆሙ፡ Bodl 5 Frankfurt MS ዕራቃተኒሆሙ፡ 37 Tana 9 ሀለው፡ 39 በህየ፡ Abb 55 omits 39f. Abb 55 አራዊት፡ዐበይት፡ 40 Berl ወየተዋለጡ፡ Tana 9 ወየተዌለጡ፡ 40-2 ወአዕዋፍኒ፡—፩እምካልኡ፡ Berl omits 40-1 BM 491 ወለአዕዋፍኒ፡ Tana 9 ወአዕዋፍኒ፡

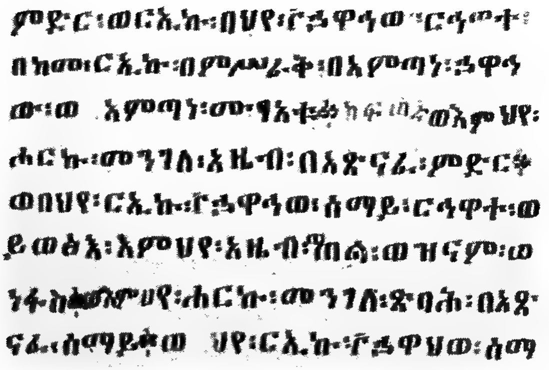
32f. መልአክ፡—ሩፋኤል፡ Pan ῾Ραφαήλ, ὁ ἅγιος ἄγγελος 33 ወይቤለኒ፡ Pan omits 34 ዝውእቱ፡—አቡከ፡ Pan τοῦτο τὸ δένδρον φρονήσεως, ἐξ οὗ ἔφαγεν ὁ πατήρ σοῦ (Pan ends here)

ፍ፡ኒ፡ይትዌለጥ፡ገጸሙ፡ወስኖሙ፡ወቃለሙ፡
ኒ፡ይትዌለጥ፡፩እምካልኡ፡ወበጽባሒሆሙ፡ኅ
እሉ፡አራዊት፡ርኢኩ፡አጽናፈ፡ምድር፡በኀ
በ ሰማይ፡የአርፍ፡ወኆዋኅወ፡ሰማይ፡ርኅ
ቀተ፡ወርኢኩ፡እ[illegible]፡ይወፅኡ፡ከዋክብተ፡ሰ
ማይ፡ወኈለቊ፡ዘእምኆ፡ይወፅኡ፡ኆዋኅወ፡
ወጸሐፍኩ፡ኰሎ፡ሙፃአ ሙ፡ለለ፩፩በኈ
ልቆሙ፡ወአስማቲሆሙ፡በይርኅሙ፡ወምንበ
ሮሙ፡ወጊዜሆሙ፡ወአውራኂሆሙ፡በከ
መ፡አርአየኒ፡መልአክ፡ኡሬኤል፡ዘምስሌየ፡
ሀሎ፡ወኵሎ፡አርአየኒ፡ሊተ፡ወጸሐፎ፡ወዓ
ጹ፡አስማቲሆሙ፡ጸሐፈ፡ሊተ፡ወትእዛዛቲ

1 Abb 55 ዘይትዌለጥ: Tana 9 ይዌለጡ: 1f. Ull ወቃሎሙ:
2 Berl Abb 35^1 Abb 55 Tana 9 ወጽባሖሙ: BM 485 ወጻብሖሙ:
3 BM 485 BM 491 Berl Abb 35^1 Abb 55 Tana 9 አርዌ: 4 Tana 9 ይጸርፍ: 4f. Abb 55 ርኅቀት: 5 ወርኢኩ: BM 485 adds ወእቤ: 5 Abb 35^1 ይመጽኡ: 6 BM 485 ወኈለቍ፡በእምነ: BM 491 ወኈለቈ፡እምነ: Berl ወኈለቈ፡እምነ፡ዘ: Abb 35^1 ወኈለቍ፡እምነ: Abb 55 ወኈለቈ፡በአምጣነ: Tana 9 ወኈለቍ፡በአማን: 6 Berl ይወጽእ: 6 BM 491 ኍቀኀወ: 7 BM 485 ኵሎ: 7 ሙፃአሙ: BM 491 omits; Berl ሙፃኣቲሆሙ: Abb 35^2(?) ሙጻአቲሆሙ: Abb 35^1 ሙጻአቲሁ: BM 485 Abb 55 Tana 9 ሙቀጽኢሁ: 7f. Ull ለለ፩በበኈልቆሙ: BM 491, 4 MSS ለለ፩፩በበኈልቆሙ: Berl ለለ፡፩፩፡ኈልቆሙ: Tana 9 ለለ፡፩፩፡በኋልቀቶሙ: 8 BM 491 ወበበአስማቲሆሙ: 8f. Tana 9 ወመንበሮሙ: 9f. BM 491 Abb 35 Abb 55 ካመ: 10 Eth I, Curzon 56 ኡርኤል፡መልአክ:
11 ሀሎ: BM 485 BM 491 Abb 35^1 Abb 55 ቅዱስ: Tana 9 ቅዱሰ: Berl, Abb 35^2 ሀሎ፡ቅዱስ: 11 ወኵሎ: Abb 55 omits; BM 485 BM 491 Berl Abb 35 Tana 9 ኵሎ: 11 ሊተ፡ወጸሐፎ: BM 485 BM 491 Berl Abb 35 Abb 55 ወጸሐፎ፡ሊተ: Tana 9 ወጸሐፍ፡ሎቱ:
12 ጸሐፈ፡ሊተ: Berl omits; BM 485 ጸሐፍ፡ሊተ: Tana 9 ጽሑፍ: only 12f. Eth I ወትእዛዞሙ:

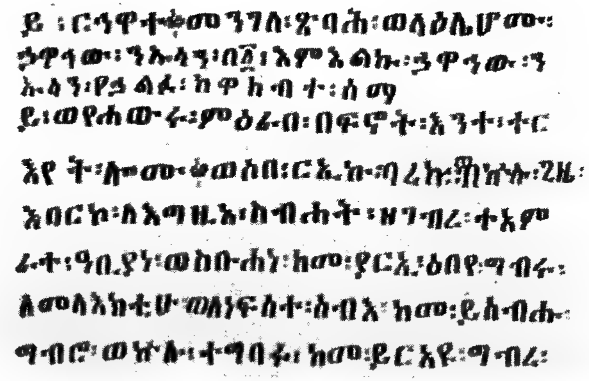
ሆሙ፡ ወምግባራቲሆሙ፡ ፨ ክፍል፡ ፴፬ ወእምህ
የ፡ ሐርኩ፡ መንገለ፡ መስዕ፡ በአጽናፈ፡ ምድር፡
ወበህየ፡ ርኢኩ፡ መንክረ፡ ዓቢየ፡ ወስቡሐ፡ በአ
ጽናፊሃ፡ ለኵላ፡ ምድር፡ ወበህየ፡ ርኢኩ፡ ፫
ኆኃወ፡ ሰማይ፡ ፍቱሐተ፡ በሰማይ፡ ፫በበ፩እም
ኔሆሙ፡ ይወፅኡ፡ ነፋሳት፡ በመንገለ፡ መስዕ፡
ሰበ፡ ይነፍሕ፡ ቍር፡ በረድ፡ ወአስሐትያ፡ ወሐ
መዳ፡ ወጠል፡ ወዝናም፡ ወእምአሐቲ፡ ኆኅት፡
በሠናይ፡ ይነፍሕ፡ ፨ ወሰበ፡ በክልኤሆሙ፡ ኆ
ኃው፡ ይነፍሑ፡ በኃይል፡ ወበዓፀር፡ ይከውን፡
ዲበ፡ ምድር፡ ወበኃይል፡ ይነፍሑ፡ ፨ ክፍል፡ ፴፭
ወእምህየ፡ ሐርኩ፡ መንገለ፡ ዓረብ፡ በአጽናፈ፡

13 BM 485 Tana 9 ወመኃበራቲሆሙ: BM 491 Abb 55 ወምኃበራቲሆሙ:
Berl Abb 35^{1} ወማኃበራቲሆሙ: Abb 35^{2} adds ወምግበራቲሆሙ:
13f. Ull ወእምህ: 14 Berl ወአጽናፈ: 15 BM 485 Berl
Abb 35^{1} Abb 55 ምንክረ: Tana 9 መንበረ: 15 Berl ዐቢየ:
ወስቡሐ: Tana 9 ዓቢየ:ወስቡሕ: 16 Abb 55 Tana 9 Ryl^{1}(?)
ለኀላ: 16 Berl በህየ: 17 ሰማዩ:—በሰማዩ: Tana 9
ፍቱሐተ: ሰማዩ: only 17 Berl Abb 55 ፍቱሐቶ: Abb 35^{2} adds in
the margin ርኃቀተ: 17f. BM 485 Abb 35 Abb 55 Tana 9
፫በበ፩እምኔሆን: 18 BM 485 Berl Abb 35 Abb 55 ይወፅእ:
18 Abb 35^{1} Abb 55 መንገለ: Abb 35^{2} ዘመንገለ: Tana 9 ወበመንገለ,
Berl በማእገለ: BM 491 በመንገለ:መንክር: 19 Berl ወሰበ:
19 BM 491 Abb 35 Abb 55 Tana 9, Ryl^{1} 5 MSS በረዱ: 19 BM 485
BM 491 Abb 35, Ull ኣስሐትያ: 19f. ወሐመዳ: BM 491 omits;
Tana 9 ወሐመዱ: 21 Ull ሠናዩ: 21 BM 485 Berl Abb 35^{1}
Abb 55 Tana 9, 5 MSS ይነፍኁ: 21 Eth I በክልኤሆን: (Tana 9
without በ) 21f. Abb 55 ኀቀኃወ: 22 Bodl 5 ይነፍሕ:
22 BM 491 ወዓዐር: Ull 2 MSS ዓዐር: Berl ወበጽንዐ:
24 Tana 9 አጽናፈ:



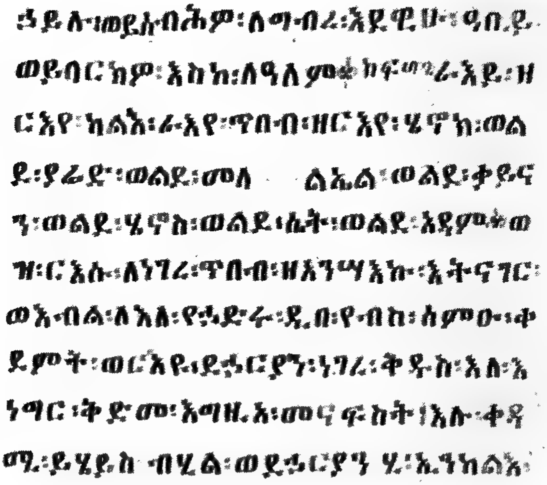
ምድር፡ወርኢኩ፡በህየ፡ኆኅቀኅው፡ርኅዋት፡
በከመ፡ርኢኩ፡በምሥራቅ፡በአምጣነ፡ኅቀኅ
ው፡ወ አምጣኑ፡ሙፃአቶ፡[illegible]ወእምህየ፡
ሖርኩ፡መንገለ፡አዜብ፡በአጽናፈ፡ምድር፡
ወበህየ፡ርኢኩ፡ኆኅቀኅው፡ሰማይ፡ርኅዋት፡ወ
ይወፅእ፡እምህየ፡አዜብ፡ጠሉ፡ወዝናም፡ወ
ነፋስ፡ወእምህየ፡ሖርኩ፡መንገለ፡ጽባሕ፡በአጽ
ናፈ፡ሰማይ፡ወ ህየ፡ርኢኩ፡ኆኅቀኅው፡ሰማ

25 ኆኅቀኅው: Ryl¹ ኆኅቀኅው: BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9, BM 492 add ሰማይ: 25 Ryl² ርኅውት: Berl ርኅቀን: Ryl¹ and all other MSS ርኅቀት: 26 Abb 35, 3 MSS በምሥራቁ: 26 BM 485 በአምጣን: Ull ወበአምጣኑ: 26f. ኅቀኅው: ወአምጣኑ: Tana 9 omits (hmt.) 27 Ryl² BM Add. 24185 ወአምጣኑ: BM 485 በአምጣኑ: Ryl¹ and all other MSS ወበአምጣኑ: 27 BM 485, BM 492 ሞፃእቶ: BM 491 Tana 9 ሞጻአቶ: Berl ሙፃኡ: Abb 35 ሙፃእቶ: Abb 55 ሙባእቶ:ወፀአቶ: 28 Tana 9 ለመንገለ: 28 Berl ወአጽናፈ: Tana 9 ወበአጽናፈ: 29 ኆኅቀኅው:ሰማይ: BM 485 ኅቀኅው:ሠለስተ:ወሰማይ: 29 Berl ርኅው: Abb 55 ርኅቀት: 29f. Ull ይወፅእ: 30 እምህየ:–ወጠለ: Abb 35, Bodl 5 Ryl¹ 6 MSS እምህየ:አዜብ:ጠለ: Berl እምህየ:ጠለ: Abb 55 እምአዜብ:ጠለ: 30 ወዝናም: BM 491 omits 31 ጽባሕ:በ Tana 9 omits 31-33 በአጽናፈ:–ጽባሕ: Abb 55 omits (hmt.) 32 Ryl² BM Add. 24185 ወህየ: all other MSS ወበህየ: 32f. ኆኅቀኅው: ሰማይ: BM 485 ኅቀኅው:ሰማይ:ሠለስተ:



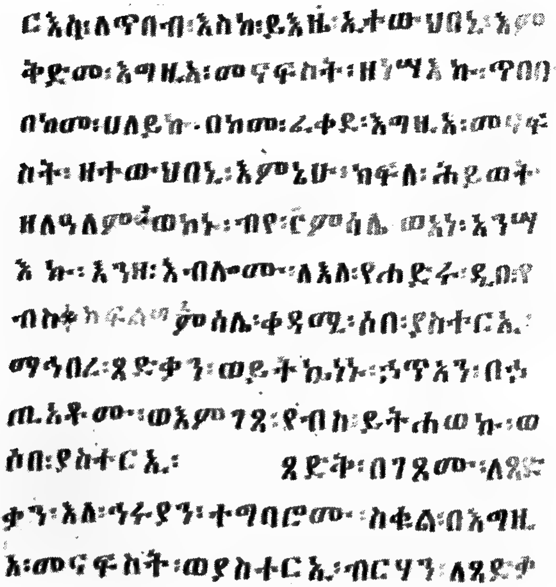
ይ፡ ርኁዋተ፡ ቅውመ፡ ንገለ፡ ጽባሕ፡ ወላዕሌሆሙ፡
ኅዋኃው፡ ንኡሳን፡ በ፭፡ እምእለኩ፡ ኅዋኃው፡ ን
ኡሳን፡ የኃልፉ፡ ከዋክብተ፡ ሰማ
ይ፡ ወየሐውሩ፡ ምዕራበ፡ በፍኖት፡ እንተ፡ ተር
እየት፡ ሎሙ፡ ወሶበ፡ ርኢኩ፡ ባረኩ፡ ኵሎ፡ ጊዜ፡
እባርኮ፡ ለእግዚእ፡ ስብሐት፡ ዘገብረ፡ ተአም
ራተ፡ ዓቢያነ፡ ወስቡሐነ፡ ከመ፡ ያርኢ፡ ዕበየ፡ ግብሩ፡
ለመላእክቲሁ፡ ወለነፍሳተ፡ ሰብእ፡ ከመ፡ ይሴብሑ፡
ግብሮ፡ ወኵሎ፡ ተግባሮ፡ ከመ፡ ይርአዩ፡ ግብረ፡

34 ኅዋኃው፡ ንኡሳን፡ BM 491 ንኡሳን፡ only; Berl ኅዋኃዋት፡
ንኡሳን፡ Tana 9 ኅዋኃው፡ ወንኡሳት፡ 34f. በ፭እምእለኩ፡—
ንኡሳን፡ BM 491, Ryl^1(?) BM 492 omit (hmt.) 34 Bodl 5 Ull 4 MSS
በበ፭እምእለኩ፡ BM 485 ወ፭እምእለኩ፡ Berl Abb 55 Tana 9
፭እምእለኩ፡ 34f. Tana 9 ኅዋኃው፡ ንኡሳት፡ 35 Tana 9
ከዋክብት፡ 36 ምዕራበ፡ በፍኖት፡ BM 491 በፍኖተ፡ ምዕራብ፡
Berl በፍኖት፡ only 36f. Tana 9 ተርእየ፡ 37 BM 491 ባረክዎ፡
37f. ወበኵሉ፡—እባርክ፡ BM 485 BM 491 Berl Abb 35^1 Abb 55 Tana 9,
BM 490 በኵሉ፡ ጊዜ፡ ወእባርክ፡ 3 MSS ወበኵሉ፡ ጊዜ፡ ወእባርክ፡
38 Bodl 5 Curzon 55 ለእግዚአብሔር፡ 38f. BM 491 Abb 55 Tana 9
ተአምረ Berl ትእምርተ፡ 39 Ull ዓበይተ፡ Berl ዐቢያን፡
39 BM 485 ወስቡሐን፡ Tana 9 ወቡሐነ፡ 39 Tana 9 ግብረ፡ ዐበየ፡
40 BM 485 Tana 9 ወለነፋሳት፡ ወለሰብእ፡ BM 491 ወነፋሳተ፡ ሰብእ፡
Berl ወለነፋሳተ፡ ወለሰብእ፡ Abb 55^1 ወለነፍሳት፡ (´ተ፡?)
ወለሰብእ፡ BM 491 adds ከመ፡ ያርኢ፡ ዕበየ፡ ግብሩ፡ ለመላእክቲሁ፡
40 BM 485 BM 491 Abb 55 Tana 9 ይሰብሕዎ፡ Berl ይሴብሕዎ፡
41 ግብሮ፡ Tana 9 ግብረ፡ 41 Abb 35^1 ኵሉ፡ ተግባሩ፡ BM 485
BM 491 ወኵሎ፡ ተግባሮ፡ Berl Tana 9 ኵሉ፡ ተግባሮ፡ Abb 55 ኵሎ፡
ተግባሩ፡ 41 BM 485 BM 491 Abb 35^1 Abb 55, Bodl 5 3 MSS
ይርአዩ፡ Berl ያርኢ፡ 41-1 Berl ንይለ፡ ግብሩ፡



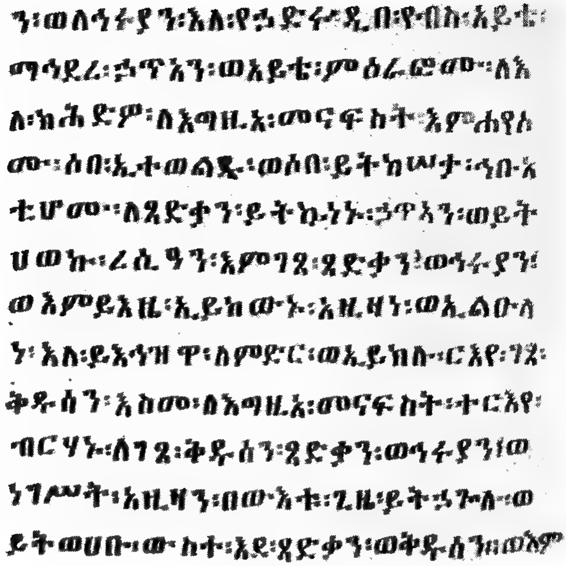
ኃይሉ፡ወይሴብሕዎ፡ለግብሬ፡እዴዊሁ፡ዓቢይ
ወይባርክዎ፡እስከ፡ለዓለም፨ክፍሠራእይ፡ዘ
ርእየ፡ክልእ፡ራእየ፡ጥበብ፡ዘርእየ፡ሄኖክ፡ወል
ደ፡ያሬድ፡ወልደ፡መላ ልኤል፡ወልደ፡ቃይና
ን፡ወልደ፡ሄኖስ፡ወልደ፡ሴት፡ወልደ፡አዳም፨ወ
ዝ፡ርእሱ፡ለነገረ፡ጥበብ፡ዘአንሣእኩ፡እትናገር፡
ወእብል፡ለእለ፡የኀድሩ፡ዲበ፡የብስ፡ስምዑ፡ቀ
ደምት፡ወርእዩ፡ደኀርያን፡ነገረ፡ቅዱስ፡እለ፡እ
ነግር፡ቅድመ፡እግዚአ፡መናፍስት፡እሉ፡ቀዳ
ሚ፡ይሄይስ፡ብሂል፡ወደኀርያን ሂ፡ኢንክልእ፡

1 Berl, Curzon 55 ወይሴብሕዎ፡ Tana 9 ከመ፡ ይሴብሕዎ፡
1 Bodl 5 2 MSS ግብረ፡ Tana 9 በግብረ፡ 1 BM 485 BM 491 Abb 35 Abb 55 Tana 9 እዴሁ፡ 2 Berl Tana 9 ለዓለመ፡ ዓለም፡
2f. ራእይ፡ — ሄኖክ፡ Abb 55 omits, but leaves a space for these words
2 Tana 9 ፪ ራእየ፡ 3 BM 491 Abb 35, Bodl 5 Ryl¹ 10 MSS ካልእ፡
3 Berl ራእዩ፡ ጥበበ፡ 4 መላልኤል፡ Berl ማቱሳል፡ Tana 9 ማለከል፡ 5 ወልደ፡ (1⁰) Berl prefixes ወ 5f. BM 491 Berl Tana 9 ወዘ፡ 6 Berl በነገረ፡ 6 Abb 35 ዘአኃዝኩ፡ Berl ዘነሣእኩ፡ 6 እትናገር፡ Berl omits 7 Ull ወእብል፡ BM 485 Berl Abb 35 Abb 55 Tana 9, 3 MSS እብል፡ 7 BM 485 BM 491 Abb 35 Tana 9 ውስተ፡ የብስ፡ Berl የብሰ፡ 7 Tana 9 Bodl 5 Ryl ሰምዑ፡ all other MSS ስምዑ፡ 7f. ቀደምት፡ BM 491 omits
8 Tana 9 Ryl¹ ደኀርያነ፡ 8 Berl Abb 55, Bodl 5 Ull 12 MSS ቅዱሰ፡ 8 Ull ዘ 8f. እነግር፡ Tana 9 እእምር፡
9 Tana 9 ወእሉ፡ 9f. Berl ቀዳሚ፡ Tana 9 ቀደመ፡ 10 Berl ይኄይሰ፡ Bodl 5 ይኄይስ፡ 10 Bodl 5 2 MSS ወደኀርያንስ፡ Ull 2 MSS ወደኀርያን፡ BM 485 Abb 35 Abb 55 ወደኀርያትሂ፡ Berl ወደኀርያተሂ፡ Tana 9 ወደኀሬዎ፡ 10 BM 485 Abb 35² Tana 9 ኢንክላእ፡



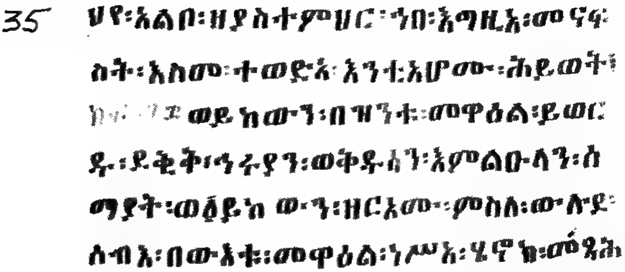
ርእሲ፡ ለጥበብ፡ እስከ፡ ይእዜ፡ ኢተውህበኒ፡ እም
ቅድመ፡ እግዚአ፡ መናፍስት፡ ዘንማእኩ፡ ጥበበ
በከመ፡ ሀለይኩ፡ በከመ፡ ፈቀደ፡ እግዚአ፡ መናፍ
ስት፡ ዘተውህበኒ፡ እምኔሁ፡ ክፍለ፡ ሕይወት፡
ዘለዓለም፡ ወኮኑ፡ ብየ፡ ፫ምሳሌ፡ ወእነ፡ አንሣ
እኩ፡ እንዘ፡ እብሎሙ፡ ለእለ፡ የሐድሩ፡ ዲበ፡ የ
ብስ፡ ክፍሌግ ምሳሌ፡ ቀዳሚ፡ ሰበ፡ ያስተርኢ፡
ማኅበረ፡ ጻድቃን፡ ወይትኴነኑ፡ ኃጥአን፡ በኀ
ጢአቶሙ፡ ወእምገጸ፡ የብስ፡ ይትሐወኩ፡ ወ
ሰበ፡ ያስተርኢ፡ ጻድቅ፡ በገጸሙ፡ ለጻድ
ቃን፡ እለ፡ ኅሩያን፡ ተግባሮሙ፡ ስቁል፡ በእግዚ
አ፡ መናፍስት፡ ወያስተርኢ፡ ብርሃን፡ ለጻድቃ

11 Abb 35^1 ዘተውህበኒ፡ 11f. እምቅድመ፡ Tana 9 adds ገጹ፡ለ Berl ዘበቅድመ፡ 3 MSS ቅድመ፡ 13 በከመ (2º) BM 491 prefixes ወ 14 Tana 9 ተውህበኒ፡ 14 BM 485 Tana 9 ሕይወት፡ 15 Abb 55 ወኮነ፡ 15 2 MSS ፫ምሳልያት፡ BM 485 BM 491 ሠለስት፡ ምሳሌ፡ Tana 9 ሠለስት፡ ምስለ፡ 15f. BM 491 Abb 55 ነሣእኩ፡ 16 Tana 9 ይቤሎሙ፡ 16 የሐድሩ፡ Berl omits 16f. ዲበ፡የብስ፡ Bodl 5 5 MSS የብሰ፡ 17 BM 491 Berl Abb 55 Tana 9 ምስለ፡ (cf. 45.1; 69.29) 17 BM 485 ሰበ፡ያስተርኢ፡ Berl ወያስተርኢ፡ 18f. BM 491 ወኀጢአቶሙ፡እምገጸ፡ Berl በኀጢአቶሙ፡እምገጸ፡ Tana 9 ወኀጢአቶሙ፡ወእምገጸ፡ 19 Berl ተሀውኩ፡ 19f. BM 485 BM 491 Abb 35^1 Abb 55 ሰበ፡ 20 BM 485 ያስተርኢ፡ Berl ያስተርኢ፡ 20 BM 485 Berl Abb 35, Bodl 4 ጻድቅ፡ Abb 55 Tana 9 ጻድቅ፡ 21 ተግበሮሙ፡ Ull prefixes ወ ; Berl prefixes ተስፋሆሙ፡ወ 21f. Berl ለእግዚአ፡ Ull 2 MSS በኀበ፡እግዚአ፡ 22 Berl Tana 9 ብርሃነ፡



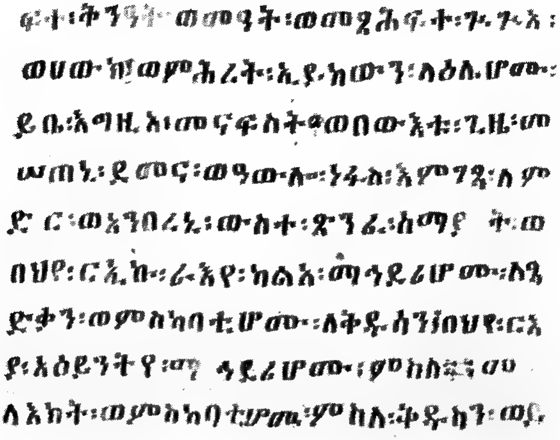
ን፡ወለኅሩያን፡እለ፡የኀድሩ፡ዲበ፡የብስ፡አይቴ፡
ማኅደሬ፡ኃጥአን፡ወአይቴ፡ምዕራፎሙ፡ለእ
ለ፡ክሕድዎ፡ለእግዚእ፡መናፍስት፡እምሐየሰ
ሙ፡ሶበ፡ኢተወልዱ፡ወሶበ፡ይትከሠት፡ኅቡአ
ቲሆሙ፡ለጻድቃን፡ይትኴነኑ፡ኃጥአን፡ወይት
ሀወኩ፡ረሲዓን፡እምገጸ፡ጻድቃን፡ወኅሩያን፡
ወእምይእዜ፡ኢይክውኑ፡አዚዛነ፡ወኢልዑላ
ነ፡እለ፡ይእኅዝዋ፡ለምድር፡ወኢይክሉ፡ርእየ፡ገጸ፡
ቅዱሳን፡እስመ፡ለእግዚእ፡መናፍስት፡ተርእየ፡
ብርሃኑ፡ለገጸ፡ቅዱሳን፡ጻድቃን፡ወኅሩያን፡ወ
ነገሥት፡አዚዛን፡በውእቱ፡ጊዜ፡ይትኃጐሉ፡ወ
ይትወሀቡ፡ውስተ፡እደ፡ጻድቃን፡ወቅዱሳን፡ወእም

23 የኀድሩ፡ — የብስ፡ BM 491 የብስ፡ የኀድሩ፡ 23 Tana 9 ወአይቴ፡ 24 BM 485 መኅደረ፡ 24 ምዕራፎሙ፡ Berl prefixes ማኅደሮሙ፡ወ 25 ክሕድዎ፡ Tana 9 adds ለስሙ፡ Berl ገፍዕዎ፡ 25f. Bodl 5 2 MSS ወእምኀየሰሙ፡ 26 BM 485 BM 491 Berl Abb 35^1 Abb 55 ሰበ፡ 26f. BM 485 Berl Abb 35^1(?) Abb 55 Tana 9 ይትከሠት፡ኅቡአቲሁ፡ BM 491 ይትከሠት፡ኅቡአቲሆሙ፡ Abb 35^2 ይትከሠታ፡ኅቡአቲሙ፡ 27 Tana 9 ለጻድቅ፡ 27 ይትኴነኑ፡ Abb 55 omits; Berl prefixes ወ ; Tana 9 ይኴንን፡ 27 Tana 9 ኃጥአኒ፡ 28 Tana 9 ረሲዓኒ፡ 28 Berl እምቅድመ፡ 29f. BM 485 Abb 55 Tana 9 ዐዚዛን፡ (Tana 9 ዐዚዛን፡) ወኢልዑላን፡ 30 Tana 9 አኀዝዋ፡ለምድር፡ BM 491 ይእኅዝዋ፡ለምድር፡ወለሰማይ፡ 30 BM 485 ወኢይክሉ፡ 31 ቅዱሳን፡ Berl prefixes ጻድቃን፡ወ 31 Eth I, Curzon 55 እግዚእ፡ 32 Berl ብርሃኖ፡ 32 Tana 9 ቅዱስ 32 Bodl 5 5 MSS ወጻድቃን፡ 32f. Berl ነገሥት፡ 33 BM 485 BM 491 Berl Abb 35^1 Abb 55 Tana 9 ወዐዚዛን፡ 33 Berl በውእቱ፡ 33f. ይትኀጐሉ፡ወይትወሀቡ፡ BM 485 ይትኀጐሉ፡ወይትቀሀቡ፡ Berl ይትወሀቡ፡ 34f. Berl, Ryl^1 ወህየ፡



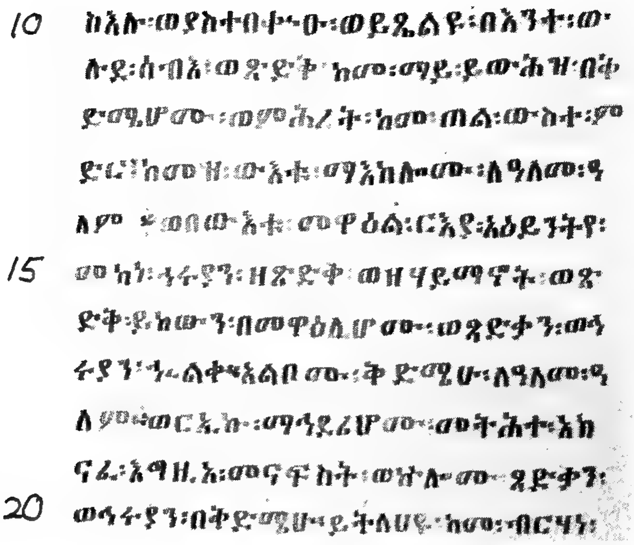
35 ሀየ፡ አልቦ፡ ዘያስተምሀር፡ ኀበ፡ እግዚአ፡ መናፍ
ስት፡ እስመ፡ ተወድአ፡ እንቲአሆሙ፡ ሕይወት፤
[illegible] ወይከውን፡ በዝንቱ፡ መዋዕል፡ ይወር
ዱ፡ ደቂቅ፡ ኅሩያን፡ ወቅዱሳን፡ እምልዑላን፡ ሰ
ማያት፡ ወ፩ይከውን፡ ዘርአሙ፡ ምስለ፡ ውሉደ፡
ሰብእ፡ በውእቱ፡ መዋዕል፡ ነሥአ፡ ሄኖክ፡ መጽሐ

35 ዘያስተምህር፡ Eth I, 3 MSS add ሎሙ፡ 35 ኀበ፡ Ull በኀበ፡ Eth I ለ 36 Tana 9 Ull ተወድአት፡ 36 Tana 9 ኀየወት፡ እንቲአሆሙ፡ 36 Berl Abb 55 ሕይወት፡ 37 Berl ወይከውኑ፡ 37 BM 491 በዝ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 በዝኩ፡ 37f. ይወርዱ፡ Tana 9 omits; BM 491 adds ይኩን፡ ከመ፡ 38 Ryl ደቄቅ፡ BM 491 Abb 35¹(?) Tana 9, Bodl 5 Ull other Eth II MSS ደቂቅ፡ BM 485 Berl Abb 55, Abb 35² ደቂቀ፡ 38 Berl ቅዱሳን፡ ወኅሩያን፡ 38 Tana 9 ወቅዱሳ፡ 38f. Eth I እምልዑል፡ (BM 491 እምልዑልዑል፡ Tana 9 እምልዑላ፡) ሰማየ፡ 39 Berl ወይከውኑ፡ አሐዱ፡ 40 BM 485 Abb 55, Curzon 55 ወበውእቱ፡ 40-1 መጽሐፍተ፡—ወመዓት፡ 2 MSS መጽሐፈ፡ ቅንዓት፡ ወመዓት፡ BM 491 መጽሐፈ፡ ቅንዓተ፡ ወመዓተ፡ Abb 35 inserts ቅዱሳተ፡ above ቅንዓት፡ , but subsequently obelizes it; cf. BM 491 below



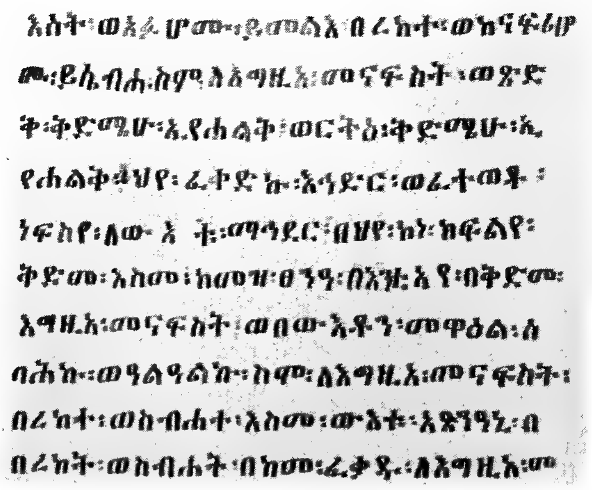
ፍተ፡ቅንዓት፡ወመዓት፡ወመጻሕፍተ፡ጕጕአ፡
ወሀውክ፡ወምሕረት፡ኢይከውን፡ላዕሌሆሙ፡
ይቤ፡እግዚእ፡መናፍስት፡ወበውእቱ፡ጊዜ፡መ
ሠጠኒ፡ደመና፡ወዓውሎ፡ነፋስ፡እምገጸ፡ለም
ድር፡ወአንበረኒ፡ውስተ፡ጽንፈ፡ሰማያ ት፡ወ
በህየ፡ርኢኩ፡ራእየ፡ካልአ፡ማኅደሪሆሙ፡ለጻ
ድቃን፡ወምስካባቲሆሙ፡ለቅዱሳን፡በህየ፡ርአ
ያ፡አዕይንትየ፡ማኅደሪሆሙ፡ምስለ [illegible] መ
ላእክት፡ወምስካባቲሆሙ፡ምስለ፡ቅዱሳን፡ወይ

1 Tana 9 ወመጻሕፍት፡ BM 491 adds ቅዱሳት፡ዘ 2 ወሀውክ፡ Tana 9 ወዓውሎ፡ 2 Berl ወምሕረተ፡ኢይኩን፡ 3 ይቤ፡ BM 491 prefixes ይኩን፡ 3 እግዚእ፡ BM 491 prefixes እግዚአብሔር፡ 3 BM 485 Berl Abb 35 ወበውእቱ፡መዋዕል፡ BM 491 በውእቱ፡መዋዕል፡ Abb 55 ወውእተ፡መዋዕል፡ Tana 9 ወውእቱ፡መዋዕል፡ 3f. BM 485 Abb 35 Abb 55 Tana 9 መሠጡኒ፡ BM 491 ነሥእኒ፡ 4 ደመና፡— ነፋስ፡ Abb 35^2 ደመና፡ወዐውሎ፡ነፋሳት፡ BM 485 Berl Abb 55 Tana 9 ዐውሎ፡ነፋሳት፡BM 491 ዓውሎ፡ነፋስ፡ Abb 35^1 ዐውሎ፡ወነፋሳት፡ 4f. Tana 9 ገጸ፡ለምድር፡ Ull 2 MSS እምገጸ፡ምድር፡ 5 BM 485 BM 491 Berl Abb 35 Tana 9 ወአንበሩኒ፡ 5 ጽንፈ፡ሰማያት፡ 2 MSS ገጸ፡ሰማይ፡ Tana 9 አጽናፈ፡ሰማያት፡ 6 BM 491 ራእየ፡ርኢኩ፡ 6 ራእየ፡ Abb 55 Tana 9, Garrett MS omit 6 Berl ካልእ፡ 6f. Abb 35 ማኅደሪሆሙ፡ለቅዱሳን፡ BM 491 ወማኅደሪሆሙ፡ለቅዱሳን፡ BM 485 Berl Abb 55 Tana 9 መንደሪሆሙ፡ለቅዱሳን፡ 7 Abb 35^1 ወምስካቢሆሙ፡ 7 ለቅዱሳን፡ Tana 9 omits; BM 485 Berl Abb 35 Abb 55 ለጻድቃን፡ BM 491 ለጻድን፡ 7 Tana 9 ወበህየ፡ 8 Abb 55 መንደሪሆሙ፡ 8f. BM 485 BM 491 Berl Abb 35 Abb 55 መላእክት፡ጻድቅ፡ Tana 9 መላእክት፡ቅዱሳን፡ 9 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወምስካቢሆሙ፡(Tana 9 without ወ)



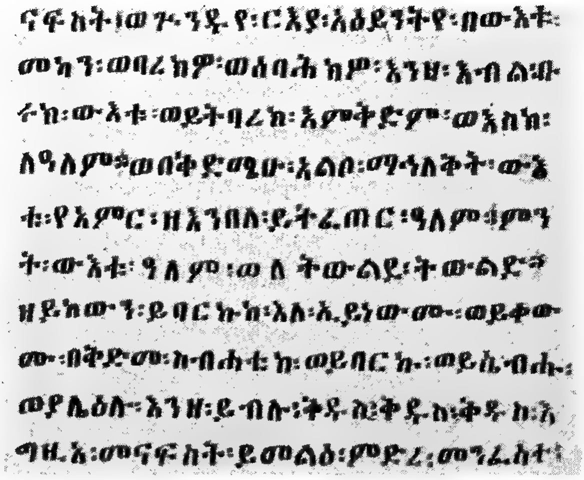
10 ከእሉ፡ወያስተበቍዑ፡ወይጼልዩ፡በእንተ፡ው
ሉደ፡ሰብእ፡ወጽድቅ፡ከመ፡ማይ፡ይውሕዝ፡በቅ
ድሜሆሙ፡ወምሕረት፡ከመ፡ጠል፡ውስተ፡ም
ድር፡ከመዝ፡ውእቱ፡ማእከሎሙ፡ለዓለመ፡ዓ
ለም፨ወበውእቱ፡መዋዕል፡ርእያ፡አዕይንትየ፡
15 መካነ፡ኅሩያን፡ዘጽድቅ፡ወዘሃይማኖት፡ወጽ
ድቅ፡ይከውን፡በመዋዕሊሆሙ፡ወጻድቃን፡ወኅ
ሩያን፡ኍልቍ፡አልበሙ፡ቅድሜሁ፡ለዓለመ፡ዓ
ለም፨ወርኢኩ፡ማኅደሪሆሙ፡መትሕተ፡አክ
ናፊ፡እግዚአ፡መናፍስት፡ወኵሎሙ፡ጻድቃን፡
20 ወኅሩያን፡በቅድሜሁ፡ይትለሀዩ፡ከመ፡ብርሃነ፡

9f. ወይስእሉ: BM 491 omits; Ull omits ወ   10 Abb 35^1, Bodl 4 Bodl 5 ወያስተበቍዑ: 10 Tana 9 ወይጸልዩ: 11 ይውሕዝ: BM 491 adds መዋዕሊሆሙ: 11f. Eth I ቅድሜሆሙ: 13 Tana 9 ወከመዝ: 13 ማእከሎሙ: Berl transposes to after ዓለም: 13 ለዓለመ: BM 485, Munich 30 እምዓለመ: Abb 55 Tana 9 እምዓለም: 14 መዋዕለ: BM 485 Berl Abb 35^1 Abb 55 መካን: 14 BM 485 አዕዕይንትየ: Abb 55 አዕይንየ: 15 መካነ:-ወዘሃይማኖት: BM 485 Tana 9 ኅሩየ:ለጻድቅ:ወዘሃይማኖት: BM 491 ኅሩየ: ጻድቅ:ወዘሃይማኖት: Abb 35^1 Abb 55 ኅሩየ:ለጻድቅ: ወለሃይማኖት: Abb 35^2 መካነ:ኅሩየ:ለጻድቅ:ወለሃይማኖት: Berl ኅሩያን:ለጻድቅ:ወዘሃይማኖት: 15f. BM 485 ወጻድቀ: 16 BM 485 BM 491 Abb 35^1 Abb 55 በመዋዕሊሁ: Berl በመዋዕሌሁ: Tana 9 መዋዕሊሁ: 16f. Berl ወኄራን: 17 BM 485 Abb 35 Abb 55 Tana 9, 2 MSS ኍለቈ: Berl ወኍለቈ: 17 one letter erased before አልበሙ: in Abb 35 and ዘመን: added in the margin   18 Abb 35^1 Abb 55 ርኢኩ: 18 BM 485 BM 491 ማኅደሮ: Tana 9 ማኅደር: 18 Abb 55 ታሕተ: 18f. BM 485 አክናፍ:እግዚአ: Ull ክነፊሁ:ለእግዚአ: 19 BM 485 Abb 35 Abb 55 Tana 9 ወኵሉ: Berl ወኵሎ: 20 በቅድሜሁ: BM 491 omits   20 BM 485 Berl Abb 35^1 Abb 55 Tana 9 ይትኄየሉ:



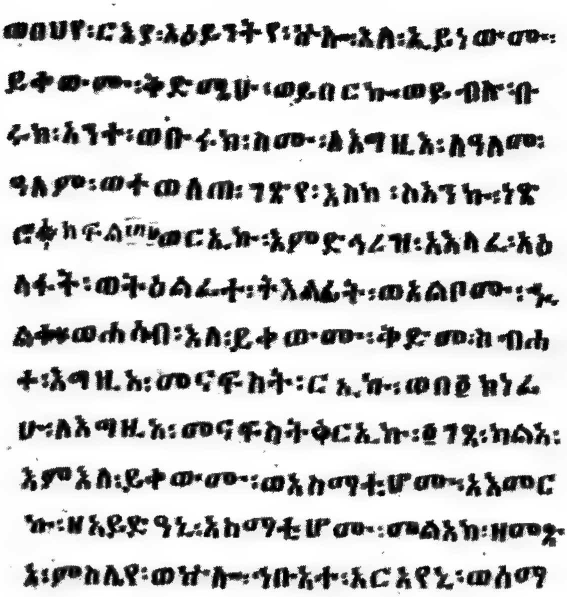
እስት፡ ወአፉሆሙ፡ ይመልእ፡ በረከተ፡ ወከናፍሪሆ
ሙ፡ ይሴብሑ፡ ስሞ፡ ለእግዚአ፡ መናፍስት፡ ወጽድ
ቅ፡ ቅድሜሁ፡ ኢየሐልቅ፡ ወርትዕ፡ ቅድሜሁ፡ ኢ
የሐልቅ፡ ህየ፡ ፈቀድኩ፡ አኅድር፡ ወፈተወ፡
ነፍስየ፡ ለውእቱ፡ ማኅደር፡ ህየ፡ ኮነ፡ ክፍልየ፡
ቅድመ፡ እስመ፡ ከመዝ፡ ፀንዓ፡ በእንቲአየ፡ ቅድመ፡
እግዚአ፡ መናፍስት፡ ወበውእቶን፡ መዋዕል፡ ሰ
ባሕኩ፡ ወዓልዓልኩ፡ ስሞ፡ ለእግዚአ፡ መናፍስት፡
በረከተ፡ ወስብሐተ፡ እስመ፡ ውእቱ፡ አጽንዓኒ፡ በ
በረከት፡ ወስብሐት፡ በከመ፡ ፈቃዱ፡ ለእግዚአ፡ መ

21 Tana 9 በረከት፡ 21f. BM 485 BM 491 Abb 35^1 ከናፍሪሆሙ፡ Berl በከናፍሪሆሙ፡ 22 BM 485 Berl Tana 9, Bodl 5 4 MSS ይሴብሑ፡ Abb 35^1(?) Abb 55, Ull ይሴብሕ፡ 23f. Ryl ወርትዕ፡— ኢየሐልቅ፡ Bodl 5 4 MSS omit; Tana 9 ወርትዖሙ፡ ኢየኃልቅ፡ በቅድሜሁ፡ all other MSS ወርትዕ፡ ኢየኀልቅ፡ ቅድሜሁ፡ 25 BM 485 BM 491 Abb 35 Abb 55 መንፈስየ፡ 25 Berl, BM 492 ወበህየ፡ 26 ፀንዓ፡ Ull ከነ፡ 27 BM 485 Abb 35^1 በውእቶን፡ BM 491 Berl በውእቱ፡ 28 ወዓልዓልኩ፡ Tana 9 ወሰአልኩ፡ 28 መናፍስት፡ Ull ኃያላን፡ 29 BM 485 በረከት፡ ወስብሐት፡ Berl በረከተ፡ ወስብሐት፡ Ull በበረከት፡ ወስብሐት፡ 29 እስመ፡ 3 MSS በከመ፡ 29 ውእቱ፡ BM 491 omits 29f. Ull ለበረከት፡ 30 ወስብሐት፡ BM 491 adds እስመ፡ ውእቱ፡ አጽንዓኒ፡ በበረከት፡ ወስብሐት፡



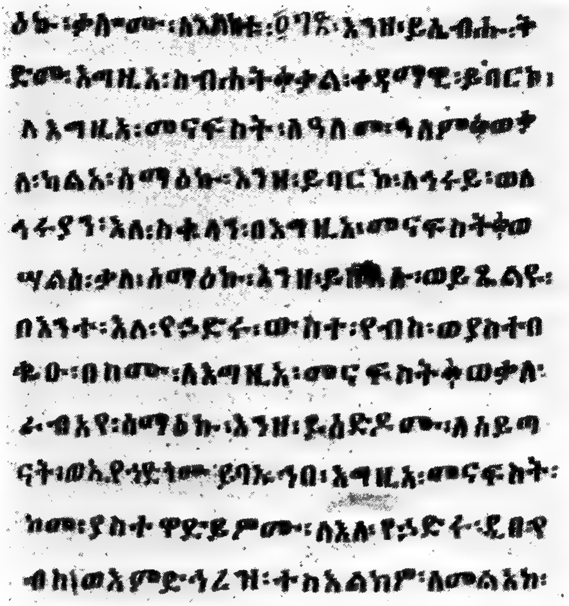
ናፍስት፡ወጕንዱየ፡ርእያ፡አዕይንትየ፡በውእቱ፡
መካን፡ወባረክዎ፡ወሰባሕክዎ፡እንዘ፡እብል፡ቡ
ሩክ፡ውእቱ፡ወይትባረክ፡እምቅድም፡ወእስከ፡
ለዓለም፨ወበቅድሜሁ፡ኢልቦ፡ማኅለቅት፡ውእ
ቱ፡የአምር፡ዘእንበለ፡ይትፈጠር፡ዓለም፡ምን
ት፡ውእቱ፡ዓለም፡ወለትውልደ፡ትውልድ፡
ዘይከውን፡ይባርኩከ፡እለ፡ኢይነውሙ፡ወይቀው
ሙ፡በቅድሜሁ፡ከብሐቲከ፡ወይባርኩ፡ወይሴብሑ፡
ወያሌዕሉ፡እንዘ፡ይብሉ፡ቅዱስ፡ቅዱስ፡ቅዱስ፡እ
ግዚእ፡መናፍስት፡ይመልዕ፡ምድረ፡መንፈስቱ፡

31 Abb 55 ወጕንዱ፡ Abb 35¹ ወገሀዱ፡ Abb 35² ወገሀዱ፡ጕንዱየ፡
31 BM 485 BM 491 ርእየ፡ 32 Tana 9 ወበረኩ፡
32 ወሰበሕክዎ፡ Bodl 5 3 MSS omit; BM 485 BM 491 Abb 55 Tana 9 ወሰባሕኩ፡ 33 ውእቱ፡ Tana 9 omits 33 BM 485 Berl¹ እምቅድመ፡ Berl² Abb 35 እምቅድመ፡ዓለም፡ Tana 9 ቅድመ፡
34 Tana 9 ወቅድሜሁ፡ 34 Berl, BM 490 አለበ፡ማኅለቅተ፡ BM 491 Abb 35 ማኅለቅት፡አለበ፡ BM 485 Abb 55 Tana 9 ማኅለቅተ፡አለበ፡
34f. Tana 9 ወውእቱ፡ 35 ዓለም፡ Berl omits 36 BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 ለዓለም፡ 36 ትውልድ፡ BM 485 ትውለድ፡ 37 Tana 9 ወበረኩከ፡ 38 BM 485 Berl, Ull ቅድመ፡
38 Bodl 5 2 MSS ወይበርኩከ፡ 38–2 ወይሴብሑ፡—ወይበርኩ፡ BM 491 omits (hmt.) 39 ቅዱስ፡ (3°) Abb 35¹, 2 MSS omit 40 Tana 9 ምድር፡ 40 Ull BM 492 መናፍስተ፡ BM 485 Abb 35¹ Tana 9, 5 MSS መንፈሳት፡ Berl, Bodl 4 መናፍስት፡

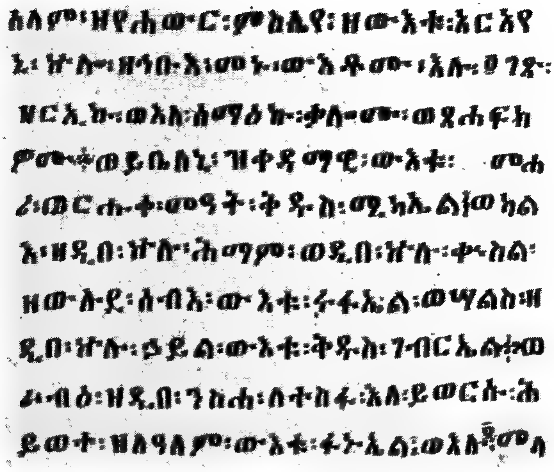


ወበህየ፡ ርእያ፡ አዕይንትየ፡ ኵሎ፡ አለ፡ ኢይነውሙ፡
ይቀውሙ፡ ቅድሜሁ፡ ወይባርክዎ፡ ወይብሉ፡ ብ
ሩክ፡ አንተ፡ ወቡሩክ፡ ስሙ፡ ለእግዚእ፡ ለዓለመ፡
ዓለም፡ ወተወለጠ፡ ገጽየ፡ እስከ፡ ስእንኩ፡ ነጽ
ሮቶ ከፍለሙ ወርኢኩ፡ እምድኅረዝ፡ አእላፈ፡ አዕ
ላፋት፡ ወትዕልፈተ፡ ትእልፌት፡ ወአልቦሙ፡ ኍ
ልቈ፡ ወሐሳብ፡ እለ፡ ይቀውሙ፡ ቅድመ፡ ስብሐ
ተ፡ እግዚእ፡ መናፍስት፡ ርኢኩ፡ ወበ፬ ክነፈ
ሁ፡ ለእግዚእ፡ መናፍስት፡ ርኢኩ፡ ፬ገጸ፡ ካልአ፡
እምእለ፡ ይቀውሙ፡ ወአስማቲሆሙ፡ አእመር
ኩ፡ ዘአይድዓኒ፡ አስማቲሆሙ፡ መልአክ፡ ዘመጽ
አ፡ ምስሌየ፡ ወኵሎ፡ ኅቡአተ፡ አርአየኒ፡ ወሰማ

1 Tana 9 በህየ፡ 1 ኵሎ፡ Ull ኵሎሙ፡ Tana 9 ካለእ፡ Berl adds ትጉሃን፡ BM 485 adds እነ፡ 2 Berl, 3 MSS ወየቀውሙ፡
2 Tana 9 ቅዳሜ፡ 2 Tana 9 ወበረኩ፡ 2 ወየብሉ፡ Ull omits
3 Tana 9 ስሞ፡ለእግዚእ፡መንፈሳት፡ 3f. ለእግዚእ፡-ዓለም፡
BM 491 ለዓለም፡ለእግዚእ፡ 4 BM 485 BM 491 Berl Abb 35^1 Abb 55 Tana 9 እስመ፡ 5 Berl ወእምድኅረዝ፡ርኢኩ፡ 5f. BM 485 BM 491 Abb 35 Abb 55 አእላፈ፡አእላፍ፡ Berl አእላፍ፡አእላፋት፡
Tana 9 አእላፍ፡አእላፍ፡ 6 Eth I ትእልፌታት፡ (Tana 9 ትእልፍታት፡) Ull 5 MSS አእላፋት፡ 6f. ወአለቦሙ፡-ወሐሳብ፡
BM 491 ኍለቈ፡ወሐሳብ፡አለቦሙ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 ኈለቊ፡ወኅሳብ፡አለቦሙ፡ 7f. ስብሐተ፡ BM 485 BM 491 Berl, 7 MSS omit; Tana 9 ስብሐት፡ 8 BM 491 መናስት፡ Tana 9 adds ይቀውሙ፡ 8 ርኢኩ፡ 2 MSS omit 8f. 6 MSS በ፬ክነፊሁ፡
9 ርኢኩ፡ Ull omits; Tana 9 ወርኢኩ፡ 9 Ull BM 492 ፬ገጸተ፡ ካልኣነ፡ Berl ፬ገጽ፡ካልእ፡ Tana 9 ፬ገጽ፡ካልአ፡
10 BM 491 እምነ፡እምእለ፡ 10 BM 491 ይነውሙ፡ BM 485 Berl Abb 35^1(?) Abb 55 Tana 9 ኢይነውሙ፡ 11 Berl Abb 55 ዘአየድዓኒ፡
11 አስማቲሆሙ፡ Berl, 2 MSS omit; Ull ስሞሙ፡ 12 ምስሌየ፡
Abb 35^2 Curzon 56 ኅቤየ፡ Abb 55, 3 MSS ኅቤየ፡ምስሌየ፡
12 አርአየኒ፡ BM 485 አየድዓኒ፡



13 Abb 55 ለእመንቱ: 13 ፬ገጽ: Berl ገጽ: BM 485 BM 491 Abb 35 Abb 55 Tana 9 ገጽ: ፬: 13f. ቅድመ: Berl ለ 14 ስብሐት: 3 MSS መናፍስት: 14 Tana 9 ቃዳሚዊ: 14 BM 485 Abb 55 Tana 9 ይባርኩ: BM 491 Berl ይባርክዎ: 15 ለእግዚአ: Tana 9 prefixes ለስመ: 15f. BM 485 Berl Abb 55 ወቃለ: ካለእ: 16 BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 ይባርክዎ: 16f. Berl ለኅሩየ: ሕሩያን: 17f. BM 485 Abb 55 ወሣለስ: ቃለ: Berl ወቃለ: ሣለስ: BM 491 ወሣለስ: ቃለ: 18 እንዘ: —ወይጼልዩ: Berl transposes to after የብስ: Ull BM 492 እንዘ: ይስእሉ: ወያስተበቍዐ: (cf. below); Curzon 55 እንዘ: እስእለ: ወይጼሊ: 18 Tana 9 ወይጸልዩ: 19 ወስተ: Berl Abb 55 Tana 9, 4 MSS ዲበ: 19f. ወያስተበቈዐ: Berl ወያስተብቍዐ: Ull BM 492 ወይጼልዩ: 20 Tana 9 በስመ: እግዚአ: 20f. BM 491 Abb 35, Bodl 5 7 MSS ወቃለ: ሬብዓ: BM 485 Berl Abb 55 ወቃለ: ሬብዐ: Tana 9 ወለቃለ: ሬብዐ: 21 Berl ይሰድድዎሙ: (cf. below) 21f. Berl ለሰይጣናት: 22 Abb 55(?) ወኢየኅድጎሙ: Berl ወኢይኅድግዎሙ: 23 BM 491 ያስተዋድዮሙ: Tana 9 ያስተዋዲይዎሙ: 23 ዲበ: BM 491 Abb 35 Abb 55 ውስተ:



ሰለም፡ዘየሐውር፡ምስሌየ፡ዘውእቱ፡አርአየ
ኒ፡ኵሎ፡ዘኅቡእ፡መኑ፡ውእቶሙ፡እሉ፡፬ገጽ፡
ዘርኢኩ፡ወእለ፡ሰማዕኩ፡ቃሎሙ፡ወጸሐፍክ
ምሙ፡ወይቤለኒ፡ዝቀዳማዊ፡ውእቱ፡ መሐ
ሪ፡ወርሑቀ፡መዓት፡ቅዱስ፡ሚካኤል፤ወካል
እ፡ዘዲበ፡ኵሉ፡ሕማም፡ወዲበ፡ኵሉ፡ቍስል፡
ዘውሉደ፡ሰብእ፡ውእቱ፡ሩፋኤል፡ወሣልስ፡ዘ
ዲበ፡ኵሉ፡ኃይል፡ውእቱ፡ቅዱስ፡ገብርኤል፤ወ
ራብዕ፡ዘዲበ፡ንስሓ፡ለተስፋ፡እለ፡ይወርሱ፡ሕ
ይወተ፡ዘለዓለም፡ውእቱ፡ፋኑኤል፡ወእሉ፡፬መላ

25 Eth I ዘምስሌየ፡የሐውር፡ 25 ዘውእቱ፡ Berl ዝውእቱ፡ Tana 9 ውእቱ፡ወ BM 491 adds ኡርኤል፡ 25f. Berl አርአዩኒ፡ 26 ኵሎ፡ Ull omits 26 ዘኅቡእ፡ Bodl 5 6 MSS add ወእቤሎ፡ 26 BM 491 ወመኑ፡ውእቱ፡ 26 ፬ገጽ፡ Berl omits ፬ 27 Berl እለ፡ርኢኩ፡ 27 ወእለ፡ሰማዕኩ፡ BM 485, BM 484 ወዘሰማዕኩ፡ 28 Abb 35 ዝቀዳሚ፡ውእቱ፡ Tana 9 ዘቀዳማዊ፡ውእቱ፡ Ull ዝውእቱ፡ቀዳማዊ፡ 29 Abb 35^1 ርሐቀ፡ 29 ቅዱስ፡ Eth I omits 29f. BM 485 BM 491 Berl Abb 35^1 Abb 55 ካልእ፡ 30 ሕማም፡ BM 499 Westenholz MS ኃይል፡ (cf. below) 30f. ወዲበ፡— ሰብእ፡ BM 485 Tana 9 ወዲበ፡ኵሉ፡ቍስል፡ውሉደ፡ሰብእ፡ Abb 35^1 Abb 55 ወዲበ፡ኵሉ፡ቍስለ፡ውሉደ፡ሰብእ፡ BM 491 ወዲበ፡ኵሉ፡ውሉደ፡ሰብእ፡ Berl ወዲበ፡ኵሉ፡ወዲበ፡ ቍስል፡ለውሉደ፡ሰብእ፡ Ull ወዲበ፡ቍስል፡ዘውሉደ፡ሰብእ፡ BM 499 Westenholz MS ወዲበ፡ኵሉ፡ቍስል፡ወሕማም፡ዘውሉደ፡ሰብእ፡ 32 ውእቱ፡ Tana 9 omits 32 ቅዱስ፡ Eth I omits 33 ዘዲበ፡ BM 491 ዘኀበ፡ 33 ለተስፋ፡ Bodl 5 4 MSS prefix ወ ; Berl ለንስሐ፡ 33 Tana 9 ለእለ፡ 33f. ሕይወተ፡ Berl prefixes ተስፋ፡ 34 ውእቱ፡ BM 485 BM 491 Berl Abb 35^1 Abb 55 Tana 9 ዘስሙ፡ Abb 35^2 ውእቱ፡ዘስሙ፡ 34 BM 485 BM 491, BM 484^1 ሩፋኤል፡ 34 Tana 9 እሉ፡ 34f. ፬መላእክትሁ፡ Berl, Ryl^1 omit ፬

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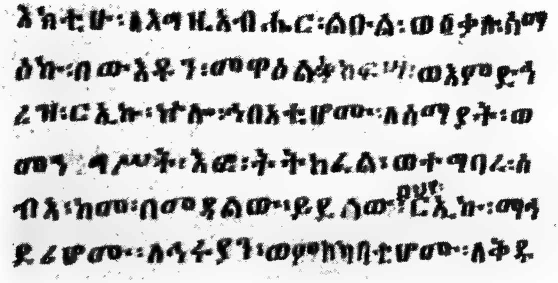
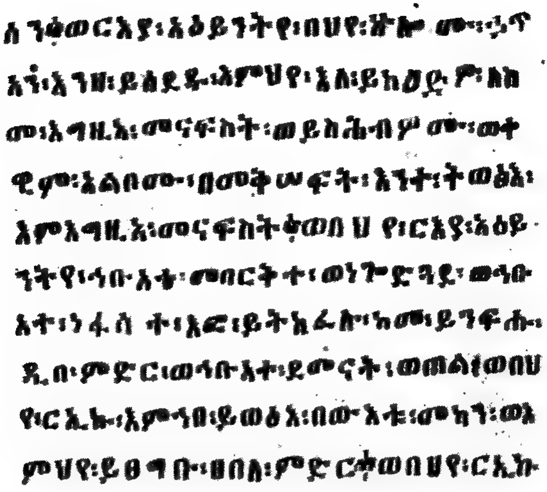


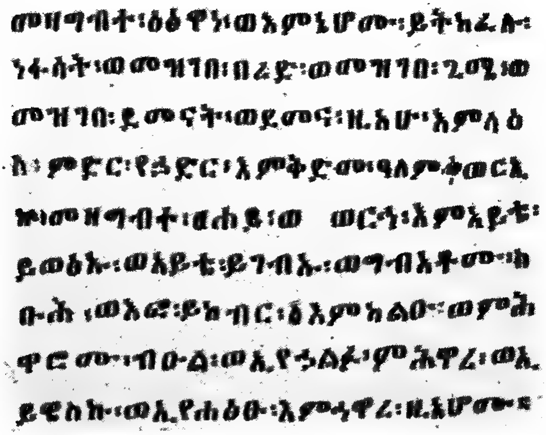
እኩቲሁ፡ ለእግዚአብሔር፡ ልዑል፡ ወ፬ቃሎ ሰማ
ዕኩ፡ በውእቶን፡ መዋዕልቅከፍሣ፡ ወእምድኅ
ረዝ፡ ርኢኩ፡ ኵሎ፡ ኅበአቲሆሙ፡ ለሰማያት፡ ወ
መን ግሥት፡ እፎ፡ ትትከፈል፡ ወተግባሬ፡ ሰ
ብእ፡ ከመ፡ በመደልው፡ ይደለው፡ ወህየ፡ ርኢኩ፡ ማኅ
ደሪሆሙ፡ ለኅሩያን፡ ወምክባቲሆሙ፡ ለቅዱ

34f. ፬መላእክቲሁ: Tana 9 adds እሙንቱ: 35 Eth I ለእግዚአ: መናፍስት: 35 Berl ወ፬ቃለ 36 Berl በውእቱ: 37 Berl ኵሎ: ርኢኩ: 37 ኅበአቲሆሙ: ለሰማያት: corrupt for ኅቡአቲሆሙ: ለሰማያት: Abb 35[1] Abb 55 ኅቡአቲሁ: ለሰማያት: Tana 9 ኅቡአቲሁ: በሰማያት: BM 491 Berl ኅቡአቲሁ: ለሰማዩ: BM 485 ኅቡአቲሁ: ወለሰማያት: 37f. Abb 55 ወመንግሥተ: 38 BM 491 Tana 9, 2 MSS ትትከፈል: Berl ይትከፈል: 38 Tana 9 ወግብረ: 39 ከመ: Berl omits 39 BM 491 Tana 9 መዳለው: 39 BM 491 Tana 9, Bodl 5 7 MSS ይዳለዉ: Ull ይዴለው: 2 MSS ይዴለዉ: 39 Berl ወበህየ: 39f. BM 485 Abb 35[1] Abb 55 Tana 9 መኃድሪሆሙ: Berl ማኃድሪሆሙ: 40 ለኅሩያን: ወምስካበቲሆሙ: BM 491 ለኅሩያን: ወምስካቢሆሙ: Abb 35[2], Bodl 5 9 MSS ለኅሩያን: ወማኅደሪሆሙ: BM 485 Abb 35[1] ለኅሩያን: ወመኃድሪሆሙ: Abb 55, BM 492 ለኅሩያን: ወ Berl, Ull omit (hmt.); Tana 9 ለኅፍኣን: ወማኅበሪቲሆሙ:



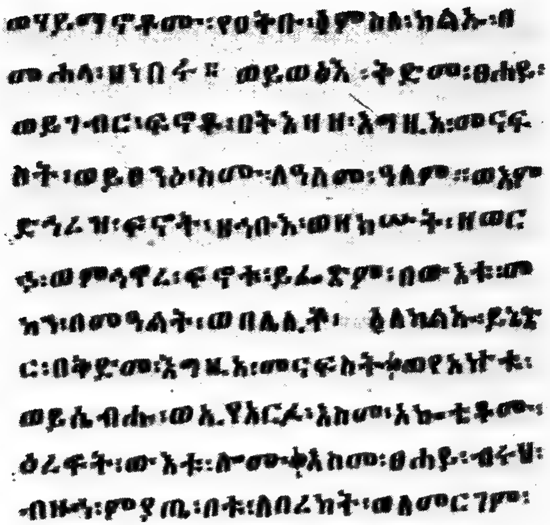
ለንቍ ወርእያ፡ አዕይንትየ፡ በህየ፡ ኵሎሙ፡ ኃጥ
ኣን፡ እንዘ፡ ይሰደዱ፡ እምህየ፡ እለ፡ ይክሀድዎ፡ ለስ
መ፡ እግዚእ፡ መናፍስት፡ ወይስሕብዎሙ፡ ወቀ
ዊም፡ አልቦሙ፡ በመቅሠፍት፡ እንተ፡ ትወፅእ፡
እምእግዚእ፡ መናፍስት፡ ወበህየ፡ ርእያ፡ አዕይ
ንትየ፡ ኅቡአተ፡ መባርቅተ፡ ወነጐድጓደ፡ ወኅቡ
አተ፡ ነፋሳት፡ እፎ፡ ይትከፈሉ፡ ከመ፡ ይንፍሑ፡
ዲበ፡ ምድር፡ ወኅቡአተ፡ ደመናት፡ ወጠል፡ ወበህ
የ፡ ርኢኩ፡ እምኀበ፡ ይወፅእ፡ በውእቱ፡ መካን፡ ወእ
ምህየ፡ ይፀግቡ፡ ፀበለ፡ ምድር፡ ወበህየ፡ ርኢኩ

1 አዕይንትየ: Berl adds ኵሎ: 1 በህየ: Abb 55 Tana 9 omit
1 ኵሎሙ: Tana 9 omits 1f. Tana 9 ኃጥኣን: 2 Ryl (apparently)
ይክሀድዎ: 3 MSS ክሕድዎ: BM 485 BM 491 Berl Abb 35 Abb 55, Bodl 5
Ull other Eth II MSS ይክህድዎ: Tana 9 ይክሕዱ: 2f. Tana 9 Ull
ለስመ: ለእግዚእ: (but Tana 9 transposes ለስመ: to after
መናፍስት:) 4 MSS ለእግዚእ: BM 491 በስሙ: ለእግዚእ:
3 BM 491 ወይስሕቡ: BM 485 Berl Tana 9 ወይሰሐቡ: 3f. BM 485
Berl Tana 9, BM 490 ወቀዊመ: አልቦሙ: Abb 55 ወአልቦሙ: ቀዊመ:
4 BM 485 ትመፅእ: 6 BM 485 ኅቡኣተ: 6 BM 485 Berl Abb 35
Abb 55, Bodl 5 Ull 6 MSS መባርቅት: ወነጐድጓድ: BM 491
ምግባሬት: ወነጐድጓድ: Tana 9 ወመባርቅት: ወነጐድጓድ:
7 Eth I, Bodl 5 Ull 6 MSS ነፋሳት: (Tana 9 ወነፋሳት:)
7 Abb 35^2 4 MSS ወእፎ: 7 BM 485, 2 MSS ይትከፈሉ: 8 Berl
ወጠላት: 8f. Ull በህየ: 9 ርኢኩ: BM 491 ይመጽእ: (cf.
below) 9 Tana 9 Ull ይወፅእ: BM 485 BM 491 ይመጽእ:
9f. ወእምህየ: BM 491 adds ርኢኩ: Berl ወበህየ: 10 BM 485
Abb 35^1 Abb 55 ጸቡል: Berl ጸቡላን: 10 ምድር: Abb 35^1 omits
10 BM 485 Abb 55 Tana 9 በህየ:

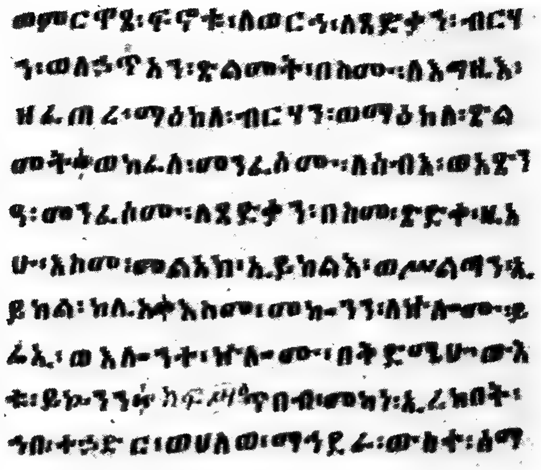


መዛግብተ፡ዐፅዋን፡ወእምኒሆሙ፡ይትከፈሉ፡
ነፋሳት፡ወመዛግበ፡በረድ፡ወመዛግበ፡ጊሜ፡ወ
መዛግበ፡ደመናት፡ወደመና፡ዚአሁ፡እምለዐ
ለ፡ምድር፡የሐድር፡እምቅድመ፡ዓለም፡ወርኢ
ኩ፡መዛግብተ፡ፀሐይ፡ወ ወርኅ፡እምአይቴ፡
ይወፅኡ፡ወአይቴ፡ይገብኡ፡ወግብአቶሙ፡ክ
ቡሕ፡ወእፎ፡ይከብር፡፩እምካልኡ፡ወምሕ
ዋሮሙ፡ብዑል፡ወኢየኀልፉ፡ምሕዋረ፡ወኢ
ይዌስኩ፡ወኢየሐፅፁ፡እምኅዋረ፡ዚአሆሙ።

11 Berl መዛግብት፡ 11 Tana 9 ኣጽዋን፡ 11 Ull ወእምኔሁ፡
11f. Ull ነፋሳት፡ይትከፈሉ፡ BM 485 BM 491 ይትከፈሉ፡ነፋስ፡
Berl Tana 9 ይትከፈለ፡ነፋስ፡ (Tana 9 ነፍስ፡) 12 Ull መዝገበ፡
በረድ፡ 3 MSS ወመዝገበ፡በረድ፡ወነፋሳት፡ Berl Tana 9
መዝገበ፡በረድ፡ወነፋስ፡ (Tana 9 ወነፍስ፡) BM 485 Abb 35
Abb 55 መዝገብ፡ (Abb 35^2 ወመዝገብ፡) ዘበረድ፡ወነፋስ፡ BM 491
ወመዝገበ፡ዘበረድ፡ወነፋስ፡ 12 BM 485 BM 491 Berl Abb 35
Abb 55 መዝገበ፡ (2°) Tana 9 በዝገበ፡ 12f. ወመዝገበ፡ደመናት፡
Abb 35^2 Bodl 5 Ull 12 MSS ወዘደመናት፡ Abb 35^1 Abb 55^1 ወዘደመና፡
Berl ወደመና፡ BM 491 ደመና፡ BM 485 Abb 55^2 Tana 9 omit
13 ወደመና፡ Berl ወዘደመና፡ 13f. BM 485 እምለዐለ፡ምድር፡
Abb 35^1 Abb 55 እምለዐለ፡ምድረ፡ BM 491 ለዐለ፡ምድር፡
14f. Berl ርኢኩ፡ 15 BM 491 Abb 55, Abb 35^2 ዘፀሐይ፡ 15 Ryl^2
Ull ወወርኅ፡ all other MSS ወዘወርኅ፡ 16 Abb 55, Ull
ወእምኣይቴ፡ 16f. Berl Abb 55 ስቡሕ፡ 17 BM 485 BM 491
Berl Abb 55 ፩ለካልኡ፡ 17f. Berl ምሕዋሮሙ፡ Tana 9
ወእምሕዋሮሙ፡ 18 Abb 55 ለዑለ፡ Tana 9 በዓለ፡ 18f. Ull
ኢዩዌስኩ፡ 19 ወኢየሐፅፁ፡ BM 491 omits; Berl omits ወ
19 እምኅዋረ፡ዚአሆሙ፡ Ull እምኅዋሮሙ፡

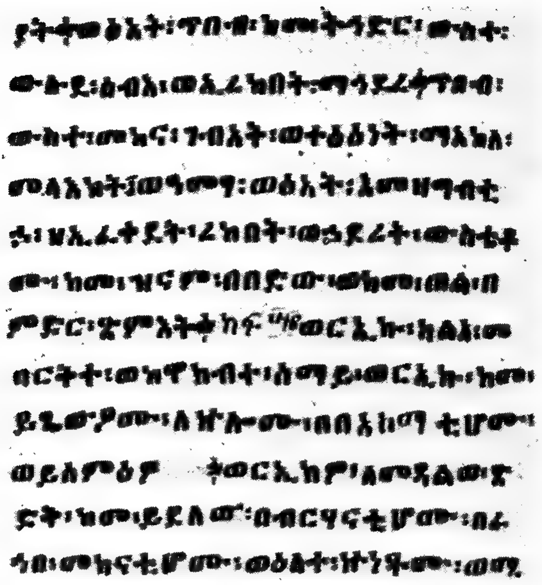


20 Berl ወሣየማኖቶ፡ BM 485 BM 491 Abb 55 ወሣየማኖተ፡ Tana 9 ወሀየማኖት፡ 20f. Abb 55 በማሐለ፡ Berl በኀበ፡ 21 BM 485 BM 491 Berl Abb 35 Abb 55, Ull 4 MSS ዘኃደሩ፡ Tana 9 የሐደሩ፡ 21 Abb 55 Tana 9 ወየወፅኡ፡ 21 Tana 9 እምቅድመ፡ 22 Berl, Frankfurt MS ወየገብእ፡ 22 Ull በትእዛዘ፡ለእግዚእ፡ 23 Tana 9 ስም፡ 23 ለዓለመ፡ዓለም፡ Ull ለዓለም፡ 23f. Berl, Frankfurt MS ወእምድኅረ፡ 24 BM 485 Berl, 2 MSS ፍኖተ፡ Abb 55 ርኢኮ፡ፍኖተ፡ 24 BM 485 ወክሠት፡ 24f. Ryl ዘወርኃ፡ Berl ዘወርኁ፡ all other MSS ዘወርኀ፡ 25 BM 491 ዘምሕዋረ፡ 26 BM 485 BM 491 Abb 35 Abb 55, Ryl^1 Ull 2 MSS ወ፩ለካልኡ፡ Tana 9 ወ፩ምስለ፡ካልኡ፡ 26f. Abb 35, Ull 6 MSS ይኔጽሮ፡ BM 491 ኢይኔጽሮ፡ Berl ይኔጽሩ፡ 27 Berl ቅድመ፡ BM 491 Abb 35^1 Abb 55 add ስብሐተ፡ Tana 9 adds ስብሐት፡ 28 ወይሴብሑ፡ Ull adds በቅድመ፡ስብሐቲሁ፡ 28 Tana 9 ወኢያተርፉ፡ 28 Tana 9 ኮኑቶሙ፡ 29 BM 491 እርፍት፡ 29f. Ryl BM 484 ፀሐየ፡—ምያጤ፡ BM 491 8 MSS ፀሐየ፡ብሩህ፡ብዙኅ፡ምያጤ፡ (BM 491 መያጤ፡) Abb 35^2 Bodl 5 Ull 5 MSS ለፀሐየ፡ብሩህ፡ብዙኅ፡ምያጤ፡ (2 MSS መያጤ፡) BM 485 Abb 55 ፀሐየ፡ብዙኃ፡መያጤ፡ Berl Tana 9 ፀሐየ፡ብዙኅ፡ምያጤ፡ Abb 35^1 ለፀሐየ፡ብዙኅ፡ምያጤ፡ 30 Ull ወመርገም፡

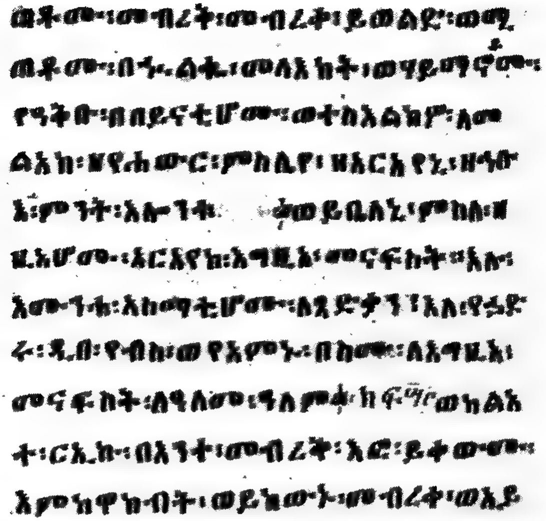


ወምርዋጸ፡ ፍኖቱ፡ ለወርኅ፡ ለጻድቃን፡ ብርሃ
ን፡ ወለኃጥኣን፡ ጽልመት፡ በስሙ፡ ለእግዚአ
ዘፈጠረ፡ ማዕከለ፡ ብርሃን፡ ወማዕከለ፡ ጽል
መት፡ ወከፈለ፡ መንፈሶሙ፡ ለሰብእ፡ ወአጽን
35 ዓ፡ መንፈሶሙ፡ ለጻድቃን፡ በስሙ፡ ጽድቁ፡ ዘእ
ሁ፡ እስመ፡ መልአክ፡ ኢይከልእ፡ ወሥልጣን፡ ኢ
ይከልእ፡ ከሊ፡ እስመ፡ መኰንን፡ ለኵሎሙ፡ ይ
ሬኢ፡ ወእሉንቱ፡ ኵሎሙ፡ በቅድሜሁ፡ ውእ
ቱ፡ ይኴንን፡ ኵሎ [illegible] ጥበብ፡ መካነ፡ ኢረከበት፡
ኀበ፡ ተኀድር፡ ወሀለወ፡ ማኅደራ፡ ውስተ፡ ሰማ

31 Tana 9 ወምርዋጽ፡ 31 Berl² ወለጻድቃን፡ 32 Tana 9 ለእግዚእ፡ መናፍስት፡ 34 Tana 9 ወኀፈለ፡ 34 BM 491 መንፈሶ፡ Abb 55 ማእከሎሙ፡ 34f. Berl ወጽንዐ፡ 35 BM 485 በስሙ፡ ጽድቅ፡ Abb 35¹ በስሙ፡ መንፈሱ፡ ጽድቅ፡ Abb 55 በስሙ፡ ወጽድቅ፡ 36 BM 485 Abb 35¹ Tana 9, Munich 30 ኢይክለ፡ 36 Berl ወሥለጣኔ፡ Tana 9 ወኢሰይጠን፡ 37f. BM 485 ዩሬኢ፡ 38 ወእሎንተ፡ ኵሎሙ፡ BM 491, 2 MSS ወእሎንቱ፡ ኵሎሙ፡ Berl ወኵሎሙ፡ Tana 9 ወእለንቱ፡ ኵሎሙ፡ 38 በቅድሜሁ፡ Berl adds ኵሎሙ፡ 38f. Abb 55 ወውእቱ፡ 39 Abb 35² ወጥበብ፡ BM 485 Berl Tana 9 ጥበበ፡ 39 Berl, BM 499 መካን፡ 40 Berl, Bodl 5 6 MSS ወሀለወት፡ 40 Tana 9 ማኅደረ፡ 40–1 BM 491 ሰማይ፡

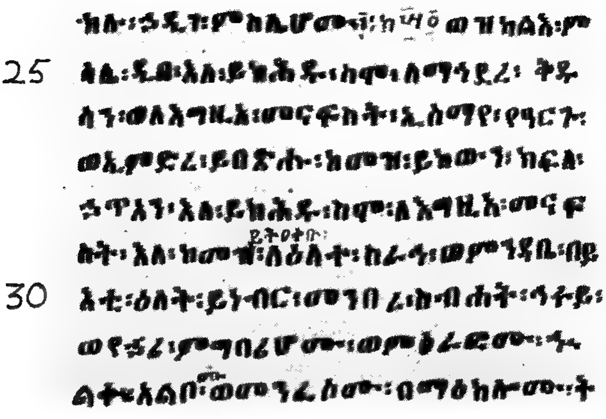


1 Tana 9 ወወፀአት፡ Bodl 5 4 MSS መጽአት፡ 1f. ውስተ፡ውሉደ፡ BM 491 ውስተ፡ወስተ፡ውሉደ፡ 2 Berl ኀበበ፡ Tana 9 ኀበበ፡ 3 BM 491 Berl ወተጸንዓት፡ Abb 55 ወተጸነዐት፡ Abb 35¹ Tana 9 ወጸንዓት፡ 3 Berl ወማእኀለ፡ 4 BM 491 መጽአት፡ 4f. Berl እምዘግብቲሃ፡ 5 Abb 55 ወኢፈቀደት፡ 5 Abb 35¹ ኢረከበት፡ 6 Tana 9 ከመ፡ (2°) 7 Berl ርኢኩ፡ 7f. Berl Tana 9 መበርቀት፡ 9 Tana 9 ይጼውዐዎሙ፡ 9 ለኵሎሙ፡ BM 485 BM 491 Berl Tana 9 omit 10 BM 485 BM 491, 4 MSS በመዳልወ፡ 11 Ull 2 MSS ይዴለው፡ BM 485 BM 491 Berl Abb 55 Tana 9, Bodl 5 Ryl¹ 8 MSS ይደለወ፡ 11 Tana 9, Frankfurt MS በርሃናቲሆሙ፡ 11f. BM 485 Abb 55 Tana 9(?) በረኅበ፡ Abb 35 በርኋበ፡ Bodl 5 Frankfurt MS ራሕበ፡ BM 491 በርበ፡ Berl omits 12 መኀናቲሆሙ፡ Berl omits 12 BM 485 ወዐለተ፡ኀኑቶሙ፡ Berl ወዐለት፡ኀኑቶሙ፡ Abb 55 ወዐለተ፡ኂኑቶሙ፡ BM 491 ወእንተ፡ኆኑቶሙ፡ Abb 35¹ Tana 9 ወእሎንተ፡ኆኑቶሙ፡ (Tana 9 ኀኑቶሙ፡)

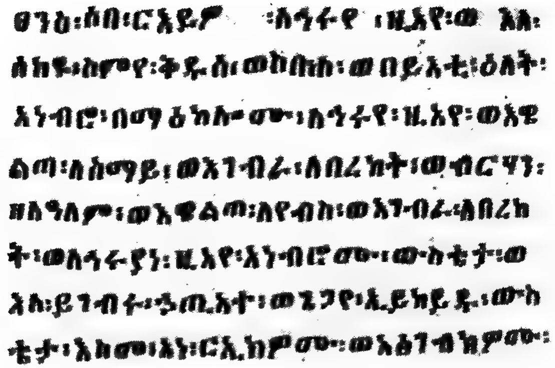


ጠቆሙ፡ መብረቅ፡ መብረቅ፡ ይወልድ፡ ወሚ
ጠቆሙ፡ በኍልቈ፡ መላእክት፡ ወሃይማኖቶሙ፡
የዓቅቡ፡ በበይናቲሆሙ፡ ወተስእልክዎ፡ ለመ
ልአክ፡ ዘየሐውር፡ ምስሌየ፡ ዘአርአየኒ፡ ዘኅቡ
እ፡ ምንት፡ እሉ፡ ንቱ፡ ወይቤለኒ፡ ምስለ፡ ዘ
ዚአሆሙ፡ አርአየከ፡ እግዚእ፡ መናፍስት፡ እሉ፡
እሙንቱ፡ አስማቲሆሙ፡ ለጻድቃን፡ እለ፡ የኀድ
ሩ፡ ዲበ፡ የብስ፡ ወየአምኑ፡ በስሙ፡ ለእግዚእ፡
መናፍስት፡ ለዓለመ፡ ዓለም፡ [illegible] ወካልአ
ተ፡ ርኢኩ፡ በእንተ፡ መብረቅ፡ እሮ፡ ይቀውሙ፡
እምከዋክብት፡ ወይከውኑ፡ መብረቀ፡ ወእይ

12f. Tana 9 ወሚ ጠቆሙ፡ 13 መብረቅ፡መብረቀ፡ BM 485 Berl Abb 35^1 መብረቀ፡ only; BM 491 በመብረቅ፡ only; Abb 55 Tana 9 መብረቅ፡only 13f. Tana 9 ወሚ ጠቆሙ፡ 15 Abb 55 ዐቀቡ፡ 15 Abb 35 በበ፡በይኖሙ፡ Tana 9 በበ፡እስማቲሆሙ፡ 16 BM 491 ዘሀሎ፡ 16 ዘአርአየኒ፡ Abb 55 omits 16f. Abb 35 በኅቡእ፡ Tana 9 ዘበኅቡእ፡ 17 እሉንቱ፡ Ull BM 492 እሉ፡ BM 485 Berl Abb 35 Abb 55 እሙንቱ፡እሉ፡ BM 491 Tana 9 ወእቱ፡እሉ፡ 17 ወይቤለኒ፡ BM 491 omits 17 Abb 35^2 አምሳለ፡ 17f. Abb 35^1, Bodl 4 ዘዘ፡ዚአሆሙ፡ Berl ዚአሆሙ፡ 18 Eth I transposes አርአየከ፡ (Tana 9 አርአከ፡)to after መናፍስት፡ 19 ለጻድቃን፡ Eth I ለቅዱሳን፡ 19f. Abb 55 የሐውሩ፡ 20 Tana 9 ወኢየአምኑ፡ 20 በስሙ፡ Tana 9 omits 20 Berl በስሙ፡እግዚእ፡ 21 ዓለም፡ BM 491 adds አሜን፡ 21f. Tana 9 ወካልኣቶ፡ BM 485 BM 491 Abb 35^1(?) Abb 55, Bodl 4 ወካልእት፡ Berl ወካልእቶ፡ 22 መብረቅ፡ BM 491 ብርሃን፡ 22 Tana 9 ወእሮ፡ ይቀውም፡ 23 Tana 9 መብረቅ፡

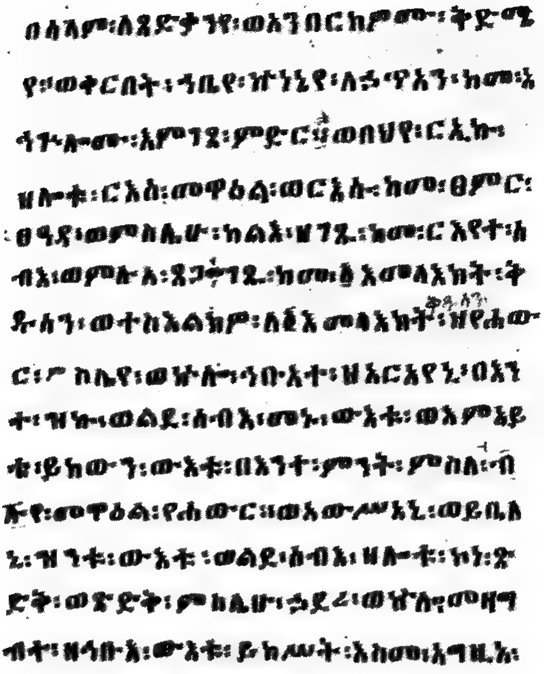


24 Tana 9 ኀዲረ፡ 24 Abb 35^2 Ull 2 MSS ምሳሌሆሙ፡ 24 Berl ወዘኃለእ፡ Tana 9 ወዘኃለኣ፡ 24f. BM 485 BM 491 Abb 35^1 Abb 55 ምስለ፡ (cf. 38.1) 25 ዲበ፡ Abb 35^1 Abb 55, Bodl 4 omit 25 እለ፡ BM 491 omits 25 ስሞ፡ BM 491 omits 25f. ለማኅደረ፡—መናፍስት፡ Tana 9, BM 492 ለእግዚኣ፡መናፍስት፡ማኅደረ፡ (Tana 9 ወለማኅበረ፡) ቅዱሳን፡ 25 Abb 35^2 Westenholz MS ለማኅበረ፡ 26 BM 485 BM 491 Berl Abb 35^1 Abb 55 ወእግዚኣ፡ 26 BM 485 BM 491 Berl Abb 55 ወኢሰማዩ፡ Tana 9 ወኢየሰመዩ፡ 26 Tana 9 የዐርጉ፡ 27 Tana 9 ኢየበጽሑ፡ 27 BM 491 ገመ፡ 27 Abb 55 ኃፍሉ፡ 28 Tana 9 ለኃጥኣን፡ 28 BM 485 Berl Abb 35 Abb 55 ኃሕዱ፡ 29 Berl በዐለተ፡ 29 Tana 9 ሰርኅ፡ 29f. Abb 35^2 ወበየእቲ፡ 30 BM 485 ዐለተ፡ 30 Berl ያነብር፡ Tana 9 ወየነብር፡ 30 BM 485 ዲበ፡መንበረ፡ስብሐተ፡ Tana 9 Bodl 5^2(?) Ull 5 MSS በመንበረ፡ስብሐቲ፡(cf. 47.3) 30 BM 485 Berl Abb 35^1 Abb 55^1 Tana 9 ኅሩይየ፡ Abb 55^2 ኅሩየ፡ 31 BM 491 ወዳገመ፡ዲንሬ፡ 31 4 MSS ምግባሮሙ፡ 31 Ull ወምዕራፊሆሙ፡ 31f. BM 485 Berl Abb 35 Abb 55 Tana 9, BM 490 ኍለቈ፡ 32 BM 485 BM 491 Berl Abb 35^1 Abb 55 Tana 9, Ryl^1 Ull 2 MSS ኀለበ፡ 32 Eth I ወነፍሶሙ፡ (Tana 9 ነፍሶሙ፡)



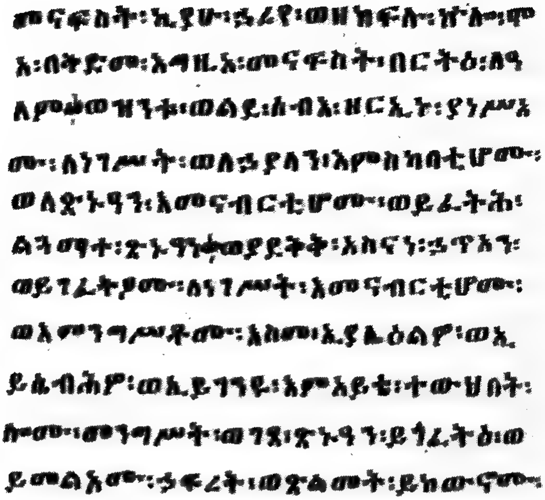
ፀንዐ፡ሰበ፡ርእዩዎ ፡ለኅሩየ፡ዚአየ፡ወ እለ፡
ሰከዩ፡ስምየ፡ቅዱሰ፡ወሰቡሐ፡ወበይእቲ፡ዕለት፡
35 አነብር፡በማዕከሎሙ፡ለኅሩየ፡ዚአየ፡ወእዌ
ልጦ፡ለሰማይ፡ወእገብሮ፡ለበረከት፡ወብርሃን፡
ዘለዓለም፡ወእዌልጦ፡ለየብስ፡ወእገብራ፡ለበረከ
ት፡ወለኅሩያንየ፡ዚአየ፡አነብሮሙ፡ውስቴታ፡ወ
እለ፡ይገብሩ፡ኃጢአተ፡ወጌጋየ፡ኢይከይዱ፡ውስ
ቴታ፡እስመ፡አነ፡ርኢክዎሙ፡ወአፅገብክዎሙ፡

32-35 ተፀንዐ:—በማዕከሎሙ: Munich 30[1] omits by hmt. and reads only በማዕከሎሙ:ለኅሩያኒ:ዚአየ: Munich 30[2] adds to these three words ወለዐለ:ሰከዩ:ስምየ:ቅዱሰ:ወሰቡሐ:ወበይእቲ:ዕለት: እነብር:በማዕከሎሙ:ለኅሩየ:ዚአየ:
33 ርእዩዎ:ለኅሩየ: BM 491 adds ሊተ: BM 485 Berl Abb 35 Abb 55, Ryl[1] 6 MSS ርእዩዎሙ:ለኅሩያኒ: Tana 9 ርእዩዎሙ:ወኅሩያኒ.
33 BM 485 BM 491 Berl Abb 35 Abb 55, Bodl 5 Ryl[1](?) Ull 8 MSS ወለእለ: Tana 9 ወለዐለ: 34 ሰከዩ: Tana 9 adds ኀበ:
34 Ull ሰም: 34 ቅዱሰ:ወ BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 omit 34 BM 485 BM 491 Berl Abb 35 Abb 55 በይእቲ:
35 Berl አነብሮሙ: Abb 55 እነብር: Tana 9 አነብር: 35 BM 491 Berl Abb 35 Abb 55 Tana 9, BM 492 ማዕከሎሙ: BM 485 ማእከሎ:
35 BM 485 Berl Abb 55 Tana 9, Frankfurt MS Munich 30[1] ለኅሩያኒ:
36f. ለበረከት:—ዘለዓለም: BM 485 Berl Abb 55 በረከተ: ወብርሃነ:ለዓለም: BM 491 Tana 9 በረከተ:ወብርሃን: (Tana 9 ለብርሃን:) ለዓለም: Abb 35 ለበረከት:ወብርሃነ:ለዓለም: (Abb 35[2] ዘለዓለም:) 37 Tana 9 ወእዌልጣ: 37f. Berl Tana 9 በረከተ: 38 Berl ለኅሩያኒ: 38f. BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወለእለ: 39 Berl ወጌጋዩ: 39f. BM 485 ውስቴታ: 40 BM 485 BM 491 Abb 35[1] Abb 55 Tana 9 ርኢኮ:
40 Tana 9 ወኢጸገውክዎሙ:

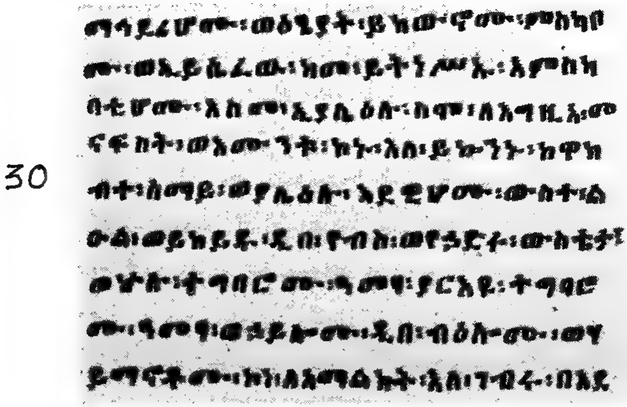


በሰላም፡ለጻድቃንየ፡ወአንበርክሙ፡ቅድሜ
የ፡ወቅርበት፡ኀቤየ፡ኵነኔየ፡ለኃጥአን፡ከመ፡አ
ኀጕሎሙ፡እምገጸ፡ምድር። ወበህየ፡ርኢኩ፡
ዘሎቱ፡ርእሰ፡መዋዕል፡ወርእሱ፡ከመ፡ፀምር፡
ፀዓዳ፡ወምስሌሁ፡ካልእ፡ዘገጹ፡ከመ፡ርእየተ፡ሰ
ብእ፡ወምሉእ፡ጸጋ፡ገጹ፡ከመ፡፩እመላእክት፡ቅ
ዱሳን፡ወተስእልክዎ፡ለ፩እመላእክት፡ቅዱሳን፡ዘየሐው
ር፡ምስሌየ፡ወዘኵሎ፡ኅቡኣተ፡ዘአርአየኒ፡በእን
ተ፡ዝኩ፡ወልደ፡ሰብእ፡መኑ፡ውእቱ፡ወእምአይ
ቴ፡ይከውን፡ውእቱ፡በእንተ፡ምንት፡ምስለ፡ብ
ሉየ፡መዋዕል፡የሐውር። ወአውሥአኒ፡ወይቤለ
ኒ፡ዝንቱ፡ውእቱ፡ወልደ፡ሰብእ፡ዘሎቱ፡ኮነ፡ጽ
ድቅ፡ወጽድቅ፡ምስሌሁ፡ኃደረ፡ወኵሎ፡መዛግ
ብተ፡ዘኅቡእ፡ውእቱ፡ይከሥት፡እስመ፡እግዚእ፡

2 Tana 9 ወቅርቡ: 2 ኀቤየ: Berl ቅድሜየ: 2 Abb 35² Bodl 5
4 MSS ኵነኔ: ለኃጥኣን: BM 485 BM 491 Berl Abb 35¹ Abb 55 ኵነኔ:
ኃጥኣን: Tana 9 ኃጥኣን: ኵነኔ: 3 Berl እምገጸ: ለምድር:
3 BM 485 BM 491 Abb 35¹ Abb 55 Tana 9 በህየ: 5f. ዘገጹ: —
ሰብእ: Berl ከመ: ገጸ: ሰብእ: ገጹ: 5 Abb 35 ገጹ:
6 BM 491 ጸጋ: 7 ለ፩እመላእክት፡ቅዱሳን: Eth I, Bodl 5 Ryl¹
2 MSS omit ቅዱሳን: Ull ለመልአክ: ሰላም: 8 Ull Bodl 4 ኵሎ:
8 ኅቡአተ: Berl ረእየተ: 8 BM 485 Abb 35¹ Abb 55 ዘየርእየኒ:
Abb 35² ዘአርእየኒ: 9 ዝኩ: — ሰብእ: Tana 9 ዘተወልደ:
እምሰብእ: 9 BM 491 ውሉደ: 10 ውእቱ: Ull 4 MSS omit
10 በእንተ: — ምስለ: BM 485 Abb 55 omit ምንት: ምስለ: BM 491
Berl Tana 9 omit ምንት: Abb 35¹ omits በእንተ: ምንት: 10f. Ryl¹
ብሉየ: (cf. Dan. 7.9); Ryl² obelizes ብሉየ: and inserts in the
margin ርእሰ: (= all other MSS except Berl); Berl omits. Cf. 47.3
11 Ull Curzon 56 አውሥአኒ: 12f. Berl Abb 55 Tana 9 ጽድቅ:
13 ኃደረ: Berl omits   13f. BM 485 ወኵሎሙ: መዛግብት: BM 491
ወኵሎ: መዛግብት: Berl ወኵሉ: መዛግብተ: Tana 9 ወኵሎ:
መዛግብተ: 14 BM 491 ዘኅቡኣ: 14 Tana 9 ይትከሠት:



15 BM 485 መንፈሳት፡ 15f. ኪያሁ፡ — መናፍስት፡ Berl omits (hmt.)
15 Tana 9 ኅሩረ፡ 15 ወዘክፍሉ፡ ኵሎ፡ BM 485 BM 491 Abb 35¹ Abb 55 Tana 9, 4 MSS omit ኵሎ፡ 3 MSS ወዘኵሎ፡ 16f. ለዓለም፡ Abb 35, Ull Bodl 4 ዘለዓለም፡ Tana 9 ዘለዐለ፡ ወእቱ፡
17 ወዝንቱ፡ Tana 9 omits; Abb 35, Curzon 56 add ወእቱ፡ 17 ወልደ፡ Abb 35¹ omits 17 Ryl² ዘርኢክ፡ Tana 9 ዘርኢኩ፡ Ryl¹ and all other MSS ዘርኢከ፡ 17f. Tana 9 ዘያነሥኦሙ፡ 19f. ወይፈትሕ፡ ልጓማተ፡ Berl ወይፈትሕ፡ ልጓመ፡ Abb 55 ወልጓማተ፡ 20 Tana 9 ጽኑዓነ፡ 20 Tana 9 ወያወዴቅ፡ 21 BM 491 ወይገፍትዖሙ፡ 21 እመናብርቲሆሙ፡ BM 485 BM 491 መናብርቲሆሙ፡ በዲበ፡ መናብርቲሆሙ፡ Abb 35 እመናብርቲሆሙ፡ በዲበ፡ መንበራቲሆሙ፡ Tana 9 እምዲበ፡ መናብርቴሆሙ፡ 22 BM 485 ወእመንግሥቲሆሙ፡ 22 BM 491 Berl እስመ፡ ኢያልዕልዎ፡ Tana 9 ወኢያልዐልዎ፡ 22f. BM 485 ወኢይሴብሕ፡ Berl ወኢይሴብሑ፡ Tana 9 ወኢሰብሕዎ፡ 23 እምአይቴ፡ BM 485 adds ወእቱ፡ 24f. Tana 9 ይትገፈታእ፡ ወይመልእ፡ 25 Eth I, Ull 4 MSS ኃፍረት፡ 25f. ወጽልመት፡— ማኅደሪሆሙ፡ BM 485 Abb 55 Tana 9 Ull ወጽልመት፡ ይከውኖሙ፡ ማኅደሪሆሙ፡ (BM 485 Abb 55 መኃደሪሆሙ፡) Berl ወይመልኦሙ፡ ጽልመት፡ ወይከውኖሙ፡ መኃደሪሆሙ፡ Abb 35¹ ወኃሣር፡ ይከውኖሙ፡ መኃደሪሆሙ፡



26 BM 485 BM 491 Berl Tana 9 ወዕፀያት፡ Abb 55 ወዕፀያቶ፡
26 Tana 9 የከውን፡ 26f. BM 491 ምስከቢሆሙ፡ Tana 9 ማኅደሮሙ፡ ወምስከበሙ፡ 27 BM 485 ኢየተንሥኡ፡ over an erasure 28 Tana 9 ኢያለዐሉ፡ 28 ኢያሌዐሉ፡ ስሞ፡ Abb 55 ኢያሌዐሎ፡
29f. የኴንኑ፡—ወያሌዐሉ፡ Berl የተኴንኑ፡ ወከዋክብተ፡ ሰማየ፡ ያሌዐሉ፡ 30 Tana 9 ወያለዐሉ፡ 30 BM 491 Berl Abb 35 Abb 55 እዴሆሙ፡ 31 Berl የገነየዲ፡ 31 ዲበ፡ BM 491 ውስተ፡
31 BM 485 Abb 35^1 ወንዲፉ፡ 32 BM 491 ወኵሎ፡ 32 Tana 9 በዐመፃ፡ 32f. ያርእዩ፡—ዓመፃ፡ Berl, Westenholz MS omit; Abb 55, Curzon 56 BM 492^2 ያርእዩ፡ only; BM 485 BM 491 Tana 9 ያርእዩ፡ ወኵሉ፡ ተግባሮሙ፡ ዐመፃ፡ Abb 35^2 Bodl 5 4 MSS ወያርእዩ፡ ተግባሮሙ፡ ዓመፃ፡ Ull ወያሬእዩ፡ ዓመፃ፡ 33 BM 485 BM 491 Tana 9 ኃይሎሙ፡ 34 Abb 35^1 Abb 55 ለአምላክተ፡ Abb 35^2 adds አማልክት፡ above the line

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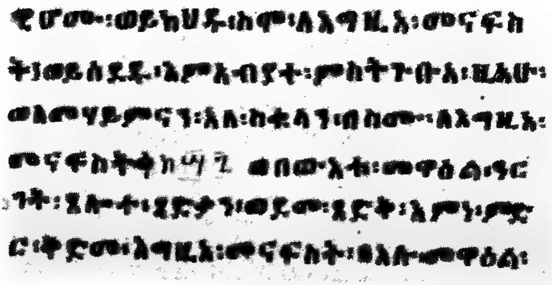
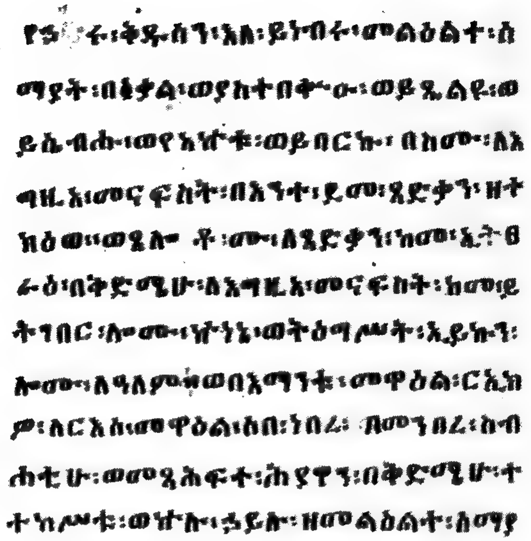
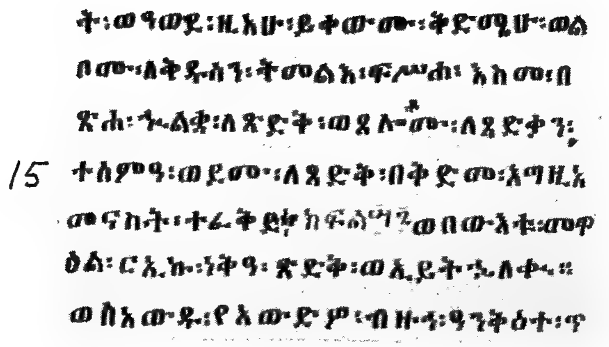


35f. ወይክህዱ፡—መናፍስት፡ Ull omits 35 ወይክህዱ፡ ስሞ፡ BM 485 ወይክሕድዎ፡ BM 491 Abb 35 Abb 55 Tana 9, 4 MSS ወይክህድዎ፡ ለስሙ፡ Bodl 5 3 MSS ወክህድዎ፡ ለስሙ፡ 36 ወይሰድዱ፡—ዘእሁ፡ Tana 9 ወይፈቅዱ፡ ምስትጉበእ፡ አብያተ፡ ዘእሁ፡ 36 ወይሰድዱ፡ እምአብያተ፡ BM 485 Abb 35[1] ወይሰድዱ፡ አብያተ፡ Abb 35[2] ወይሰድዱ፡ እምአብያተ፡ BM 491 Abb 55 ወይሰድዱ፡ አብያተ፡ 36 BM 485 Abb 55 ምስትጉበእ፡ BM 491 መስተጉቡእ፡ Berl ምስትጉበእ፡ Bodl 5 2 MSS እስትጉቡእ፡ 37 Abb 35[1] ለመሃይምናን፡ 37 በስሙ፡ Tana 9 omits 38 Tana 9 ወበውቱ፡ 38f. BM 485 ዐርገት፡ Berl ዐርገ፡ 39 Tana 9 Ull ጸሎቶሙ፡ ለጻድቃን፡ (cf. vv.2, 4) 39 ወደመ፡ ጻድቅ፡ BM 491 ወደመ፡ ጻድቃን፡ (cf. v.2) Berl ወጸድቅ፡ 39 እምነ፡ BM 491 adds ጻድቃን፡ 40 BM 485 በእለ፡ BM 491 በእለ፡ Tana 9 ወበ፡ እለ፡



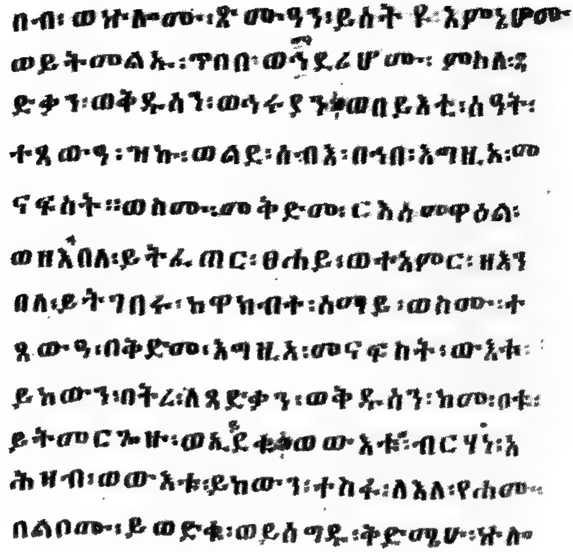
የኅ[illegible]ሩ፡ ቅዱሳን፡ እለ፡ ይነብሩ፡ መልዕልተ፡ ሰ
ማያት፡ በ፩ቃል፡ ወያስተበቍዑ፡ ወይጼልዩ፡ ወ
ይሴብሑ፡ ወየአኵቱ፡ ወይባርኩ፡ በስሙ፡ ለእ
ግዚአ፡ መናፍስት፡ በእንተ፡ ደመ፡ ጻድቃን፡ ዘተ
ክዕወ። ወጸሎቶሙ፡ ለጻድቃን፡ ከመ፡ ኢትፀ
ራዕ፡ በቅድሜሁ፡ ለእግዚአ፡ መናፍስት፡ ከመ፡ ይ
ትገበር፡ ሎሙ፡ ኰነኔ፡ ወትዕግሥት፡ ኢይኩን፡
ሎሙ፡ ለዓለም። ወበእማንቱ፡ መዋዕል፡ ርኢክ
ዎ፡ ለርእሰ፡ መዋዕል፡ ሰበ፡ ነበረ፡ በመንበረ፡ ስብ
ሐቲሁ፡ ወመጻሕፍተ፡ ሕያዋን፡ በቅድሜሁ፡ ተ
ተከሥቱ፡ ወኵሉ፡ ኃይሉ፡ ዘመልዕልተ፡ ሰማያ

1 የኅብሩ: BM 491 Berl Tana 9, Ryl^{1}(?) Munich 30 የኅበሩ: Tana 9 adds ኵሎሙ: 1 ይኅብሩ: BM 485 Berl Tana 9 የኅበሩ: BM 491 የኅብሩ: 1 BM 485 BM 491 Berl Abb 35 Tana 9 በመልዕልተ: 2 Tana 9 ወበ፩:ቃል: 2 Berl, 2 MSS ያስተበቍዑ: 2 Tana 9 ወይጸልዩ: 3 በስሙ: Abb 55 omits; BM 485 BM 491 Tana 9, Bodl 5 3 MSS ለስሙ: Berl ስሞ: 5 Bodl 5 2 MSS ጸሎቶሙ: 5 ለጻድቃን: Tana 9 omits 5f. BM 491 ኢተፀርዓ: Abb 55 Tana 9, Munich 30 ኢይጸርዕ: 6 Eth I, Bodl 5 6 MSS በቅድመ:እግዚአ: 6f. Curzon 56 ኢይትገበር: 7 BM 485 Abb 55 ወትዕግሥት: 7 BM 491 Berl Tana 9, 2 MSS ኢይከውን: 8 ሎሙ: Berl omits 8 BM 485 BM 491 Abb 35^{1} Abb 55 Tana 9 በእማንቱ: Berl በውእቱ: 8 መዋዕል: BM 491 omits 9 ለርእስ: Ull ለብሉይ: (cf. 46.2) 9 BM 491 ኀበበ: 9f. BM 485 መንበረ: ስብሐቲሁ: BM 491 መንበረ: ስብሐቱ: Ull ዲበ:መንበረ: ስብሐቲሁ: (cf. 45.3) 10 Berl ወመጻሕፍት: 10f. Ull 3 MSS ተከሥቱ: በቅድሜሁ: 10f. Ryl ተተከሥቱ: corrupt for ተከሥቱ: BM 491 ተከሥተ: Tana 9 ይትከሠቱ: 11 Berl ወኵሎ: ኅይለ:



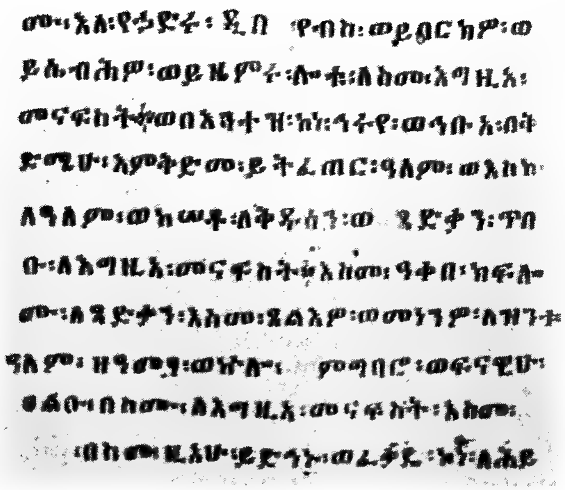
ቅ፡ወዓወዩ፡ዚአሁ፡ይቀውሙ፡ቅድሜሁ፡ወል
በሙ፡ለቅዱሳን፡ተመልአ፡ፍሥሐ፡እስመ፡በ
ጽሐ፡ኍልቈ፡ለጽድቅ፡ወጸሎ*ሙ፡ለጻድቃን፡
15 ተሰምዓ፡ወደሙ፡ለጻድቅ፡በቅድመ፡እግዚአ
መናፍስት፡ተፈቅደ ከፍስ[illegible] ወበውእቱ፡መዋ
ዕል፡ርኢኩ፡ነቅዓ፡ጽድቅ፡ወኢይትኌለቍ።
ወስአውዱ፡የአውድዎ፡ብዙኃ፡ዓንቅዕተ፡ጥ

12 BM 491 Abb 55, Abb 35^2 (cf. below) Bodl 5^2 Ull 3 MSS ዓውዱ፡
12 ቅድሜሁ፡ Abb 35^2 obelizes (cf. above); BM 485 BM 491 Abb 55 Tana 9 በቅድሜሁ፡ Berl በቅድመ፡ BM 485 adds through hmt. ተከሥተ፡ ኵሉ፡ ኃይሉ፡ ዘመልዕልቶሙ፡ ሰማያት፡ ወአውዱ፡ ዚአሁ፡ ይቀውሙ፡ በቅድሜሁ፡ Abb 55 adds ተከሥተ፡ ኵሉ፡ ኃይሉ፡ ዘመልዕልቶሙ፡
13 Abb 55 ይመልእ፡ 13 Tana 9 እመ፡ 13f. በጽሐ፡ Eth I ቀርበ፡ 14 Tana 9 ኍልቍ፡ 14 BM 491 Tana 9 ለጻድቅ፡
14 ለጻድቃን፡ Berl, Ull ለቅዱሳን፡ 15 Berl ተሰምዐ፡ Tana 9 ወተሰምዐ፡ 16 Ryl መናስት፡ corrupt for መናፍስት፡
16 BM 485 ተፈቅደ፡ BM 491 ተፈቀደ፡ Berl ተተፈቀደ፡ Tana 9 ተፈቅዱ፡ 16 BM 485 BM 491 Abb 55 Tana 9 በውእቱ፡
16f. Ryl^2 መዋዕለ፡ all other MSS መካን፡ 17 Ull 2 MSS ዘኢይትኌለቍ፡ Abb 35 Tana 9 ወኢይትኈለቍ፡ BM 491 ዘኢይትኈለቍ፡
18 Ryl^2 3 MSS ወለአውዱ፡—ብዙኃ፡ BM 485 Abb 35^1 Abb 55 ወአውዱ፡የአውዱ፡ብዙኃ፡ Berl Tana 9 ወአውዱ፡የአውድ፡ (Tana 9 የአውዱ፡) ብዙኅ፡ BM 491 BM 492 ወለዓውዱ፡የዓውድዎ (BM 491 የዓውድዋ፡) ብዙኃን፡ Abb 35^2 Ryl^1 2 MSS ወበአውዱ፡የአውድዎ (Abb 35^2 የዐውድዋ፡) ብዙኃ፡ Ull 2 MSS ወበዓውዱ፡ (Ull ወበዓዓውዱ፡) የዓውድዎ፡ብዙኃን፡ 4 MSS ወበዓውዱ፡የዓውዱ፡ ብዙኃ፡ Bodl 5 2 MSS ወበዓውዱ፡የዓውዱ፡ወብዙኃ፡



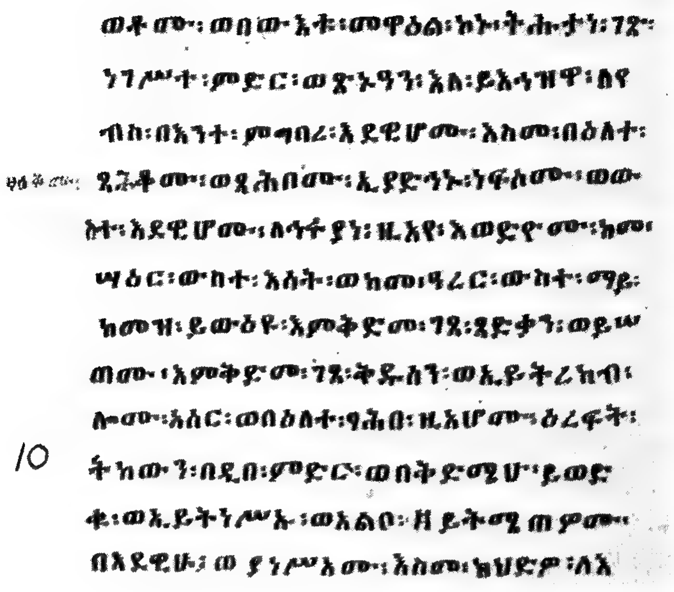
በብ፡ ወኵሎሙ፡ ጽሙኣን፡ ይሰትዩ፡ እምኔሆሙ፡ ወይትመልኡ፡ ጥበበ፡ ወኅደሬሆሙ፡ ምስለ፡ ጻድቃን፡ ወቅዱሳን፡ ወኅሩያን፡ ወበይእቲ፡ ሰዓት፡ ተጸውዓ፡ ዝኩ፡ ወልድ፡ ሰብእ፡ በኀበ፡ እግዚእ፡ መናፍስት። ወስሙ፡ መቅድሙ፡ ርእሰ መዋዕል፡ ወዘእንበለ፡ ይትፈጠር፡ ፀሐይ፡ ወተአምር፡ ዘእንበለ፡ ይትገበሩ፡ ከዋክብተ፡ ሰማይ፡ ወስሙ፡ ተጸውዓ፡ በቅድመ፡ እግዚእ፡ መናፍስት፡ ውእቱ፡ ይከውን፡ በትረ፡ ለጻድቃን፡ ወቅዱሳን፡ ከመ፡ በቱ፡ ይትመርጐዙ፡ ወኢይደቁ፡ ወውእቱ፡ ብርሃን፡ አሕዛብ፡ ወውእቱ፡ ይከውን፡ ተስፋ፡ ለእለ፡ የሐሙ፡ በልበሙ፡ ይወድቁ፡ ወይሰግዱ፡ ቅድሜሁ፡ ኵሎ

19f. ወኵሎሙ፡–ጥበበ፡ Berl omits (hmt.) 19 4 MSS የሰትዩ፡ እምኔሁ፡ BM 485 Abb 35 እምኔሆሙ፡ የሰትዩ፡ BM 491 Abb 55 እምኔሁ፡ የሰትዩ፡ 19 እምኔሆሙ፡ Tana 9 omits 20 BM 485 Abb 35^1 Abb 55 Tana 9 ወመኃደሬሆሙ፡ Berl መኃደሬሆሙ፡ 21 ወቅዱሳን፡ Abb 55 omits; BM 485 ወጻድቃን፡ Tana 9 ቅዱሳን፡ 21 BM 485 BM 491 በይእቲ፡ Berl ወበውእቱ፡ 21 ሰዓት፡ Abb 35 ዕለት፡ 22 ዝኩ፡ BM 485 BM 491 Berl Abb 35 Tana 9 transpose to after ሰብእ፡ 22 Tana 9 ውልድ፡ 23 BM 485 ወስሙ፡ Berl እስሙ፡ Tana 9 ስሙ፡ 23 Tana 9 በቅድሙ፡ 24 Tana 9 ወእንበለ፡ 24 Eth I ተተፈጠር፡ 24 ወተአምር፡ Abb 55 omits; BM 485 ወታአምር፡ Berl Tana 9 ወተአምረ፡ 24f. BM 485 BM 491 Berl Tana 9 እንበለ፡ Abb 55, Abb 35^2 Ull 2 MSS ወዘእንበለ፡ 25 Berl Tana 9 የትገበር፡ 25 Abb 55 ከዋክብት፡ 26 Tana 9 ወውእቱ፡ 27 ወቅዱሳን፡ BM 485 BM 491 Berl Abb 35^1 Abb 55 Tana 9 omit; Abb 35^2 Ull 2 MSS ወለቅዱሳን፡ 28 Eth I, 5 MSS የትመረጐዙ፡ (cf. 61.3, 5) 28 BM 491 Tana 9 ወኢየወድቁ፡ 28 Tana 9 ውእቱ፡ 28f. Berl ብርሃን፡ ለአሕዛብ፡ 29 Tana 9 ውእቱ፡ 29 ወውእቱ፡ ይከውን፡ Abb 55 ወይከውን፡ 29 BM 485 BM 491 Abb 35^1 Abb 55 Tana 9 የሐምሙ፡ 30 BM 485 Tana 9 የድቁ፡ 30 Berl ወበልበሙ፡



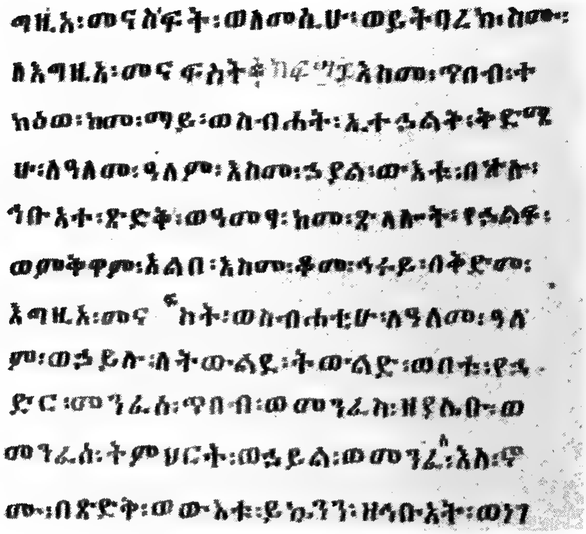
35

31 ዲበ፡ BM 491 Berl Abb 35(²?) Abb 55, Bodl 5 Ryl¹ 5 MSS ውስተ፡ 31 Ull ዩበርክዎ፡ 31f. BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወዩሴብሕዎ፡ወዩበርክዎ፡ 32 ሎቱ፡ለስሙ፡እግዚአ፡ BM 491 Tana 9 ለስሙ፡እግዚአ፡ Berl (over an erasure) ለስሙ፡እግዚአ፡ Abb 35 ሎቱ፡ለእግዚአ፡ BM 485 Abb 55 ለእግዚአ፡ 33 BM 485 BM 491 Abb 35 Abb 55 Tana 9 በእንተ ዝ፡ 33 Tana 9 ኅሩየ፡ኀኑ፡ 33 BM 491 ወኅቡዕ፡ 33-35 በቅድሜሁ፡—ለዓለም፡Berl እምቅድመ፡ዓለም፡በቅድሜሁ፡ 34 እምቅድመ፡BM 485 Abb 35 Abb 55 ዘእንበለ፡ BM 491 Tana 9 እንበለ፡ 35 ለዓለም፡ Bodl 5 5 MSS add በቅድሜሁ፡ 2 MSS add ቅድሜሁ፡ 35 BM 491 ወተኀሥተ፡ Tana 9 ወኀሠተ፡ሎሙ፡ 35 Ryl² Tana 9 ለቅዱሳን፡ወጻድቃን፡ Abb 35 Abb 55, Ull BM Add. 24990 ለጻድቃን፡ወለቅዱሳን፡ Ryl¹ and all other MSS ለቅዱሳን፡ወለጻድቃን፡ 35f. BM 485 Abb 55 Tana 9 ወጥበቡ፡ Berl ወለጥበብ፡ 37 BM 485 BM 491 Abb 35 Abb 55 Tana 9, Bodl 5 9 MSS ለዝ፡ 38 Berl ወኀሉ፡ 38 ወፍናዊሁ፡ Abb 55 omits 39 Berl በስሙ፡እግዚአ፡ 39 እስሙ፡ BM 485 omits 40 BM 485 ወበሬቃዲ፡ Berl ወሬቃዲ፡ Tana 9 3 MSS ወሬቃዲ፡



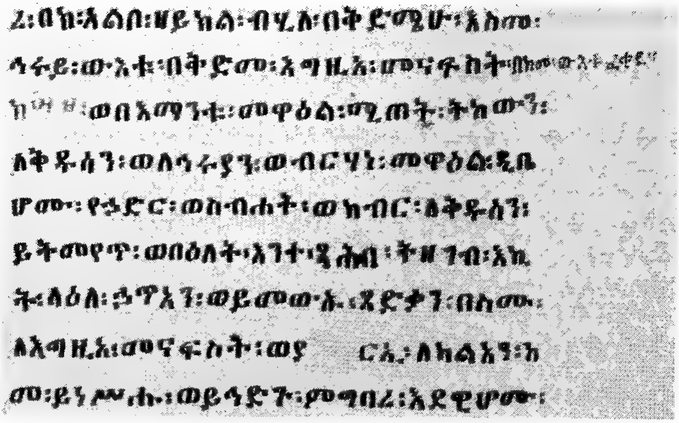
ወቶሙ፡ ወበውእቱ፡ መዋዕል፡ ኮኑ፡ ትሑታነ፡ ገጽ፡
ነገሥተ፡ ምድር፡ ወጽኑዓን፡ እለ፡ ይአኅዝዋ፡ በየ
ብስ፡ በእንተ፡ ምግባረ፡ እደዊሆሙ፡ እስመ፡ በዕለተ፡
ፃዕቆሙ፡ ጻጕቆሙ፡ ወጻሕበሙ፡ ኢያድኅኑ፡ ነፍሶሙ፡ ወው
ስተ፡ እደዊሆሙ፡ ለኅሩያን፡ ዚአየ፡ እወድዮሙ፡ ከመ፡
ሣዕር፡ ውስተ፡ እሳት፡ ወከመ፡ ዓረር፡ ውስተ፡ ማይ፡
ከመዝ፡ ይውዕዩ፡ እምቅድመ፡ ገጸ፡ ጻድቃን፡ ወይሠ
ጠሙ፡ እምቅድመ፡ ገጸ፡ ቅዱሳን፡ ወኢይትረከብ፡
ሎሙ፡ አሰር፡ ወበዕለተ፡ ዓሕበ፡ ዚአሆሙ፡ ዕረፍት፡
ትከውን፡ በዲበ፡ ምድር፡ ወበቅድሜሆ፡ ይወድ
ቁ፡ ወኢይትነሥኡ፡ ወአልቦ፡ ዘይትሜጠዎሙ፡
በእደዊሁ፡ ወያነሥኦሙ፡ እስመ፡ ክሕድዎ፡ ለእ

1 BM 491 Abb 35 በውእቱ: BM 485 Berl Abb 55 በከንቱ: 1 BM 491 Tana 9 ገጸ: 2 Bodl 4 Bodl 5 ይእኅዝዋ: Tana 9 ይተአኅዝዋ: 3 Berl ግብረ: 4 Bodl 5^1 Ryl 3 MSS ጸሕቆሙ: Tana 9 ጽድቆሙ: Bodl 5^2 Ryl margin and all other MSS ፃዐቆሙ: 4 BM 491 ኢይድኅኑ: Abb 35^1, Ull 2 MSS ኢያይድኅኑ: 4 BM 491 በነፍሶሙ: BM 485 Berl Abb 35 Abb 55 Tana 9 ርእሶሙ: 4f. Tana 9 ውስተ: Berl ወውእቱ: ውስተ: 5 BM 485 BM 491 Abb 35 Abb 55 Tana 9 እዴሆሙ: 5 Tana 9 ወእወድዮሙ: 5f. እወድዮሙ:-እሳት: Berl ወእወድዮሙ:ውስተ:እሳት:ከመ:ሣዕር: 6 BM 485 BM 491 Abb 35^1 Abb 55 ከመ: 7 Berl ወከመዝ: 7 ከመዝ:-ጻድቃን: BM 491 omits 7 Tana 9 እምቅዱመ: 7 ጻድቃን: BM 485 Berl Abb 35 Abb 55 Tana 9 ቅዱሳን: (cf. below) 8 እምቅድመ:— ቅዱሳን: Ull omits 8 ቅዱሳን: BM 485 BM 491 Berl Abb 35 Abb 55 ጻድቃን: 9 Berl Abb 55 Tana 9 አሰረ: 9 Berl በዕለተ: 9 BM 485 Berl Abb 55 ዕረፍተ: BM 491 ዕረፍተ:ዚአሆሙ: Tana 9 ዕቅፍተ: 10 Ull ይከውን: 10 Eth I ዲበ: 10 Eth I, Ull ወበቅድሜሆሙ: 10f. ይወድቁ: Berl omits; BM 491 ይወድቅ: 11 BM 491 Berl ወአልቦሙ: 12 Eth I በእዴሁ:



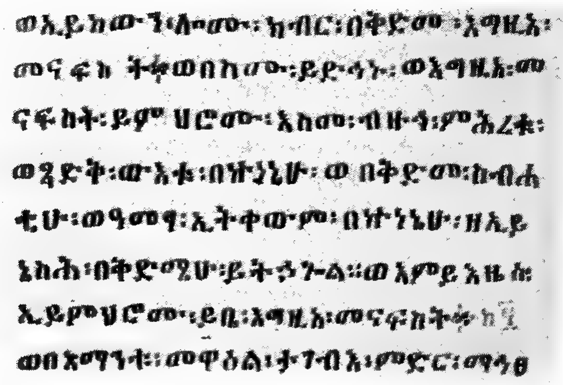
ግዚአ፡ መናፍስት፡ ወለመሲሁ፡ ወይትባረክ፡ ስሙ፡
ለእግዚአ፡ መናፍስት፡ ክፍ ሟ፯ እስመ፡ ጥበብ፡ ተ
ክዕወ፡ ከመ፡ ማይ፡ ወስብሐት፡ ኢተኀልቅ፡ ቅድሜ
ሁ፡ ለዓለመ፡ ዓለም፡ እስመ፡ ኀያል፡ ውእቱ፡ በኵሉ፡
ኅቡአተ፡ ጽድቅ፡ ወዓመፃ፡ ከመ፡ ጽላሎት፡ የኀልፍ፡
ወምቅዋም፡ አልቦ፡ እስመ፡ ቆመ፡ ኅሩይ፡ በቅድመ፡
እግዚአ፡ መናፍስት፡ ወስብሐቲሁ፡ ለዓለመ፡ ዓለ
ም፡ ወኀይሉ፡ ለትውልደ፡ ትውልድ፡ ወበቱ፡ የኃ
ድር፡ መንፈሰ፡ ጥበብ፡ ወመንፈስ፡ ዘየሌቡ፡ ወ
መንፈሰ፡ ትምህርት፡ ወኀይል፡ ወመንፈሰ፡ እለ፡ ኖ
ሙ፡ በጽድቅ፡ ወውእቱ፡ ይኴንን፡ ዘኅቡአት፡ ወነገ

13f. ወለመሲሁ፡–መናፍስት፡ BM 485 omits (hmt.) 13 Abb 35 Abb 55 Tana 9 ይትባረክ፡ 14 BM 491 ወእስመ፡ 14 Bodl 5 2 MSS መንፈስ፡ ጥበብ፡ 14f. BM 485 ክዐወ፡ Berl Abb 55 ክዕው፡ Tana 9 ይክዕው፡ 15 Tana 9 ኢይትኀለቍ፡ 15f. Berl እምቅድሜሁ፡ Tana 9 በቅድሜሁ፡ 16 Tana 9 ኀይሉ፡ 16 ውእቱ፡ BM 491[1] በኵሉ፡ (?); BM 491[2] erases, but does not write in ውእቱ፡ 17 ኅቡአተ፡ BM 491 ፍንዋተ፡ 18 BM 485 Berl Abb 35[1] Abb 55 Tana 9 ወምቅዋመ፡ 18 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ኅሩይ፡ ቆመ፡ 18 Abb 55 ቅድመ፡ 20 Berl ኀይሉ፡ 21 BM 485 Berl Abb 55, Bodl 5 Ryl Vat 71 Ull ወመንፈስ፡ other MSS ወመንፈሰ፡ 21 BM 485 ዘየቤሉ፡ 21f. BM 485 ወመንፈሰ፡ 22 BM 485 ወመንፈሰ፡ 23 Berl ውእቱ፡ 23 BM 491 ዘኅቡአት፡ Abb 35 ኅቡአት፡ Tana 9 ዘበ፡ኅቡአት፡ 23f. Tana 9 ነገር፡



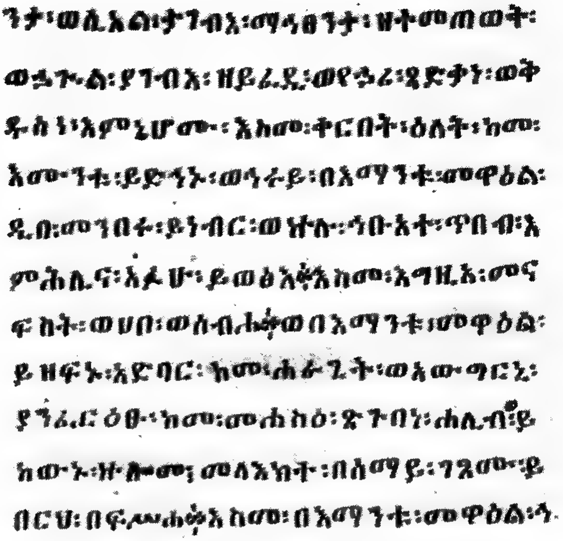
ሬ፡በከ፡አልቦ፡ዘይክል፡ብሂለ፡በቅድሜሁ፡እስመ፡
ኅሩይ፡ውእቱ፡በቅድመ፡እግዚአ፡መናፍስት፡በከመ፡ውእቱ፡ፈቃዱ
ከ[illegible]፡ወበእማንቱ፡መዋዕል፡ሚጠት፡ትከውን፡
ለቅዱሳን፡ወለኅሩያን፡ወብርሃን፡መዋዕል፡ዲቤ
ሆሙ፡የኀድር፡ወስብሐት፡ወክብር፡ለቅዱሳን፡
ይትመየጥ፡ወበዕለተ፡እንተ፡ጻሕብ፡ትዘገብ፡እኪ
ት፡ለዕለ፡ኃጥአን፡ወይመውኡ፡ጻድቃን፡በስመ፡
ለእግዚአ፡መናፍስት፡ወያ   ርኢ፡ለካልኣን፡ከ
መ፡ይነሥሑ፡ወይኅድጉ፡ምግባረ፡እደዊሆሙ፡

24 BM 485 Abb 35(?) Abb 55(?) በከ፡ Tana 9 በከመ፡ 24 Berl ወአልቦ፡ 24 በቅድሜሁ፡ Ull transposes to before ዘይክል፡ 25 BM 485 ኅሩያ፡ 25 ውእቱ፡ Tana 9 omits 25 መናፍስት፡ BM 491 adds ወስብሐቲሁ፡ለዓለመ፡ዓለም፡ 25 ውእቱ፡ (2°) Tana 9 omits 26 Berl ወበውእቱ፡ Tana 9 ወእማንቱ፡ 26 BM 485 BM 491 Berl Abb 55 ሚጠት፡ Abb 35¹ ሚመጠና፡ 26 Tana 9 ይከውን፡ 27 ለቅዱሳን፡—ወብርሃን፡ BM 491 omits ለቅዱሳን፡ ወ Berl ለቅዱሳን፡ለኅሩያን፡ብርሃን፡ Abb 55 ለቅዱሳን፡ ወለኅሩያን፡ብርሃን፡ Abb 35 ለቅዱሳን፡ወለኅሩያን፡ወብሉይ፡ 28 Tana 9 ይኀድር፡ 28 Ull ስብሐት፡ Tana 9 ወስብሐት፡ 29 BM 485 Abb 35 በዕለት፡ BM 491 Berl Abb 55 Tana 9 በዕለተ፡ 29f. ትዘገብ፡እኪት፡ Ryl¹ 2 MSS ትዘግብ፡እኪት፡ BM 485 ዘተዘግበ፡እኩይ፡ BM 491 ዘገብአ፡ Berl ተዘግበ፡እኩይ፡ Abb 35¹ ዘገብረ፡እኩይ፡ Abb 35² ትዘገብ፡እከዩ፡ Abb 55 ዝጉበ፡ እኩይ፡ Tana 9 ዘገበ፡እኩይ፡ 30 ጻድቃን፡ BM 491 adds በኳብና፡ወ 31 ወያርኢ፡ለካልኣን፡ BM 491 ወለካልኣን፡ Ull ወአሬኢ፡ለካልኣን፡ 32 BM 485 ይትኔሥኡ፡ BM 491 Berl Abb 55 Tana 9 ይትኔሥሑ፡ (cf. lines 37f.) 32 Tana 9 ወየኅድጉ፡



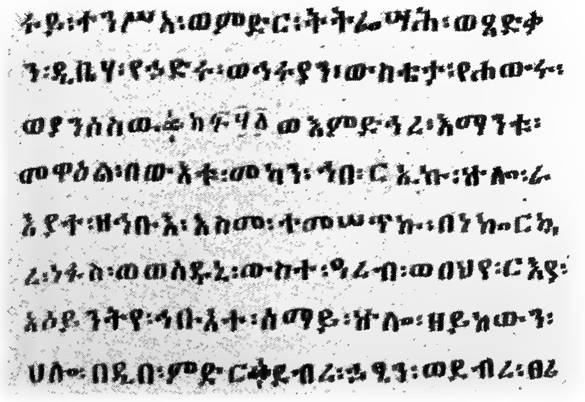
ወኢይክውን፡ሎሙ፡ክብር፡በቅድመ፡እግዚአ፡
መናፍስት፡ወበከሙ፡ይድኅኑ፡ወእግዚአ፡መ
35 ናፍስት፡ይምሀሮሙ፡እስመ፡ብዙኅ፡ምሕረቱ፡
ወጻድቅ፡ውእቱ፡በኵነኔሁ፡ወበቅድሙ፡ስብሐ
ቲሁ፡ወዓመፃ፡ኢትቀውም፡በኵነኔሁ፡ዘኢይ
ነስሕ፡በቅድሜሁ፡ይትኀጐል። ወእምይእዜሰ፡
ኢይምህሮሙ፡ይቤ፡እግዚአ፡መናፍስት፡ከ
ወበእማንቱ፡መዋዕል፡ታገብእ፡ምድር፡ማኅፀ

33 Abb 55, Bodl 5 5 MSS ወይኩውን: 33 Berl Abb 55 Tana 9 ክብረ: 33 በቅድመ: BM 485 BM 491 Berl Abb 35^1 Abb 55 Tana 9 በስመ: 35 እስመ: BM 491 adds ውእቱ: 35 Tana 9 ብዙኅ: 35 Bodl 5 4 MSS ምሕረት: 36 Tana 9 ወጻድቅ: 36 BM 485 BM 491 Abb 35 Abb 55 ወበኵነኔሁ: Berl ወበኵነኔ: 36f. Eth I ስብሐተ:ዚአሁ: 36f. ወበቅድመ:ስብሐቲሁ: Tana 9 ወበስብሐተ:ቅድመ:ዚአሁ: 37 Berl, BM 492^2 ዐመፃ: 37 Berl ኢየቀውም: Tana 9 ኢትቃውም: 37f. BM 485 BM 491 Abb 55 ዘኢየትኔሳሕ: Berl ወዘኢየትኔሣሕ: (cf. line 32); Abb 35^1 ዘኢትትኔሳሕ: Tana 9 ወዘኢየኔስሕ: 38 BM 485 BM 491 Abb 35^1 Abb 55 ቅድሜሁ: 38 BM 491 ወኢየትኀጐል: 38 BM 485 BM 491 Abb 35^1 Abb 55 Tana 9 ወእምየእዜ: Ull እምየእዜሰ: 40-1 ምድር:—ማኅፀንታ: BM 485 ምድርኒ:እለ:ተዘግቡ: ውስቴታ:ወሲኦልኒ:ታገብእ: Berl ምድር:ማኅፀንታ:ወሲኦል: ታገብእ:እማኅፀንታ: BM 491 ምድር:ወሲኦል:ማኅፀንታ: Abb 35^1 Abb 55 Tana 9 ሲኦል:ማኅፀንታ: (Tana 9 ምሕፀና:) Abb 35^2 ሲኦል:ማኅፀንታ:ወምድርኒ:

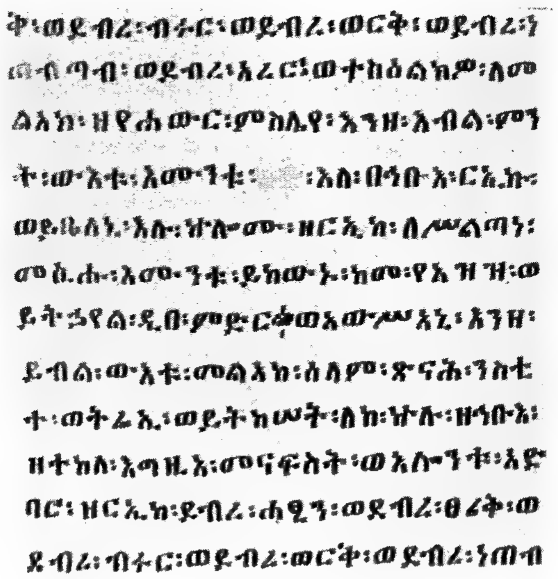


ንታ፡ወሲኦል፡ታገብእ፡ማኅፀንታ፡ዘተመጠወት፡
ወኃጕል፡ያገብእ፡ዘይፈዲ፡ወየኀሪ፡ጻድቃን፡ወቅ
ዱሳነ፡እምኔሆሙ፡እስመ፡ቀርበት፡ዕለት፡ከመ፡
እሙንቱ፡ይድኅኑ፡ወኅሩይ፡በእማንቱ፡መዋዕል፡
ዲበ፡መንበሩ፡ይነብር፡ወኵሉ፡ኅቡአተ፡ጥበብ፡እ
ምሕሊና፡አፉሁ፡ይወፅእ፡እስመ፡እግዚእ፡መና
ፍስት፡ወሀበ፡ወሰብሖ፡ወበእማንቱ፡መዋዕል፡
ይዘፍኑ፡አድባር፡ከመ፡ሐራጊት፡ወአውግርኒ፡
ያንፈርዕፁ፡ከመ፡መሐስዕ፡ጽጉባነ፡ሐሊብ፡ይ
ከውኑ፡ኵሎሙ፡መላእክት፡በሰማይ፡ገጾሙ፡ይ
በርህ፡በፍሥሐ፡እስመ፡በእማንቱ፡መዋዕል፡ኅ

2 BM 485 Abb 55 ወሐጐለ፡ 2 Abb 35^{2} ለዘየፈዲ፡ 2f. Berl ጻድቃን፡ወቅዱሳን፡ Tana 9 ጻድቃኑ፡ወቅዱሳን፡ 3 Berl Tana 9 ዕለተ፡ 4 Abb 35 Abb 55, Bodl 5 Ull 7 MSS ይድኅኑ፡ 4 Berl Abb 35^{1} ወኅሩይየ፡ Tana 9 ወይትኀረይ፡ 5 BM 485 BM 491 Berl Abb 35^{1} Abb 55 Tana 9 መንበርየ፡ 5 ያነብር፡ Ull transposes to before ዲበ፡ 5 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወኵሎ፡ 5f. BM 485 Abb 55 Tana 9 ወእምሕሊና፡ 7 ወሀበ፡ BM 491 adds ሥልጣኑ፡ 7 Tana 9 ወሰብሐ፡ 7 BM 485 BM 491 Abb 35 Abb 55 Tana 9 በእማንቱ፡ 8 Ull ወአውግር፡ 9 ያንፈርዕፀ፡— ሐሊብ፡ Berl ከመ፡ መሐስአ፡ ጽጉባኑ፡ ሐሊብ፡ ከማሁ፡ አንፈርዓፀ፡ 9 BM 491 ያፈርዕፀ፡ 9 BM 485 መሐሶእ፡ (cf. Berl) 9f. ወይከውኑ፡— በሰማይ፡ BM 485 Abb 35 Abb 55 Tana 9 ወይከውኑ፡ ኵሉ፡ መላእክት፡ በሰማይ፡ BM 491 ወይከውኑ፡ ኵሎሙ፡ መላእክተ፡ ሰማይ፡ Berl ወይከውን፡ ለኵሉ፡ መላእክት፡ በሰማይ፡ Ull ወይከውኑ፡ መላእክተ፡ በሰማይ፡ 10 Ull ወገጾሙ፡ 10f. BM 485 የበርሁ፡

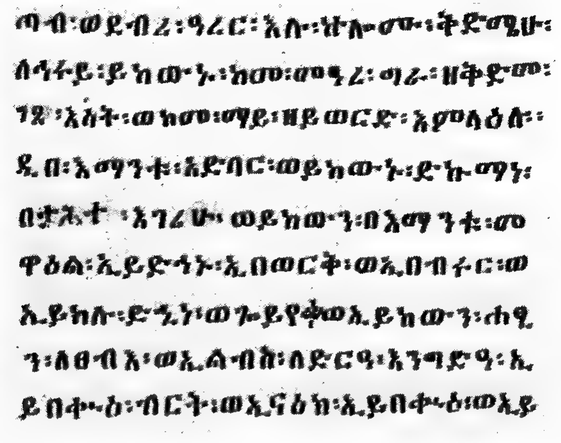

ሩዩ፡ተንሥአ፡ወምድር፡ትትፌሣሕ፡ወጻድቃ
ን፡ዲቤሃ፡የኃድሩ፡ወኅሩያን፡ውስቴታ፡የሐውሩ፡
ወያንሶስዉ፡ክዱሃለ ወእምድኅረ፡አማንቱ፡
15 መዋዕል፡በውእቱ፡መካን፡ኅበ፡ርኢኩ፡ኵሎ፡ራ
እያተ፡ዘኀቡእ፡እስመ፡ተመሠጥኩ፡በነኰርኳ
ሬ፡ነፋስ፡ወወሰዱኒ፡ውስተ፡ዓረብ፡ወበህየ፡ርእዩ፡
አዕይንትየ፡ኅቡአተ፡ሰማይ፡ኵሎ፡ዘይከውን፡
ሀሎ፡በዲበ፡ምድር፡ቅደብረ፡ሐጺን፡ወደብረ፡ፀሬ

12 ትትፌሠሕ፡ BM 491 ትትፈሠእ፡ 12f. Tana 9 ወጻድቃነ፡
13 ዲቤሃ፡የኃድሩ፡ Berl, BM 499 የኀድሩ፡ውስቴታ፡
13f. ወኅሩያን፡—ወያንሶሰዉ፡ BM 491 Abb 55 Tana 9 ኅሩያን፡
(Tana 9 ወኅሩያነ፡) ዲቤሃ፡የሐውሩ፡ Abb 35¹ ኅሩያን፡
የሐውሩ፡ Abb 35² ኅሩያን፡ውስቴታ፡የሐወሩ፡ወያንሦሰዉ፡
Berl ወኅሩያን፡ውስቴታ፡ያንሶሰዉ፡ 13 ውስቴታ፡ BM 485
ዲቤሃ፡ (cf. BM 491 Abb 55 Tana 9) 15 መካን፡ BM 491
መንክር፡ 15 Eth I በኀበ፡ 15f. Tana 9 ኵሉ፡ርእየተ፡
16 BM 485 BM 491 Abb 35¹ Abb 55 ዘበኅቡእ፡ 16f. በነኰርኳረ፡
ነፋስ፡ Berl Tana 9 በመንኰራኵረ፡ነፋሳት፡ 17 BM 491
ወሰዱኒ፡ Berl Tana 9, BM 492 ወወሰዱኒ፡ 17 ውስተ፡ዓረብ፡
BM 485 BM 491 Berl Abb 35¹ ዓረብ፡ only; Abb 55 Tana 9 ዐረብ፡ only
17 BM 485 BM 491 Abb 35 Abb 55 Tana 9, Bodl 5² Ull በህየ፡
17 BM 485 BM 491 ርእዩ፡ 18f. ኅቡአት፡—ምድር፡ BM 485
ኵሎ፡ኅቡአት፡ሰማይ፡ዘይኩን፡ሀሎ፡ BM 491 Abb 35¹ Abb 55
ኵሎ፡ኅቡአት፡ሰማይ፡ዘይከውን፡ሀሎ፡ Berl Abb 35² ኵሎ፡
ኅቡአት፡ሰማይ፡ዘይከውን፡ሀሎ፡ዲበ፡ (Abb 35² በዲበ፡)
ምድር፡ Tana 9 ወኵሉ፡ኅቡአት፡ሰማይ፡ወዘይከውን፡ሀሎ፡
19 ደብረ፡ Berl omits



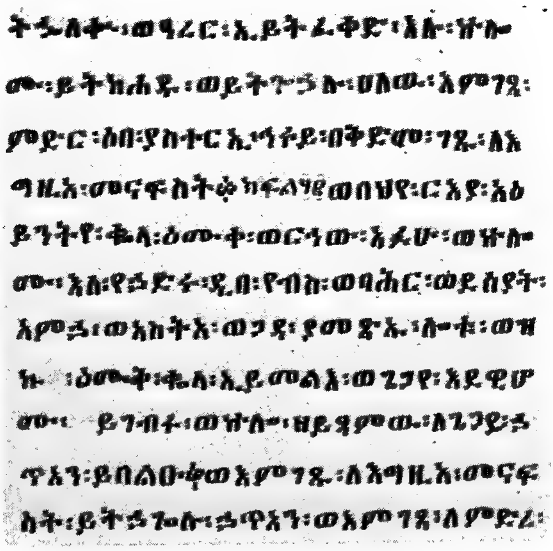
20 ቅ፡ወደብረ፡ብሩር፡ወደብረ፡ወርቅ፡ወደብረ፡ን
ጠብጣብ፡ወደብረ፡አረር፡ወተስእልክዎ፡ለመ
ልአክ፡ዘየሐውር፡ምስሌየ፡እንዘ፡እብል፡ምን
ት፡ውእቱ፡እሙንቱ፡ ፡እለ፡በኅቡእ፡ርኢኩ፡
ወይቤለኒ፡እሉ፡ኵሎሙ፡ዘርኢከ፡ለሥልጣኑ፡
25 መሲሑ፡እሙንቱ፡ይከውኑ፡ከመ፡የአዝዝ፡ወ
ይትኃየል፡ዲበ፡ምድር፡ወአውሥአኒ፡እንዘ፡
ይብል፡ውእቱ፡መልአክ፡ሰላም፡ጽናሕ፡ንስቲ
ተ፡ወትሬኢ፡ወይትከሠት፡ለከ፡ኵሉ፡ዘኅቡእ፡
ዘተከለ፡እግዚእ፡መናፍስት፡ወእሉንቱ፡አድ
30 ባር፡ዘርኢከ፡ደብረ፡ሐፂን፡ወደብረ፡ፀሪቅ፡ወ
ደብረ፡ብሩር፡ወደብረ፡ወርቅ፡ወደብረ፡ነጠብ

20 ወደብረ፡ (2nd) BM 491 omits   20f. BM 485 ነጠብጣብ፡
22 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ዘምስሌየ፡የሐውር፡
23 ውእቱ፡ Ull omits   23 Abb 55, Ryl^{2} Ull BM Add. 24185
እሙንቱ፡እለ፡ BM 485 Berl Abb 35 Tana 9, Ryl^{1}(?) 8 MSS
እሙንቱ፡እሉ፡እለ፡ BM 491 እማንቱ፡እሉ፡እለ፡ Bodl 5 3 MSS
እሉ፡እሙንቱ፡እለ፡   23 Abb 55 ዘበኅቡእ፡   24 Berl
እለ፡ርኢከ፡   24 Berl Abb 55 Tana 9 በሥልጣኑ፡
25f. Abb 55 ከመ፡የአዝዝ፡ወየኀይል፡ Ull አመ፡ይኤዝዝ፡
ወይትኄየል፡ Tana 9 ከመ፡ይአዝዝ፡ወይትሐለይ፡
26f. ወአውሥአኒ፡—ይብል፡ BM 485 BM 491 Abb 35^{1} Abb 55 Tana 9
ወአውሥአ፡እንዘ፡ይብለኒ፡ Abb 35^{2} ወአውሥአኒ፡እንዘ፡
ይብለኒ፡ Berl ወአውሥአ፡ወይቤለኒ፡   27 Berl Tana 9
መልአክ፡   28 ወትሬኢ፡ Eth I omits   28 BM 485 Berl Abb 55
Tana 9, Westenholz MS ኵሎ፡   28 Tana 9 ኅቡእ፡   29 BM 485
Berl Abb 35^{1} Abb 55 Tana 9 ዘከለለ፡   29 BM 485 መንፈሳት፡
30 ዘርኢከ፡ BM 485 Berl Abb 35 Abb 55 ዘርእየ፡አዕይንቲከ፡
BM 491 ዘርእየ፡አዕይንቲከ፡ Tana 9 ዘርኢከ፡በአዕይንቲከ፡
30 Tana 9 ጸሬይቅ፡   30f. ወደብረ፡ብሩር፡ Berl transposes to
after ወርቅ፡



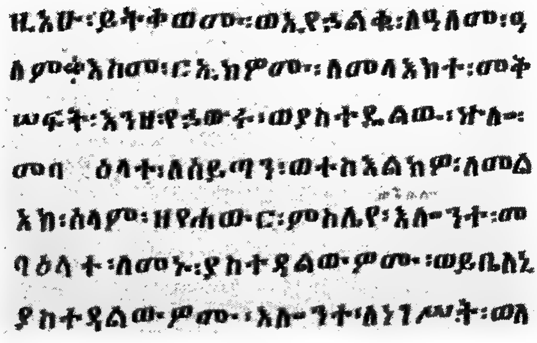
ጣብ፡ወደብረ፡ዓረር፡እሉ፡ዅሎሙ፡ቅድሜሁ፡
ለኅሩይ፡ይከውኑ፡ከመ፡መዓረ፡ማሬ፡ዘቅድመ፡
ገጸ፡እሳት፡ወከመ፡ማይ፡ዘይወርድ፡እምላዕሉ፡
ዲበ፡እማንቱ፡አድባር፡ወይከውኑ፡ድኩማነ፡
በቃጺተ፡እግረሁ፡ወይከውን፡በእማንቱ፡መ
ዋዕል፡ኢይድኅኑ፡ኢበወርቅ፡ወኢበብሩር፡ወ
ኢይክሉ፡ድኂነ፡ወጐይዮ፡ወኢይከውን፡ሐፂ
ን፡ለፀብእ፡ወኢልብስ፡ለድርዓ፡እንግድዓ፡ኢ
ይበቍዕ፡ብርት፡ወኢናዕክ፡ኢይበቍዕ፡ወኢይ

32 ወደብረ፡ዓረር፡ Berl omits 32 ዅሎሙ፡Ull omits
33 ይከውኑ፡ Berl adds በቅድሜሁ፡ 33 BM 485 ማሬ፡
33 BM 485 BM 491 Abb 35 Abb 55 Tana 9 በቅድመ፡ 34 ገጸ፡ BM 485
BM 491 Berl Abb 35[1] Abb 55 Tana 9, Ull omit 35 ዲበ፡ Tana 9 omits
35 Berl Tana 9 እሙንቱ፡ 35 Tana 9 አድባረ፡ 35 Abb 55
ድኩማን፡ 36 BM 485 BM 491 Berl Abb 55 Tana 9, Bodl 5 8 MSS
በቅድመ፡ 36 Berl ወይከውኑ፡ 37 Berl ወኢበወርቅ፡
ወኢበብሩር፡ Bodl 5 ኢወርቅ፡ወኢብሩር፡ 38 ድኂነ፡ወ
BM 485 BM 491 Berl Tana 9 omit 38 Abb 55 ወኢጐይየ፡
38f. BM 491 ሐጺን፡ 39 ወኢልብስ፡ Abb 55, Bodl 5 Ryl[1](?) 6 MSS
ወኢለብስ፡ Tana 9 ወኢይለበስ፡ BM 485 Abb 35 ወኢለብስ፡
ለፀብእ፡ወኢለብስ፡ BM 491 ወኢለብስ፡ለፀብእ፡ወኢለብስ፡
Berl ወኢይለብስ፡ለፀብእ፡ወኢለብስ፡ 39 Abb 55 ድርዕ፡
ለእንግድዓ፡ 39f. BM 491 ኢይበቍዓ፡ብርት፡ Berl
ወኢይበቍዕ፡ብርተ፡ Tana 9 ወኢይበቍዕ፡ብርት፡ 40 BM 485
Abb 55 ወናእክ፡ BM 491 ወናክ፡ Berl Abb 35(?) ወናእክ፡ Tana 9
ወኢናእክ፡ 40–1 ወኢይትኌለቍ፡Berl omits; BM 491 Abb 35
Abb 55 Tana 9, BM 492 ወኢይትኈለቍ፡



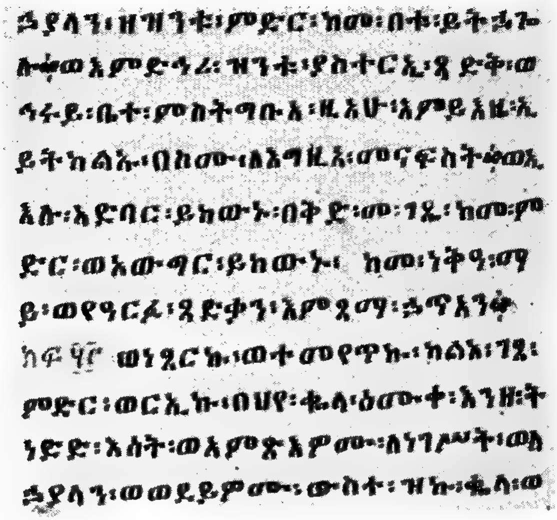
ትኄልቁ፡ ወዓረር፡ ኢይትፈቀድ፡ እሉ፡ ኵሉ
ሙ፡ ይትከሐዱ፡ ወይትጐኃሉ፡ ሀለዉ፡ እምገጸ፡
ምድር፡ ሶበ፡ ያስተርኢ ኅሩይ፡ በቅድመ፡ ገጹ፡ ለእ
ግዚአ፡ መናፍስት፡ ክፍል ፶፫ ወበህየ፡ ርእያ፡ አዕ
ይንትየ፡ ቈላ፡ ዕሙቀ፡ ወርኁወ፡ አፉሁ፡ ወኵሎ
ሙ፡ እለ፡ የኀድሩ፡ ዲበ፡ የብስ፡ ወባሕር፡ ወደሰያት፡
አምኃ፡ ወአስተአ፡ ወጋዳ፡ ያመጽኡ፡ ሎቱ፡ ወዝ
ኩ፡ ዕሙቅ፡ ቈላ፡ ኢይመልእ፡ ወጌጋየ፡ አደዊሆ
ሙ፡ ይገብሩ፡ ወኵሎ፡ ዘይጻምዉ፡ ለጌጋይ፡ ኃ
ጥአን፡ ይበልዑ፡ ወእምገጹ፡ ለእግዚአ፡ መናፍ
ስት፡ ይትኃጐሉ፡ ኃጥአን፡ ወእምገጸ፡ ለምድሬ፡

1 Berl ዐረር፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወኢዐረር፡
2 ይትከሐዱ፡ Abb 55 omits; Abb 35[1] ኢይትከሐዱ፡ 2 Ryl[2] ወይትጐኃሉ፡ all other MSS (Abb 55 without ወ) ወይትኃጐሉ፡
2 Tana 9 ሀለቀዉ፡ 3 Berl ያስተርኢ፡ 4 BM 485 BM 491 Abb 35 Abb 55 Tana 9 በህየ፡ 5 Abb 55 ቍላ፡ Tana 9 ቈለተ፡
5 ዕሙቀ፡–አፉሁ፡ BM 485 ርኅወ፡ ወእሙቀ፡ አፈዊሆሙ፡ BM 491 Berl ዕሙቀ፡ ወርኅወ፡ አፈዊሆሙ፡ (Berl አፉሆሙ፡) Abb 35 Abb 55 ዕሙቀ፡ ወርኁወ፡ አፈዊሆሙ፡ (Abb 35 አፉሆሙ፡) Tana 9 ዕሙቅ፡ ወርኁወ፡ አፉሆን፡ 6 BM 491 ወባሕር፡ 6 Ull ወደሰያት፡ Berl ወደሰይት፡ 7 ወአስተአ፡ Abb 55 omits; Berl አስተዐ፡ Tana 9 ወአስተዓ፡ 7 Ull ወገዓ፡ ወአስተዓ፡
7f. Ryl[2] 4 MSS ወዝኩ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9, Ryl[1](?) Ull 4 MSS ወዝኩሰ፡ Berl ወዝንቱ፡ Bodl 5 6 MSS ወዝንቱሰ፡
8 BM 491 ዕሙቀ፡ ቈላ፡ Tana 9, Bodl 5 Ull 6 MSS ቈላ፡ ዕሙቅ፡
8 Tana 9 ወጌጋይት፡ 9 Bodl 5[1] Ryl[1](?) ኢይገብሩ፡ 9 BM 491 Tana 9 ወኵሉ፡ Berl ወኵሎሙ፡ 9f. ለጌጋዩ፡ ኃጥአን፡ BM 485 ለኃጥአን፡ Berl Abb 35[1] Abb 55, Bodl 4 ለጌጋየ፡ ኃጥአን፡
10 Berl[1] Abb 35[1] እምገጹ፡ 11 BM 485 ወእምገጸ፡ ምድር፡ BM 491 Berl ወእምገጸ፡ ለምድር፡ Abb 55 ወእምገጸ፡ only; Tana 9 እምገጸ፡ ምድር፡



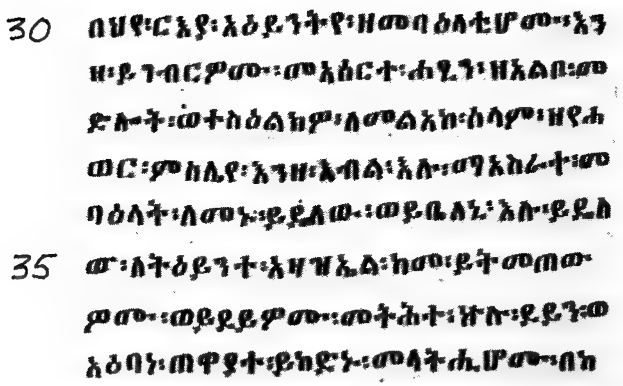
ዚአሁ፡ይትቀወሙ፡ወኢየኃልቁ፡ለዓለመ፡ዓ
ለም፡እስመ፡ርኢክዎሙ፡ለመላእክተ፡መቅ
ሠፍት፡እንዘ፡የኃውሩ፡ወያስተዴልዉ፡ኵሎ፡
መባ ዕላተ፡ለሰይጣን፡ወተስእልክዎ፡ለመል
አክ፡ሰላም፡ዘየሐውር፡ምስሌየ፡እሎንተ፡መ
ባዕላተ፡ለመኑ፡ያስተዳልውዎሙ፡ወይቤለኒ
ያስተዳልውዎሙ፡እሎንተ፡ለነገሥት፡ወለ

12 BM 485 ይትቃውሙ፡ BM 491 Tana 9, 2 MSS ይቀውሙ፡ Berl ይትቃወሙ፡ Abb 35 ይትገኃሡ፡ Abb 35 margin ይትቀወሙ፡
12 Abb 35[1] Tana 9 ወየኃልቁ፡ 13 Eth I, BM 492 ለኵሎሙ፡ መላእክት፡ (Tana 9 መላእክቱ፡) 14 Ryl[2] Bodl 5 Ull 5 MSS የኃውሩ፡ወያስተዴልዉ፡ 4 MSS የሐውሩ፡ወያስተዳልዉ፡ Abb 35 Tana 9, Ryl[1](?) 2 MSS የኃድሩ፡ወያስተዴልዉ፡ BM 491 2 MSS የኃድሩ፡ወያስተዳልዉ፡ BM 485 የሐድር፡ወያስተዴሉ፡ Berl የኀድሩ፡ወያስተዴሉ፡ Abb 55 የኀድር፡ወያስተዴልዉ፡
15 BM 485 Berl Tana 9 መባልዕተ፡ሰይጣን፡ BM 491 መባዓተ፡ ሰይጣን፡ Abb 35[1] Abb 55 መባዕለተ፡ሰይጣን፡ 15 BM 491 ወተስእክዎ፡ 15f. BM 485 ለመልአክ፡ሰላም፡ Ull ለመልአክ፡ only 16 Ryl[2] BM 492 ወእቤሎ፡ Ryl[1] and all other MSS omit
16 BM 485 Tana 9 እሉንቱ፡ 16f. BM 485 BM 491 Berl መባልዕተ፡ Abb 35 Abb 55 መባዕለተ፡ Tana 9 መባዕላቲ፡ 17 BM 485 BM 491 Tana 9, Ull ያስተዴልውዎሙ፡ Berl ያስተዳልዎ፡ 3 MSS ያስተዳልዎሙ፡
17 ወይቤለኒ፡ Tana 9 ወአውሥአኒ፡ BM 485 BM 491 Abb 35 Tana 9 add እንዘ፡ ይቤል፡ 18 ያስተዳልውዎሙ፡እሎንተ፡ Berl Abb 55 omit; BM 485 BM 491 Abb 35 omit ያስተዳልውዎሙ፡ Tana 9 እሉንቱ፡ያስተዴልውዎ፡ Bodl 5 5 MSS እሎንተ፡ያስተዳልውዎሙ፡ Ull ያስተዳልዉ፡ እሎንተ፡



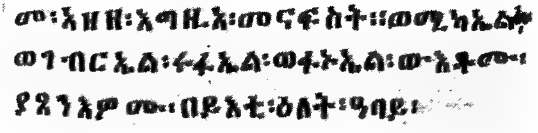
ኃያላን፡ዘዝንቱ፡ምድር፡ከመ፡ቦቱ፡ይትኀጐ
ሉ፡ወእምድኅረ፡ዝንቱ፡ያስተርኢ፡ጻድቅ፡ወ
ኅሩይ፡ቤተ፡ምስትግቡአ፡ዚአሁ፡እምይእዜ፡ኢ
ይትከልኡ፡በስሙ፡ለእግዚአ፡መናፍስት፡ወእ
ሉ፡አድባር፡ይከውኑ፡በቅድመ፡ገጹ፡ከመ፡ም
ድር፡ወአውግር፡ይከውኑ፡ ከመ፡ነቅዐ፡ማ
ይ፡ወየዓርፉ፡ጻድቃን፡እምጻማ፡ኃጥአን፡
ክፍ ፶፬ ወነጸርኩ፡ወተመየጥኩ፡ካልአ፡ገጸ፡
ምድር፡ወርኢኩ፡በህየ፡ቈላ፡ዕሙቀ፡እንዘ፡ት
ነድድ፡እሳት፡ወአምጽእዎሙ፡ለነገሥት፡ወለ
ኃያላን፡ወወደይዎሙ፡ውስተ፡ዝኩ፡ቈላ፡ወ

18f. ወለኃያላን፡ዘዝንቱ፡ BM 485 ወለኃያላኒ፡ only; BM 491 Berl Abb 35 Abb 55 Tana 9 ወለኃያላኒ፡ዝንቱ፡ 20 BM 485 ኣስተርኢ፡ Berl ያስተረኢ፡ 20f. ጻድቅ፡—ዚኣሁ፡ Berl ጸድቀ፡ወኅሩየ፡ምስተጉባኣ፡ዚኣሆሙ፡ Tana 9 ጸድቅ፡ ወኅሩይ፡ወቤተ፡ምስትጉባኣ፡ዚኣሁ፡ 21 Ryl BM 490 ምስትግቡኣ፡ BM 485 ምሠትጉባኣ፡ BM 491 መስተጉባኤ፡ Abb 55 ምስትጉባኣ፡ Abb 35, Bodl 5 Ull other MSS ምስትጉቡኣ፡ 21 እምይእዜ፡ BM 485 omits 22 BM 485 መንፈሳት፡ 22f. Tana 9, Bodl 5 Ull 2 MSS ወእሉ፡ 23 Berl ኣድባረ፡ 23 BM 485 BM 491 Abb 55 ይከውን፡ 23 BM 485 Abb 35[1] Abb 55 Tana 9 በቅድመ፡ጸድቁ፡ (Tana 9 ጸቁ፡) BM 491 በከመ፡ጸድቁ፡ Berl ቅድመ፡ገጹ፡ 24 Tana 9 ወኣውግሬ፡ 24 ይከውኑ፡ Bodl 5 omits; Ull Curzon 56 transpose to after ማይ፡ 24 ከመ፡ Berl, Munich 30 omit 25 Berl ወያኅልፉ፡ 25 Berl ኃጢኣት፡ 26 BM 491 ወነጸርኩ፡ወርኢኩ፡ወተመየጥኩ፡ Berl ወተመየጥኩ፡ወነጸርኩ፡ 27 7 MSS ህየ፡ 27 Tana 9 ቈላ፡በህየ፡ 27f. Tana 9 ይነድድ፡ 28 BM 485 እሳት፡ 28f. Berl ወኃያላን፡ 29 ወወደይዎሙ፡ Berl, Bodl 4 omit; BM 485 Abb 35 Abb 55 Tana 9 ወይወድይዎሙ፡ 29 Ryl Ull 2 MSS ዝኩ፡ቈላ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9, 7 MSS ዝኩ፡ ዕሙቅ፡ (Tana 9 ዕሙቀ፡)ቈላ፡ Berl, Bodl 5 4 MSS ዕሙቅ፡ቈላ፡



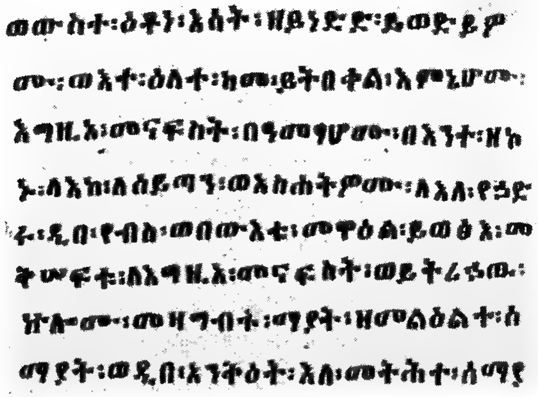
30 በህየ፡ርእያ፡አዕይንትየ፡ዘመባዕላቲሆሙ፡እን
ዘ፡ይገብርዎሙ፡መአሰርተ፡ሐፂን፡ዘአልቦ፡መ
ድሎት፡ወተስእልክዎ፡ለመልአክ፡ሰላም፡ዘየሐ
ውር፡ምስሌየ፡እንዘ፡እብል፡እሉ፡ማእሰራተ፡መ
ባዕላት፡ለመኑ፡ይዴለው፡ወይቤለኒ፡እሉ፡ይዴለ
35 ው፡ለትዕይንተ፡አዛዝኤል፡ከመ፡ይትመጠው
ዎሙ፡ወይደይዎሙ፡መትሕተ፡ኵሉ፡ደይን፡ወ
አዕባነ፡ጠዋያተ፡ይከድኑ፡መላትሒሆሙ፡በከ

30 Tana 9 ርእየ: 30 BM 485 ዘመለዕላቲሆሙ: BM 491 Berl ዘመባለዕቲሆሙ: Abb 55 ዘምብዐላቲሆሙ: Tana 9 ዝ:መባዕላቲሆሙ: 30f. Tana 9 እንዘ:ዘገብርዎሙ: 31 Ull 3 MSS መዓሥርተ: BM 485 Tana 9 መአስርተ: BM 491 Abb 35 ማዐሰርተ: Berl ማእሰሬ: Abb 55 ማአስርተ: 31f. BM 485 መዱለወተ: Berl መዱሎተ: Abb 55 Tana 9 መዳለዋተ: 32 BM 485 BM 491 Abb 35[1] ተስዕልክዎ: 32f. Ryl ዘየሐወር: corrupt for ዘየሐውር: 33 Tana 9 ይብል: 33 እሉ: Abb 55 omits 33f. Ryl BM Add. 24990 ማእስራተ: መባዕላት: Bodl 5 2 MSS ማዕሰራተ:መባዕላት: Ull 5 MSS መዓሥራተ:መባዕላት: BM 485 እስረት:መባለዕት: BM 491 ማዕሰርተ:መባዓላት: Berl እስረቶ:ወመባለዕተ: Abb 35 ማእሰራት:ወመባዕላት: Abb 55 እሱራት:መብዕላተ: Tana 9 አርእስተ:መባዕላት: 34 Berl ዘመኑ: 34 BM 491 Berl Abb 35, Bodl 5 ይዴለው: Tana 9 ይዱለው: 34f. BM 491 Berl Abb 35, Ryl[2] BM 492 ይዴለው: BM 485 Abb 55, Bodl 5 Ryl[1](?) Ull other Eth II MSS ይዴለዉ: Tana 9 ይዱለዉ: 36 BM 491 ምትሐተ: 36f. Berl አእባን: 37 BM 485 ጠዋያኑ: 37 BM 485 Berl ይክዱኑ: 37 Abb 35 text ዲቤሆሙ: Abb 35 margin መላትሂሆሙ:



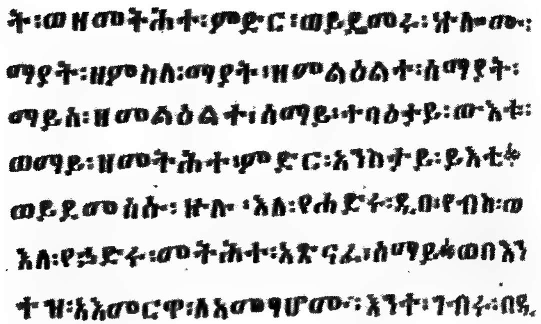
ሙ፡እዘዘ፡እግዚእ፡መናፍስት።ወሚካኤል፡
ወገብርኤል፡ሩፋኤል፡ወፋኑኤል፡ውእቶሙ፡
ያጸንእዎሙ፡በይእቲ፡ዕለት፡ዓባይ፡

38 Ull ትእዛዘ፡ 38 BM 485 BM 491 Berl Abb 35^1 Abb 55 Tana 9, Ryl BM Add. 24185 ወሚካኤል፡ Abb 35^2, Bodl 5 Ull other Eth II MSS ሚካኤል፡ 39 BM 485 Berl ወገብርኤል፡ወሩፋኤል፡ BM 491 Abb 35^1 Abb 55 Tana 9 ወሩፋኤል፡ወገብርኤል፡ Abb 35^2 ወሩፋኤል፡ገብርኤል፡ 40 Tana 9 ዐቢዩ፡



ወውስቱ፡ዕቶን፡እሳት፡ዘይነድድ፡ይወድይዎ
ሙ፡ወእቱ፡ዕለተ፡ከመ፡ይትበቀል፡እምኔሆሙ፡
እግዚእ፡መናፍስት፡በዓመፃሆሙ፡በእንተ፡ዘኮ
ኑ፡ለእኩ፡ለሰይጣን፡ወአስሐትዎሙ፡ለእለ፡የኃድ
5 ሩ፡ዲበ፡የብስ፡ወበውእቱ፡መዋዕል፡ይወፅእ፡መ
ቅሠፍቱ፡ለእግዚእ፡መናፍስት፡ወይትረኃው፡
ኵሎሙ፡መዛግብት፡ማያት፡ዘመልዕልተ፡ሰ
ማያት፡ወዲበ፡እንቅዕት፡እለ፡መትሕተ፡ሰማያ

1-3 ወውስቱ፡ — በዓመፃሆሙ፡ Berl ውስቱ፡እሳት፡ዘይነድድ፡ ውእቱ፡ዕለት፡እግዚእ፡መናፍስት፡ከመ፡ይትበቀል፡እምኔሆሙ፡ ዓመፃሆሙ፡ 1 Tana 9 ውስቱ፡ 1 ዕቶን፡እሳት፡ BM 485 BM 491 Abb 35[1] Abb 55 Tana 9 እቶን፡ Abb 35[2] እቶን፡እሳት፡ Munich 30 እሳት፡ (cf. Berl) 1f. ይወዲይዎሙ፡ BM 485 BM 491 Tana 9 omit (cf. Berl) 2 Tana 9 ውእቱ፡ዕለት፡እስመ፡ይትቤቀል፡ 2 እምኔሆሙ፡ BM 485 omits 3f. BM 491 Abb 55 ኮኑ፡ 4 BM 491, Bodl 5[2] Ull 3 MSS ለዕኩይ፡ 4 Tana 9 ሰይጣን፡ 5 ዲበ፡ BM 491 Berl ውስተ፡ 5 Berl, Bodl 5 2 MSS የመጽእ፡ 5f. Berl መቅሰፍት፡መዐት፡ 6f. ወይትረኃው፡ኵሎሙ፡ Ull omits ኵሎሙ፡ Bodl 5 ወይትረኃው፡ኵሉ፡ 4 MSS ወይትረኃዉ፡ኵሉ፡ BM 485 Abb 35[1] Abb 55 ወታርሑ፡ኵሎ፡ BM 491 ወተርኃወት፡ ኵሉ፡ Berl ወይትረኃው፡ኵሎ፡ Tana 9 ወያርኁ፡ኵሎ፡ 7 ማያት፡ Tana 9 ሰማያት፡ 7 BM 485 ዘመዕለተ፡ Ull በመለዕለተ፡ 7f. ሰማያት፡ Berl omits 8f. ወዲበ፡— ሰማያት፡ Westenholz MS omits 8 BM 485 ኣንቅዕተ፡ Tana 9 ኣንቅዕተ፡ማያት፡ 8 እለ፡ Abb 55 adds መለዕለተ፡ ሰማያት፡ወ 8 Tana 9 መትሕት፡ 8f. ሰማያት፡ Tana 9 omits; Berl ሰማዩ፡ Abb 35[1] ማያት፡

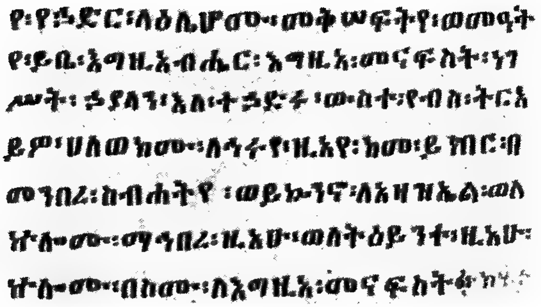


ት፡ወዘመትሕተ፡ምድር፡ወይደመሩ፡ኅሉሙ፡
ማያት፡ዘምስለ፡ማያት፡ዘመልዕልተ፡ሰማያት፡
ማይስ፡ዘመልዕሌቱ፤ለማይ፡ተባዕታይ፡ውእቱ፡
ወማይ፡ዘመትሕተ፡ምድር፡አንስታይ፡ይእቲ፨
ወይደመሰሱ፡ኵሉ፡እለ፡የሐድሩ፡ዲበ፡የብስ፡ወ
እለ፡የኃድሩ፡መትሕተ፡አጽናፈ፡ሰማይ፨ወበእን
ተዝ፡አእመርዋ፡ለአመፃሆሙ፡እንተ፡ገብሩ፡በዲ.

2 ወዘመትሕተ፡ Tana 9 omits; BM 485 ወእለ፡ አንቀዕተ፡ መትሕተ፡ BM 491 ወእለ፡ አንቀዕት፡ መትሕተ፡ Berl Abb 55 ወአንቀዕት፡ እለ፡ መትሕተ፡ Abb 35 ወእለ፡ መትሕተ፡ 2 ምድር፡ Tana 9 omits 2 Tana 9 ወይደመሩ፡ 2 BM 485 BM 491 Abb 35 Abb 55 ኅቡረ፡ Berl Tana 9 ኅቡሮ፡ 10f. ዘምስለ፡–ሰማዩ፡ BM 485 BM 491 ዘምስለ፡ ማያት፡ ዘመልዕልተ፡ ሰማያት፡ Berl ዘመልዕልተ፡ ማያት፡ ዘመልዕልተ፡ ሰማያት፡ ማዩ፡ Abb 35¹ Abb 55, BM 492 ዘመልዕልተ፡ ሰማያት፡ Abb 35² ዘምስለ፡ ማያት፡ ማዩሰ፡ ዘመልዕልተ፡ ሰማያት፡ Tana 9 ምስለ፡ ማያት፡ ዘመልዕልተ፡ ሰማያት፡ 10 Bodl 5² Ull Vat 71 ምስለ፡ (cf. Tana 9) 11 ተባዕታዩ፡ Tana 9 adds ማዩ፡ 12 ወማዩ፡ Tana 9 omits 12 BM 485 አንስታዩት፡ BM 491, BM 492 አንስትያዊት፡ Berl አንስቲያዩት፡ Abb 35 አንስቲያዊት፡ Abb 55 Tana 9 አንስታይት፡ 13 BM 485 BM 491 Abb 55, Westenholz MS ወይደመሰሱ፡ ኅቡሮ፡ Berl ወይደመሰሱ፡ ኅቡሮመ፡ Abb 35 ወይደመሰሱ፡ ኅቡሮ፡ 2 MSS ወይደመሰሱ፡ ኅቡረ፡ 13f. ዲበ፡–የኃድሩ፡ BM 485 omits (hmt.) 13 ዲበ፡ Berl Abb 35 (over an erasure) ውስተ፡ 14 ሰማዩ፡ Berl ምድር፡ 14f. Berl በእንተዝ፡ Abb 35 Abb 55, Curzon 56 ወበእንተ፡ ዘ Tana 9 በእንተ፡ ዘ 15 Tana 9 ኢያእመርዋ፡ 15f. BM 485 BM 491 Abb 35 Tana 9 ዲበ፡

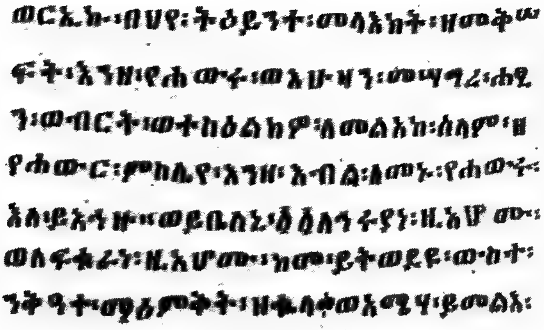
በ፡ምድር፡ወበእንተዝ፡ይትኃጐሉ፡ክዋ፡ወእምድኅሬ ዝ፡ነስሐ፡ርእስ፡መዋዕል፡ወይቤ፡በከ ፡አኃጐልክምዎሙ፡ለኵሎ ሙ፡እለ፡ይነብሩ፡ውስተ፡የብስ፡ወመሐለ፡በስሙ፡ዓቢይ፡ከመ፡እምይእዜ፡ኢይገብር፡ከመዝ፡ለኵሎሙ፡እለ፡ይነብሩ፡ዲበ፡የብስ፡ወትእምርተ፡አወዲ፡በሰማይ ፡ወይከውን፡ማእከሌየ፡ ወማዕከሎሙ፡ሃይማኖት፡እስከ፡ለዓለም ቆመጠነ፡መዋዕለ፡ሰማይ፡ዲበ፡ምድር። ወእምዝ፡በትእዛዝየ፡ውእቱ፡ሰበ፡ፈቀድኩ፡ከመ፡አፅንዖሙ፡በእደ፡መላእክት፡በዕለተ፡ምንዳቤ፡ወሕማም፡ቅድመዝ፡መዓትየ፡ወመቅሠፍት

16 ወበእንተዝ፡ Ull omits; BM 485 ወይእቲ፡ BM 491 Abb 35[1] Abb 55 ወበይእቲ፡ Abb 35[2] ወበእንተዝ፡በይእቲ፡ Tana 9 ወበቲ፡
16 BM 491 ተሐጐሉ፡ 16f. Berl ወበእንተዝ፡ 17 BM 485, Ryl(?) Munich 30 በከመ፡ 17f. Ryl[2] አኃጐልክምዎሙ፡ Ryl[1] and all other MSS አኃጐልክዎሙ፡ 18 ለኵሎሙ፡እለ፡ BM 485 BM 491 Tana 9 ለኵሎሙ፡ለእለ፡Ull Vat 71 ለእለ፡
18 Bodl 5 3 MSS ይነብሩ፡ዲበ፡ Tana 9 የኃድሩ፡ውስተ፡ Berl, Ull 5 MSS የኃድሩ፡ዲበ፡ 19 Berl የብየስ፡
20 ከመዝ፡ BM 485 BM 491 Abb 35[1] Abb 55 Tana 9, Vat 71 omit
20 Ull በኵሎሙ፡ 20 Tana 9 ለእለ፡ 20 Bodl 5 2 MSS ይነብሩ፡ውስተ፡ Ull BM 492 የኃድሩ፡ዲበ፡ 21 Eth I, Bodl 5 Ryl[1] 10 MSS በሰማያት፡ 22 BM 485 ወእስከ፡
23 Tana 9 ወመጠነ፡ 24 BM 485 Abb 35[1] ወዝ፡በትእዛዝየ፡ (Abb 35[1] በትእዛዝየ፡) BM 491 ወትእዛዝየ፡ዝ Berl ወዝ፡ትእዛዝ፡ በፈቃድየ፡ Tana 9 ወዝበትእዛዝየ፡ 24 Abb 35[2] obelizes ውእቱ፡ 24 ከመ፡ Abb 55 omits 25 Tana 9 ምንዳቤየ፡
26 Ull ወቅድመዝ፡ Tana 9 እምቅድመዝ፡ 26f. Eth I መቅሠፍትየ፡ወመዐትየ፡



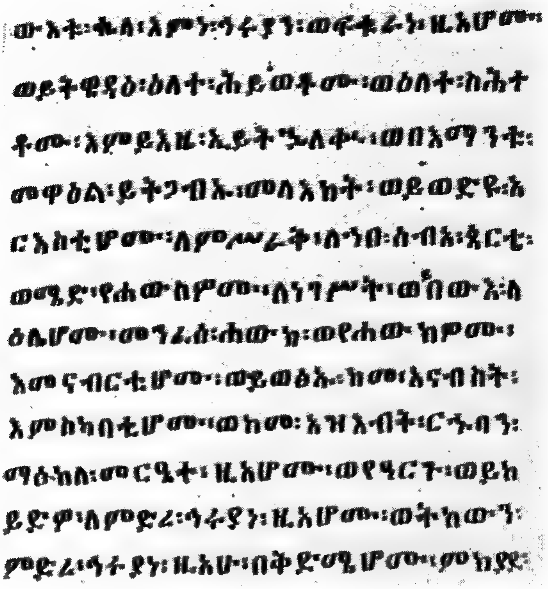
የ፡የኀድር፡ለዕሌሆሙ፡መቅሠፍትየ፡ወመዓት
የ፡ይቤ፡እግዚአብሔር፡እግዚአ፡መናፍስት፡ነገ
ሥት፡ኃያላን፡እለ፡ተኀድሩ፡ውስተ፡የብስ፡ትርእ
ይዎ፡ሀለወከሙ፡ለኅሩየ፡ዚአየ፡ከመ፡ይነብር፡በ
መንበረ፡ስብሐትየ፡ወይኰንኖ፡ለአዛዝኤል፡ወለ
ኵሎሙ፡ማኅበረ፡ዚአሁ፡ወለትዕይንቱ፡ዚአሁ፡
ኵሎሙ፡በስሙ፡ለእግዚአ፡መናፍስት፡

27f. የኀድር፡—ወመዓትየ፡ Bodl 5 7 MSS የኀድር፡ላዕሌሆሙ፡ መዓትየ፡ወመቅሠፍትየ፡ Abb 55, Curzon 55 omit (hmt.); Berl የኀድር፡ዲቤሆሙ፡ BM 485 BM 491 Tana 9 ያኀድር፡ዲቤሆሙ፡ መቅሠፍትየ፡ወመዐትየ፡ Abb 35¹ ያኀድር፡ላዕሌሆሙ፡ መቅሠፍትየ፡ወመዓትየ፡ 28 እግዚአብሔር፡BM 485 BM 491 Tana 9, Bodl 5 3 MSS omit 29 Ull 3 MSS ተኀድሩ፡ዲበ፡የብስ፡ BM 491 Abb 35 ተኀድሩ፡የብስ፡ Berl Munich 30 የኀድሩ፡ውስተ፡ የብስ፡ Tana 9 የኀድሩ፡ዲበ፡የብስ፡ BM 485 Abb 55 የኀድሩ፡የብስ፡29f. BM 485 BM 491 Berl Abb 35 Abb 55, Ryl Ull Curzon 56 ትርአይዎ፡ሀለወከሙ፡ Tana 9 ትርአይዎሙ፡ሀለወከሙ፡ Bodl 5 other Eth II MSS ሀለወከሙ፡ትርአይዎ፡ 30 Tana 9 ለኅሩያን፡ 30 Ull አሙ፡ 30 Tana 9 Ryl¹ ይንበር፡ BM 491 ኢይነብር፡ 30f. Bodl 5 Munich 30 መንበረ፡ስብሐትየ፡ Berl Abb 55, Vat 71 ዲበ፡መንበረ፡ስብሐትየ፡ (Abb 55 ስብሐት፡) 4 MSS በየማነ፡መንበረ፡ስብሐትየ፡ BM 485 BM 491 Abb 35¹ Tana 9 ውስተ፡መንበረ፡ስብሐት፡ 31 Berl ወይኰንኖሙ፡ 32 ወለትዕይንት፡ዚአሁ፡ BM 485 omits (hmt.) 33 ኵሎሙ፡ Tana 9 omits; BM 485 BM 491 Abb 35¹ Abb 55 ኵሎ፡



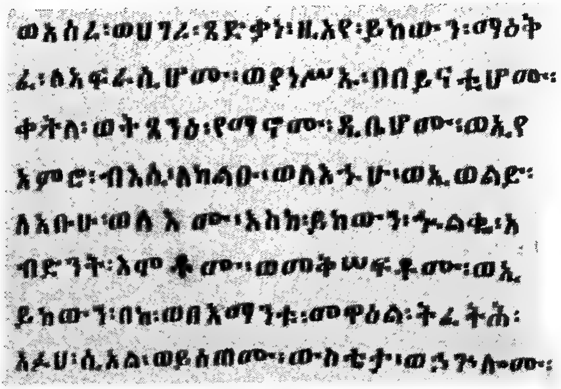
ወርኢኩ፡ በህየ፡ ትዕይንተ፡ መላእክት፡ ዘመቅሠ
35 ፍት፡ እንዘ፡ የሐውሩ፡ ወእሁዛን፡ መሣግረ፡ ሐፂ
ን፡ ወብርት፡ ወተሰአልክዎ፡ ለመልአክ፡ ሰላም፡ ዘ
የሐውር፡ ምስሌየ፡ እንዘ፡ እብል፡ ለመኑ፡ የሐውሩ፡
እለ፡ ይእኅዙ፡፡ ወይቤለኒ፡ ፩ ዕለኅሩያን፡ ዚአሆሙ፡
ወለፍቁራን፡ ዚአሆሙ፡ ከመ፡ ይትወደዩ፡ ውስተ፡
ንቅዓተ፡ ማዕምቅት፡ ዘቈላቀ ወእሜሃ፡ ይመልአ፡

34f. BM 485 Abb 35¹ ትዕይንታተ፡ መላእክተ፡ መቅሠፍት፡ BM 491 መላዕክታት፡ ትዕይንተ፡ መቅሠፍት፡ Abb 55 ትዕይንታተ፡ መላእክታተ፡ መቅሠፍት፡ Abb 35² ትዕይንታተ፡ መላእክት፡ ዘመቅሠፍት፡ 34f. Tana 9 መቅሠፍተ፡ 35 ወእሁዛን፡ Abb 35¹ omits; BM 491 Abb 55 Tana 9 omit እሁዛን፡ BM 485 ወየእኅዝ፡ Berl የእኁዝ፡ 35 BM 485 መቅሠፍት፡ ወመሣግረ፡ Berl መሣግርታተ፡ 36 Berl ወተሰአክዎ፡ 36f. BM 485 እንዘ፡ የሐውር፡ ምስሌየ፡ ወእቤሎ፡ 37 Tana 9 እብሎ፡ 38 እለ፡ BM 485, Abb 35² Ull እሉ፡ እለ፡ BM 491 Berl Abb 35¹ Abb 55 Tana 9 እሉ፡ 38 Berl ወየእኁዝ፡ Abb 35¹ Tana 9 የኣኅዝ፡ Abb 35² የእኅዝ፡ Abb 55 የኣኁዝ፡ BM 485 adds መቅሠፍተ፡ 38 ፩፩ BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 omit 39 Eth I, BM 492 ወለፍቁራኒሆሙ፡ 40 ንቅዓተ፡ Berl omits; BM 491 ንቃዓት፡ 40 Bodl 5 ማዕምቅተ፡ BM 491 Abb 35 Abb 55 ማዕምቅ፡ BM 485 መዓምቀ፡ Tana 9 መዓምቅ፡ Berl 3 MSS መዕምቅት፡ 40 Berl ኣሜሃ፡



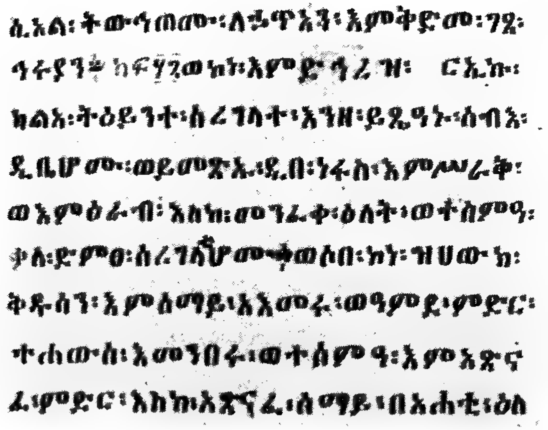
ው፡እቱ፡ቈላ፡እምነ፡ኅሩያን፡ወፍቁራን፡ዚአሆሙ።
ወይትዌዳዕ፡ዕለተ፡ሕይወቶሙ፡ወዕለተ፡ስሕተ
ቶሙ፡እምይእዜ፡ኢይትኌለቍ፡ወበእማንቱ፡
መዋዕል፡ይትገብኡ፡መላእክት፡ወይወድዩ፡አ
ርእስቲሆሙ፡ለምሥራቅ፡ኀበ፡ሰብአ፡ጰርቴ፡
ወሜድ፡የሐውስዎሙ፡ለነገሥት፡ወበውእ፡ላ
ዕሌሆሙ፡መንፈስ፡ሐውክ፡ወየሐውክዎሙ፡
እመናብርቲሆሙ፡ወይወፅኡ፡ከመ፡አናብስት፡
እምስካባቲሆሙ፡ወከመ፡አዝእብት፡ርኁባን፡
ማዕከለ፡መርዔተ፡ዚአሆሙ፡ወየዓርጉ፡ወይከ
ይድዋ፡ለምድረ፡ኅሩያኒሁ፡ዚአሆሙ፡ወትከውን፡
ምድረ፡ኅሩያኒ፡ዚአሁ፡በቅድሜሆሙ፡ምክያደ፡

1 Tana 9 ኅሩያኒ፡ 1 Berl ወፍቁራኒሆሙ፡ 2 Berl ወዩትወዳእ፡ 2 ሕይወቶሙ፡ወዕለተ፡ Berl omits (hmt.) 2 ወዕለተ፡ Tana 9 adds ስሕተቶሙ፡ወዕለተ፡ 2f. BM 491 ስሕተቶሙ፡ Abb 55, Ull ኅሕቶሙ፡ 3 BM 485 ኢትትኌለቍ፡ BM 491 Abb 35 Abb 55 ኢትትኈለቍ፡ Berl ኢዩትኈለቍ፡ Tana 9 ኢዩትኈለቄ፡ 3 Berl ወበውእቱ፡ 4 BM 485 Berl ዩገብኡ፡ 4 BM 485 ወዩወድቄ፡ 4f. Tana 9 ለምሥራቅ፡ አርእስቲሆሙ፡ 5 Berl ለምስቅ፡በኀበ፡ 5 BM 485 BM 491 ሰብእ፡ 5 Berl ጰርቴ፡ Tana 9 ጰሬቴ፡ 6 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወሙዶ፡ Berl ወሙዲ፡ 6 Ull ወየሐውስዎሙ፡ 6f. Berl ወዩበውእ፡በላዕሌሆሙ፡ 7 2 MSS ወየሐውክሙ፡ 8 BM 485 BM 491 Abb 35^{1} Abb 55 እምንበሬሆሙ፡ Abb 35^{2} እምናብርቲሆሙ፡ 8 Berl ወዩመጽኡ፡ 10f. BM 485 BM 491 Tana 9 ወየዓርግዋ፡ወዩከዩድዋ፡ Berl Abb 35^{2} ወየዓርጉ፡ ወዩከዩድዋ፡ Abb 35^{1} ወየዓማትዋ፡ወዩከድንዋ፡(?) Abb 55 ወያዐርግዋ፡ወዩከድንዋ፡ 11 BM 485 BM 491 Abb 35^{1} ለምድር፡ 11 BM 485 Berl Abb 35^{1} ዚአሁ፡ Tana 9 ዚአየ፡ 11f. ወትከውን፡ – ዚአሁ፡ Ull omits (hmt.) 12 BM 485 BM 491 Berl ምድር፡ Abb 35^{1} ምድር፡ዘ Tana 9 ምድር፡ለ 12 Abb 35^{2} 2 MSS ዚአሆሙ፡ Tana 9 ዚአየ፡ 12 Berl, 2 MSS በቅድሜሁ፡



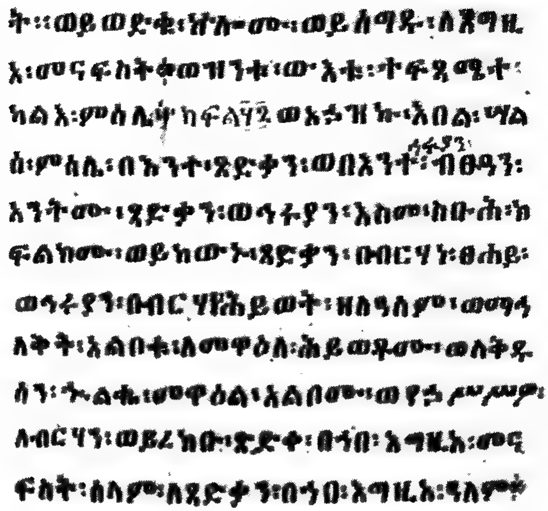
ወእሰረ፡ወሀገረ፡ጻድቃን፡ዚአየ፡ይከውን፡ማዕቀ
ፈ፡ለአፍራሲሆሙ፡ወይነሥኡ፡በበይናቲሆሙ፡
ቀትለ፡ወትጸንዕ፡የማኖሙ፡ዲቤሆሙ፡ወኢየ
እምሮ፡ብእሲ፡ለካልኡ፡ወለእኁሁ፡ወኢወልድ፡
ለአቡሁ፡ወለእሙ፡እስከ፡ይከውን፡ኍልቈ፡አ
ብድንት፡እሞቶሙ፡ወመቅሠፍቶሙ፡ወኢ
ይከውን፡በከ፡ወበእማንቱ፡መዋዕል፡ትፈትሕ፡
አፉሀ፡ሲኦል፡ወይሰጠሙ፡ውስቴታ፡ወኃጕሎሙ፡

13 Berl አሰረ: 13 BM 485 BM 491 Tana 9 ሀገረ: Berl ጸገረ: 13f. BM 485 Abb 55 Tana 9 ማዐቀፈ: Berl መቀቅፈ: 14 BM 485 Berl ለለ፡አፍራሲሆሙ: 14 ወይነሥኡ: Berl prefixes ወይወጽኡ: 14f. Berl, Ull 6 MSS ቀትለ፡በበይናቲሆሙ: 15 Tana 9 ቀትሉ: 15 የማኖሙ: Berl ሃይማኖቶሙ: 16 ለካልኡ፡ወ BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 omit 17 ለአቡሁ፡ወ BM 491 Abb 35[1] Abb 55 Tana 9 omit 17-19 እስከ፡— በከ: Berl እስመ፡ይከውን፡ኍለቈሙ፡እሞቶሙ፡ወመቅሠፍቶሙ፡አብድንተ፡ወኢትትኀኑ፡በከ: 17 Abb 35[2] ኢይከውን: 17 Tana 9 ኍለቍ: ለ 17f. BM 491 አብድንተ: 18 እሞቶሙ: BM 485 omits; BM 491 እሞሙ: Tana 9 እምውእቶሙ: 18 Tana 9 መቅሠፍቶሙ: 18f. BM 485 BM 491 Abb 55 Tana 9 ኢትትኀን: Abb 35[1] ኢትከውን: 19 BM 485 BM 491 Abb 35 Abb 55 Tana 9 በእማንቱ: 20 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ሲኦል: አፉሃ: 20 BM 485 ወይሠጥሙ: 20 BM 485 ወኃጕሎሙ: Tana 9 ወአጠጕሎሙ:



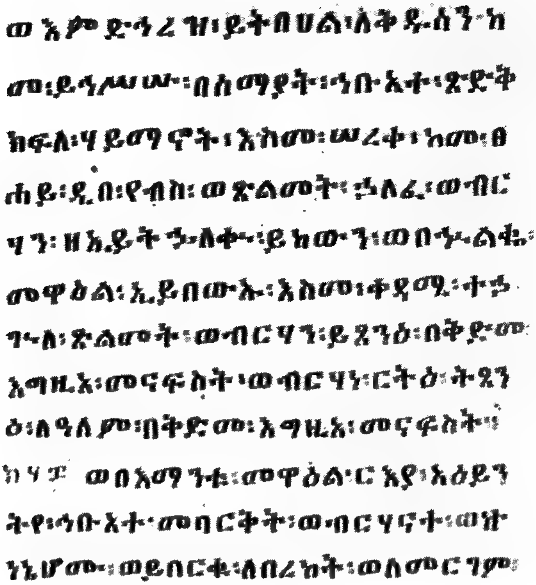
ሲኦል፡ትውኅጠሙ፡ለኃጥአን፡እምቅድመ፡ገጸ፡
ኅሩያን፨ ክፍ ፶፯ወከ፡እምድኅረዝ፡ ርኢኩ፡
ካልአ፡ትዕይንተ፡ሰረገላተ፡እንዘ፡ይጼዓኑ፡ሰብእ፡
ዲቤሆሙ፡ወይመጽኡ፡ዲበ፡ነፋስ፡እምሥራቅ፡
25 ወእምዕራብ፡እስከ፡መንፈቀ፡ዕለት፡ወተሰምዓ፡
ቃለ፡ድምፀ፡ሰረገለሆሙ ወሶበ፡ኮነ፡ዝሀውክ፡
ቅዱሳን፡እምሰማይ፡አእመሩ፡ወዓምደ፡ምድር፡
ተሐውሰ፡እመንበሩ፡ወተሰምዓ፡እምአጽና
ፈምድር፡እስከ፡አጽናፈ፡ሰማይ፡በአሐቲ፡ዕለ

21 ሲኦል፡—ለኃጥኣን፡ Abb 35[1] ሲኦል፡ ይውኅጦሙ፡ ለኃጥኣን፡ BM 485 ተኀድግ፡ ሲኦል፡ ይውኅጥ፡ ለኃጥኣን፡ BM 491 ተሠጥሙ፡ በሲኦል፡ ወይውኅጦሙ፡ ለኃጥኣን፡ Berl ኢተኀድግ፡ ሲኦል፡ ወይትቀኀጡ፡ ኃጥኣን፡ Abb 35[2] ተኀድገ፡ በሲኦል፡ ወይውኅጦሙ፡ ለኃጥኣን፡ Abb 55 ተኀጕለ፡ ሲኦል፡ ለኃጥኣን፡ Tana 9 ወትውኅጦሙ፡ ሲኦል፡ ለኃጥኣን፡ 21 እምቅድመ፡ ገጸ፡ Bodl 5 4 MSS እምገጸ፡ 22 Berl ወእምድኅረዝ፡ ኮነ፡ 22 BM 485 BM 491 Abb 35 Tana 9, Ryl[1](?) Ull 4 MSS ወርኢኩ፡ 23 BM 485 BM 491 Berl Abb 35[1] Abb 55 ካልእተ፡ 23 Berl Abb 35 Abb 55 Tana 9, Bodl 5 Ull 7 MSS ሰረገላት፡ 23 BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 ወእንዘ፡ 23 BM 491 ይጼዓኖ፡ 23 Tana 9 ሰብእ፡ 24 ዲቤሆሙ፡ Tana 9 omits; BM 485 Berl ውስቴታ፡ BM 491 ውስቴቶሙ፡ Abb 55 ውስቴቱ፡ 24 BM 485 BM 491 Abb 55 Tana 9 ወይመጽኡ፡ Berl ወይወፅኡ፡ 24 BM 485 ነፍሳተ፡ BM 491 Berl Abb 35 Abb 55 Tana 9 ነፋሳት፡ 25 Berl ወእስከ፡ ምዕራብ፡ Ull ወምዕራብ፡ 25f. ወተሰምዓ፡ ቃለ፡ Bodl 5 2 MSS omit ቃለ፡ BM 491 Abb 35[1] Abb 55 Tana 9 ወቃለ፡ only 26f. Berl ዝሀውክ፡ ወቅዱሳን፡ 28 BM 491 ትትሐወስ፡ እመንበራ፡ 29 ምድር፡—ሰማይ፡ BM 485 BM 491 Abb 35 Abb 55 ሰማይ፡ እስከ፡ አጽናፈ፡ Berl ሰማይ፡ only; Tana 9 ሰማይ፡ እስከ፡ አጽናፈ፡ ምድር፡ 29f. Tana 9 ሰዓት፡



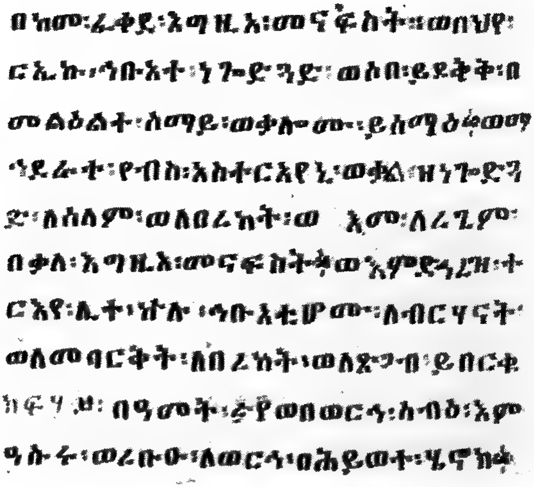
30 ት።ወይወድቁ፡ኵሎሙ፡ወይሰግዱ፡ለእግዚ
እ፡መናፍስት፡ወዝንቱ፡ውእቱ፡ተፍጻሜቱ፡
ካልእ፡ምስሌ፡ክፍል፶፰ወአኀዝኩ፡እበል፡ካል
እ፡ምስሌ፡በእንተ፡ጻድቃን፡ወበእንተ፡ኅሩያን፡ብፁዓን፡
አንትሙ፡ጻድቃን፡ወኅሩያን፡እስመ፡ስቡሕ፡ክ
35 ፍልክሙ፡ወይከውኑ፡ጻድቃን፡በብርሃነ፡ፀሐይ፡
ወኅሩያን፡በብርሃነ፡ሕይወት፡ዘለዓለም፡ወመዋ
ለቅት፡አልቦቱ፡ለመዋዕለ፡ሕይወቶሙ፡ወለቅዱ
ሳን፡ኍልቍ፡መዋዕል፡አልቦሙ፡ወየኀሥሥዎ፡
ለብርሃን፡ወይረክቡ፡ጽድቀ፡በኀበ፡እግዚእ፡መና
ፍስት፡ሰላም፡ለጻድቃን፡በኀበ፡እግዚእ፡ዓለም።

30 Berl ወወድቁ፡ኵሎሙ፡ወሰገዱ፡ 31 ወዝንቱ፡ውእቱ፡ Abb 55 omits ውእቱ፡ Abb 35 ወዝ፡ውእቱ፡ Ull ውእቱ፡ዝንቱ፡ 31f. BM 485 ተፍጻሜት፡ካልእ፡ Berl ተፍጻሜቱ፡ካልእ፡ Abb 55 ተፍጻሜቱ፡ለካልእ፡ 32f. ወአኀዝኩ፡—ኅሩያን፡ BM 485 omits 58.1, but a space is left in the manuscript for it 32f. Berl ሣለስ፡ Tana 9 ካልእ፡ 33 በእንተ፡ Tana 9 ወበእንተ፡ 33 BM 491 ጻድቃን፡ 33 ወበእንተ፡ኅሩያን፡ Abb 55, Ull 2 MSS ወኅሩያን፡ 34 ስቡሕ፡ Abb 35 ብዙኅ፡ Abb 35 margin ስቡሕ፡ 34f. BM 485 ክፍልክሙ፡ 35 Abb 55 ጻድቃነ፡ 35f. በብርሃነ፡—ወኅሩያን፡ Berl በብርሃኔ፡ፀሐይ፡ወይከውኑ፡ለኅሩያን፡ 36f. BM 485 Berl Tana 9 ወመዋለቅት፡ 37 ለመዋዕለ፡ BM 485 Berl Abb 35 Abb 55 መዋዕለ፡ only; BM 491 ለ only; Tana 9 ወመዋዕለ፡ 37f. BM 485 BM 491 Berl Abb 35 Abb 55 ወቅዱሳን፡ Tana 9 ለቅዱሳን፡ 38 BM 485 መዋዕለ፡ 38 BM 485 ወየተኀሠሥዎ፡ Berl ወየኀሥሥዎ፡ 39 ወይረክቡ፡ ጽድቀ፡ BM 491 ወይረክብዎ፡ Berl ወይረክብዎ፡ለጽድቅ፡ Tana 9 ወረከቡ፡ጽድቀ፡ 39 Abb 35 እምኀበ፡ 40 ሰላም፡ Abb 35^2 adds ሎሙ፡ 40 በኀበ፡ BM 485 Berl Abb 35^1 Abb 55 በሰሙ፡ Tana 9 በሰላሙ፡ 40 Bodl 5 እግዚእ፡መናፍስት፡ (cf. 9.4) Tana 9 እግዚእ፡ለዓለም፡



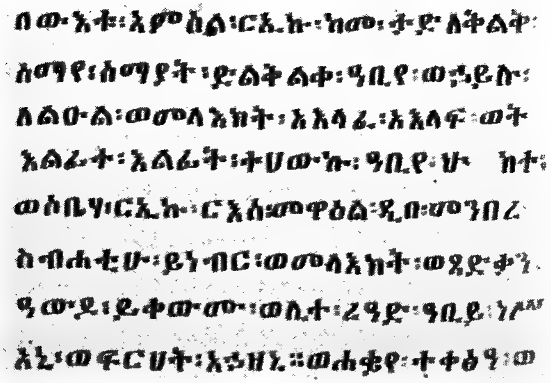
ወእምድኅረዝ፡ ይትበሀል፡ ለቅዱሳን፡ ከ
መ፡ ይኅሥሡ፡ በሰማያት፡ ኅቡኣተ፡ ጽድቅ
ክፍለ፡ ሃይማኖት፡ እስመ፡ ሠረቀ፡ ከመ፡ ፀ
ሐይ፡ ዲበ፡ የብስ፡ ወጽልመት፡ ኀለፈ፡ ወብር
ሃን፡ ዘአይትኈለቍ፡ ይከውን፡ ወበኍልቈ፡
መዋዕል፡ ኢይበውኡ፡ እስመ፡ ቀዳሚ፡ ተኀ
ጕለ፡ ጽልመት፡ ወብርሃን፡ ይጸንዕ፡ በቅድመ፡
እግዚአ፡ መናፍስት፡ ወብርሃነ፡ ርትዕ፡ ትጸን
ዕ፡ ለዓለም፡ በቅድመ፡ እግዚአ፡ መናፍስት።
ክሃ፲ ወበእማንቱ፡ መዋዕል፡ ርእያ፡ አዕይን
ትየ፡ ኅቡኣተ፡ መባርቅት፡ ወብርሃናት፡ ወኵ
ነኔሆሙ፡ ወይበርቁ፡ ለበረከት፡ ወለመርገም፡

2 Ryl በሰማያት: all other MSS በሰማይ: BM 485 BM 491 Abb 35 Abb 55 Tana 9 transfer በሰማይ: to before ከመ: ይኅሥሡ:
3 BM 485 ሃይማኖት: 3 ከመ: BM 491 Tana 9, Bodl 5 omit
4 BM 485 ወጽለመት: 4 Eth I ኀለፈት: 5 BM 485 BM 491 Berl Abb 55 ዘኢይትኈለቍ: Tana 9 ዘኢተኈለቈ: 5 Tana 9 በኈለቈ: 6 መዋዕል: Bodl 5 2 MSS omit 6f. ቀዳሚ: — ጽለመተ: Berl ጽለመተ: ዘቀዳሚ: ተኀጕለ: 6f. BM 485 BM 491 Tana 9 ተሐጕለት: 7 BM 485 BM 491 Abb 35[1] Abb 55 Tana 9 ትፀንዕ: 7 Bodl 5 Vat 71 በኀበ: 8 Tana 9 ወብርሃን: ርትዕ: 9 Tana 9 ለዓለመ: ዓለም: 10 BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 በእማንቱ: 11 BM 485 BM 491 Abb 35 Abb 55, Curzon 56 ወብርሃናት: Berl ብርሃናት: 12 ወይበርቁ: Bodl 5 omits; Berl ይበርቁ: Tana 9 ወይበርቅ: 12 Tana 9 ለበረከተ:



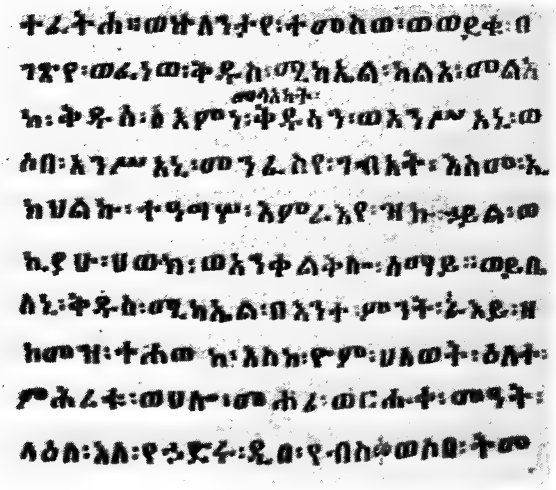
በኵሙ፡ረቀይ፡እግዚአ፡መናፍስት፡፡ወበህየ፡
ርኢኩ፡ኅቡአተ፡ነጐድጓድ፡ወሰበ፡ይደቅቅ፡በ
15 መልዕልተ፡ሰማይ፡ወቃሎሙ፡ይሰማዕ፡ወማ
ኅደራተ፡የብስ፡አስተርአየኒ፡ወቃል፡ዘነጐድጓ
ድ፡ለሰላም፡ወለበረከት፡ወ እመ፡ለረጊም፡
በቃለ፡እግዚአ፡መናፍስት፡፡ወእምድኅረዝ፡ተ
ርእየ፡ሊተ፡ኅቱ፡ኅቡአቲሆሙ፡ለብርሃናት፡
20 ወለመባርቅት፡ለበረከት፡ወለጽጋብ፡ይበርቁ
ከፍሃ ሡ፡ በዓመት፡፭፻ወበወርኃ፡ሰብዕ፡እም
ዓሡሩ፡ወረቡዑ፡ለወርኃ፡በሕይወት፡ሄኖክ

13 Tana 9 ከመ: 14 ኅቡአተ: ነጐድጓድ: Bodl 5 Vat 71 ነጐድጓድ: 14 ወሰበ: Tana 9 ወኅቡአተ: 14 BM 491 ይደነግፅ: Abb 35 ይደቅቁ: 14f. Abb 55 መልዐልተ: 15 Berl ሰማያት: ቃሎሙ: Tana 9 ሰማያት: ወቃሎሙ: Ull ሰማያት: ቃሉ: 15f. BM 485 Tana 9 ወመኃደርተ: Berl, BM 492 ወማኃደራተ: Abb 35 Abb 55 ወመኃደራተ: Ull ወማኃደረ: 16 Abb 55 አስተርአኒ: Bodl 5 Ryl^{1}(?) 6 MSS አስተርአዩኒ: 16f. ወቃል: ዘነጐድጓድ: Abb 55 omits; Tana 9 ወቃሉ: ለነጐድጓድ: 17 Ull በሰላም: ለበረከት: Tana 9 በሰላም: ወበረከት: 17 ወእመ: ለረጊም: Abb 55 omits 17 BM 485 BM 491 Berl Abb 35, Ryl^{2} BM Add. 24185 ወእመ: Tana 9 ወእመሂ: Bodl 5 Ryl^{1}(?) Ull other Eth II MSS ወለእመ: 18 BM 485 በቅድመ: Abb 55 ለቃለ: 18 Abb 35 እምድኅረዝ: 19 ኅቱ: Abb 55 omits; BM 491 Berl, Ryl^{1} ኅቱሎ: 19 Berl ኅቡአቲሁ: 20 Tana 9 ወመበርቅት: 20 BM 485 BM 491 Berl Abb 35 Tana 9 ወለበረከት: 20 Berl ዘየበርቅ: 21 BM 485 ለዓለም: ፭ምእት: በወርኃ: BM 491 በዓመት: ፭፻ በወርኃ: Berl Tana 9 ለዓመት: ፭፻ በወርኃ: Abb 35^{1} Abb 55 ለዓመት: ፭፻ በወርኃ: 21f. Eth I, Curzon 56 አመ: ዐሡሩ: 22 Tana 9 ለወርኃ:



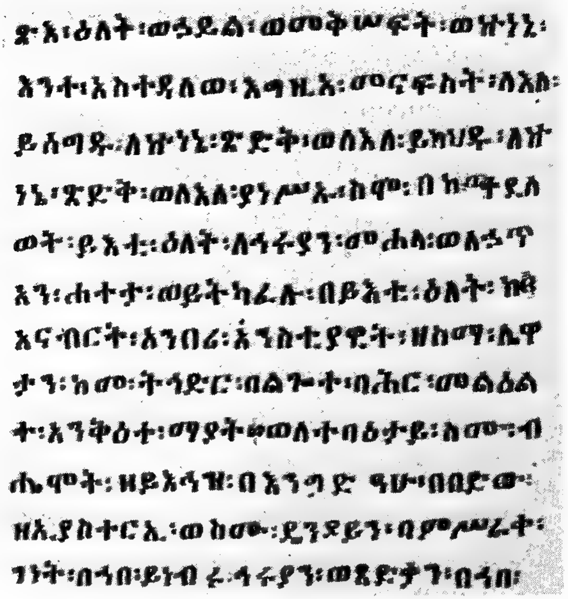
በውእቱ፡እምስል፡ርኢኩ፡ከመ፡ታድለቅልቅ፡
ስማየ፡ስማያት፡ድልቅልቀ፡ዓቢየ፡ወኃይሉ፡
25 ለልሁል፡ወመለእክት፡አእላፈ፡አእላፍ፡ወት
እልፌተ፡እልፌት፡ተሀውኩ፡ዓቢየ፡ሁ ከተ፡
ወስቤሃ፡ርኢኩ፡ርእሰ፡መዋዕል፡ዲበ፡መንበረ
ስብሐቲሁ፡ይነብር፡ወመለእክት፡ወጻድቃን፡
ዓውደ፡ይቀውሙ፡ወሊተ፡ረዓድ፡ዓቢይ፡ነሥ
30 አኒ፡ወፍርሀት፡አኃዘኒ።ወሐቌየ፡ተቀዕዓ፡ወ

23 BM 491 Tana 9, Bodl 5 Vat 71 ወበውእቱ፡ 23 BM 485 እምሳለ፡ 23 ርኢኩ፡ Tana 9 omits 23 Ryl ታደለቅለቅ፡ Berl Tana 9 ያደለቀለቅ፡ all other MSS ታደለቀለቅ፡ 24 ሰማየ፡ሰማያት፡ Berl ሰማየ፡ Abb 35 ሰማዩ፡ 24 BM 485 BM 491 Berl Abb 55 ዳለቅለቅ፡ዐቢዩ፡ Tana 9 ዐቢየ፡ዳለቅለቅ፡ 25 Abb 35 Abb 55 Tana 9, Ryl BM 492 አእላፈ፡አእላፍ፡ Bodl 5 Ull 11 MSS አእላፈ፡አእላፋት፡ BM 485 BM 491 አእላፍ፡አእላፍ፡ Berl አእላፍ፡አእላፋት፡ 2 MSS አእላፋት፡ 25f. Ryl ወትእልፌተ፡እልፌት፡ corrupt for ወትእልፌተ፡ትእልፌት፡ BM 485 ወትእልፌተ፡ትእልፌተ፡ Ull ተትዕልፌተ፡ትዕልፌት፡ Tana 9 ወትእልፌተ፡ትእላፋተ፡ BM 491 ወትእልፌተ፡አእላፍ፡ Bodl 5 6 MSS ወትእልፌተ፡አእላፋት፡ 26 Berl ወተሀወኩ፡ 26 BM 485 BM 491 Abb 35 ሁከት፡ዐቢየ፡ Abb 55 ሀከት፡ዐቢየ፡ Tana 9 ሀውክ፡ዐቢየ፡ Berl ሁከት፡ዓቢየ፡ወትእልፌተ፡አእላፋት፡ 27 ወሰቤሃ፡—ርእሰ፡ BM 485 Abb 35[1] Abb 55 Tana 9 ወርእሰ፡ BM 491 ርእሰ፡ Berl ሰቤሃ፡ርኢኩ፡ወርእሰ፡ 27f. Berl ነበረ፡ዲበ፡ መንበረ፡ሰብሐቲሁ፡ 28 Ull መላእክት፡ 29 Tana 9 ሊቶ፡ 29f. ረዓዶ፡—አኃዘኒ፡ Berl ነሥአኒ፡ረዐዶ፡ወዓቢዩ፡ፍርሃት፡ ነሥአኒ፡ወአኃዘኒ፡ 29 Tana 9 ረዓዶ፡ 29f. BM 485 ዩነሥአኒ፡ 30 Tana 9 ወፍርሃት፡ 30 አኃዘኒ፡ BM 491 Abb 35[1] Abb 55 Tana 9 omit



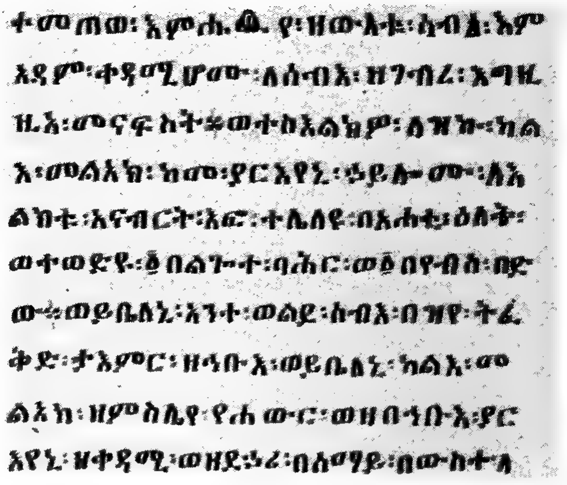
ተፈትሐ። ወኵለንታየ፡ ተመስወ፡ ወወዕየ፡ በ
ገጽየ፡ ወፈነወ፡ ቅዱስ፡ ሚካኤል፡ ካልአ፡ መልአ
መላእክት፡
ከ፡ ቅዱስ፡ ፩ እምነ፡ ቅዱሳን፡ ወአንሥአኒ፡ ወ
ሶበ፡ አንሥአኒ፡ መንፈስየ፡ ገብአት፡ እስመ፡ ኢ
ክህልኩ፡ ተዓግሦ፡ እምራእየ፡ ዝኩ፡ ኃይል፡ ወ
ኪያሁ፡ ሀውከ፡ ወአንቀልቀሎ፡ ለሰማይ። ወይቤ
ለኒ፡ ቅዱስ፡ ሚካኤል፡ በእንተ፡ ምንት፡ ራእይ፡ ዘ
ከመዝ፡ ተሐወከ፡ እስከ፡ ዮም፡ ሀለወት፡ ዕለተ፡
ምሕረቱ፡ ወሀሎ፡ መሓሪ፡ ወርሑቀ፡ መዓት፡
ላዕለ፡ እለ፡ የኀድሩ፡ ዲበ፡ የብስ፡ ወሶበ፡ ትመ

30f. ተቀዐየ፡—ተመስወ፡ BM 485 ተፈትሐ፡ ወኵለንታየ፡ ወዕቀ፡ BM 491 ተፈትሐ፡ ወኵለያቲ፡ Berl Tana 9 ተፈትሐ፡ ወኵለያቲየ፡ Abb 35 ተቀዐየ፡ ወተፈትሐ፡ ወኵለንታየ፡ Abb 55 ተቀጽዐ፡ ወተፈትሐ፡ ኵለንታየ፡ 31 2 MSS ኵለንታያ፡ 3 MSS ወኵለያቲየ፡
32f. ወፈነወ፡—ቅዱሳን፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወፈነወ፡ ሚካኤል፡ ካልአ፡ መልአከ፡ እምቅዱሳን፡ Berl ወተፈነወ፡ ሚካኤል፡ መልአክ፡ ቅዱስ፡ ፩እምቅዱሳን፡ 32 ወፈነወ፡ Bodl 5 2 MSS add ሊተ፡ 33 መላእክት፡ Ryl^{1} 4 MSS omit 33 BM 491 አንሥአኒ፡ 33f. ወሶበ፡ አንሥአኒ፡ BM 485 BM 491 Berl Abb 35^{1} Abb 55 omit (hmt.) 34 Ull 4 MSS ገብአት፡ መንፈስየ፡ Abb 55 ወመንፈስየ፡ ገብአት፡ Berl ወገብአት፡ ነፍስየ፡
35 BM 491 ተዓግሦኩ፡ Tana 9 ትዕግሥተ፡ 35 BM 485 BM 491 Berl Abb 55 ራእየ፡ Abb 35^{2} Bodl 5 2 MSS እምርእየ፡ Tana 9 ርእዩየ፡ 35 Berl ዝንቱ፡ 36 Tana 9 ሀውከ፡ 36 BM 485 Berl Abb 55 Tana 9 ወአንቀለቀለ፡ ሰማዩ፡ (Berl Abb 55 ሰማየ፡)
37 ቅዱስ፡ Eth I omits 37 በእንተ፡—ራእዩ፡ Bodl 5 በእንተ፡ ራእዩ፡ Berl በእማንቱ፡ በእንተ፡ ምንት፡ ራእዩ፡ BM 485 Abb 55 ምንተ፡ ርእየ፡ (Abb 55 ራእየ፡) Abb 35 Tana 9 ምንተ፡ ርኢከ፡ BM 491 Abb 35 margin ምንት፡ ራእዩ፡ 38 Berl Abb 55, Ryl^{2} Ull BM Add. 24185 ተሐወከ፡ BM 485 Abb 35^{1} Tana 9, Ryl^{1} 4 MSS ተሐውከ፡ BM 491 ትትሀወክ፡ Abb 35^{2} Bodl 5 9 MSS ተሀውከ፡ 39 ምሕረቱ፡ BM 491 adds ለእግዚአብሔር፡ Tana 9 ምሕረት፡ 39 Berl ርኁቀ፡
40 ላዕለ፡ እለ፡ BM 491 ወላዕለ፡ እለ፡ Abb 55 ለእለ፡



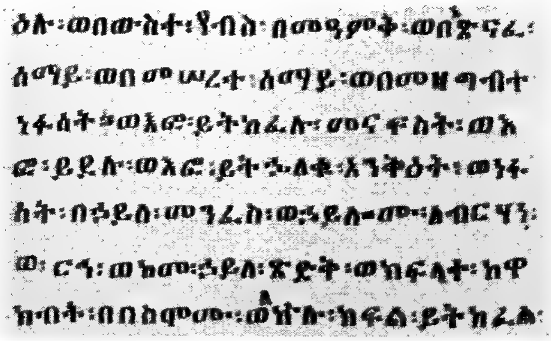
ጽሕ፡ዕለት፡ወኀይል፡ወመቅሠፍት፡ወኵነኔ፡
እንተ፡አስተዳለወ፡እግዚአ፡መናፍስት፡ለእለ፡
ይሰግዱ፡ለኵነኔ፡ጽድቅ፡ወለእለ፡ይክህዱ፡ለኵ
ነኔ፡ጽድቅ፡ወለእለ፡ያነሥኡ፡ስሞ፡በከ፡ተደለ
ወት፡ይእቲ፡ዕለት፡ለኅሩያን፡መሐላ፡ወለኃጥ
እን፡ሐተታ፡ወይትካፈሉ፡በይእቲ፡ዕለት፡ክል
አናብርት፡አንበሬ፡እንስቲያዊት፡ዘስማ፡ሌዋ
ታን፡ከመ፡ትኅድር፡በልጐተ፡ባሕር፡መልዕል
ተ፡አንቅዕተ፡ማያት፡ወለተበዕታይ፡ስሙ፡ብ
ሔሞት፡ዘይእኅዝ፡በእንግድዓሁ፡በበድው፡
ዘኢያስተርኢ፡ወስሙ፡ዱንዳይን፡በምሥራቀ፡
ገነት፡በኀበ፡ይነብሩ፡ኅሩያን፡ወጻድቃን፡በኀበ፡

1 Berl ዕለተ፡ ወኀይል፡ ወመቅሠፍተ፡ Abb 55 ዕለተ፡መዐት፡ only
2 እንተ፡ Tana 9 ዘ 3 Abb 55 ኢይሰግዱ፡ 3 BM 485 ጽድቀ፡
3f. ወለእለ፡—ጽድቅ፡ Abb 55, 2 MSS omit (hmt.); Berl ወለእለ፡
ይክሕድዎ፡ 3f. BM 485 በኵነኔ፡ 4 BM 485 BM 491 Tana 9,
BM Add. 24990¹ ይነሥኡ፡ ስሞ፡ Berl ይነሥኡ፡ስመ፡ 2 MSS ያነሥኡ፡
ስመ፡ 4f. BM 491, Ryl¹ ተደለወት፡ 5 ዕለት፡ Abb 55 omits;
Berl ዕለተ፡ Tana 9 adds ወትከውን፡ይእቲ፡ዕለት፡
5 BM 491 ለኅሩያነ፡ 5 BM 485 ማኅለ፡ Berl Tana 9 ወማሐለ፡
5f. Berl ለኀጥኣን፡ 6 ሐተታ፡ BM 491 ተሰፋ፡ Abb 55 ተሐተ፡
Tana 9 ታሕተ፡ 6 BM 485 Berl Abb 35 Abb 55 Tana 9, Bodl 5 Ull
8 MSS ወይትካፈሉ፡ BM 491 ወተካፈሉ፡ 6f. 3 MSS ፪አናብስት፡
Tana 9 ፪አናምርት፡ BM 485 adds ዐበይት፡ 7f. BM 485 ሌዋያታን፡
Berl Abb 35 ሌዊያታን፡ Abb 55 ሌውያታን፡ Tana 9 ሌውያትን፡
2 MSS ሌዋታ፡ 8 Tana 9 ይኅድር፡ 8 Berl ውስተ፡ለጐተ፡
9 Abb 35¹ Abb 55 ወለተበዕት፡ 9f. BM 485 Abb 35 Abb 55
በሔሞት፡ Tana 9 በሄሞት፡ 10 BM 491, Ull በድወ፡ 11 2 MSS
ዘያስተርኢ፡ 11 Ryl² ዴንዳይን፡ BM 491, Bodl 5 Ryl¹ Ull
10 MSS ዴንዳይን፡ BM 485 ዱኑዳይን፡ Berl ይንዳይን፡ Abb 35
ዱንዳይን፡ Abb 55 ዱይዳይን፡ Tana 9 ዱንዳዩን፡
12 ይነብሩ፡ BM 491 Abb 35¹ Abb 55 Tana 9 omit 12 Ull 4 MSS
ጻድቃን፡ወኅሩያን፡ 12 Bodl 5 Frankfurt MS ወበኀበ፡



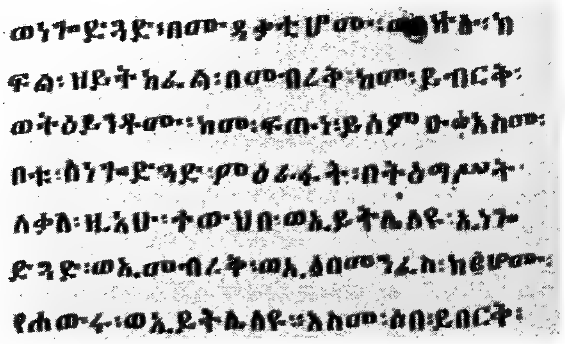
ተመጠወ፡ እምሐሊዎ፡ ዘውእቱ፡ ሳብ፯፡ እም
አዳም፡ ቀዳሚሆሙ፡ ለሰብእ፡ ዘገብረ፡ እግዚ
ዚአ፡ መናፍስት፨ ወተሰአልክዎ፡ ለዝኩ፡ ካል
እ፡ መልአክ፡ ከመ፡ ያርእየኒ፡ ኃይሎሙ፡ ለእ
ልኩቱ፡ አናብርት፡ እፎ፡ ተሌለዩ፡ በአሐቲ፡ ዕለት፡
ወተወድዩ፡ ፩በልጐተ፡ ባሕር፡ ወ፩በየብስ፡ በድ
ው፨ ወይቤለኒ፡ አንተ፡ ወልደ፡ ሰብእ፡ በዝየ፡ ትፈ
ቅድ፡ ታእምር፡ ዘኅቡእ፡ ወይቤለኒ፡ ካልእ፡ መ
ልአክ፡ ዘምስሌየ፡ የሐውር፡ ወዘበኅቡእ፡ ያር
እየኒ፡ ዘቀዳሚ፡ ወዘደኃሪ፡ በሰማይ፡ በውስተ፡ ለ

13 Tana 9 ተመየጠ:
13 Ryl እምሔዊየ: corrupt for እምሔውየ: Bodl 5 እምሔውከ: Tana 9 እጓለ: እመሕያው: Ull adds ሄኖክ: 13 ዘውእቱ: BM 485 BM 491 Abb 35[1] Abb 55 Tana 9 omit 13 Tana 9 ሳብእ:
14 Tana 9 ቀዳሚሆሙ: 14 BM 491 ዘገብሮ: 15f. ለዝኩ: ካልእ: BM 485 BM 491 Abb 35[1] Abb 55 Tana 9, BM 492 ለካልእ: (Tana 9, BM 492 transpose ካልእ: to after መልአክ:) Abb 35[2] inserts ለዝኩ: and obelizes ለካልእ: 2 MSS ለዝ: ካልእ: 2 MSS ለዝንቱ: ካልእ: 16 Tana 9 ከመ: ያርኢ: Berl ዘአርአየኒ:
16f. BM 485 BM 491 Abb 35, Vat 71 ለእልኩ: Berl ለዝኩ: Abb 55 Tana 9 ለእሙንቱ: 17 Tana 9 ዓናብርት: 17 Tana 9 በየእቲ:
18 Berl በ፩ልጐተ: 18 BM 485 BM 491 Abb 35 Abb 55 Tana 9, Bodl 5 Ryl 2 MSS ወ፩በየብስ: Berl ወ፩ኀበ: የብስ: Ull other Eth II MSS ወ፩በየቢስ: 18f. Abb 35 Abb 55 በድው:
19 BM 491 በዝ: Tana 9 በዝየ: 19f. ትፈቅድ: Abb 55, Curzon 56 omit; Tana 9 ትፈቀድ: 20 BM 485 Berl Abb 35[1] Abb 55 ወይቤሎ: Tana 9 ወይቤ: 20f. BM 485 መልአክ: ካልእ: Abb 35 Tana 9 መልአክ: ካልእ: 21 Bodl 5 Ull 8 MSS ዘየሐውር: ምስሌየ:
21f. ወዘበኅቡእ: — በሰማይ: Abb 55 ዘያርእየኒ: በሰማይ: only
21 BM 491 Berl Tana 9, 4 MSS ወዘኅቡእ: Abb 35 ወበዘኅቡእ:
21f. BM 491 አርአየኒ: 22 BM 485 ቀዳሜ: ወደኃሬ: Abb 35 ቀዳሚ: ወደኃሪ: Tana 9 ዘቀዳሚ: ወደኃሪ:



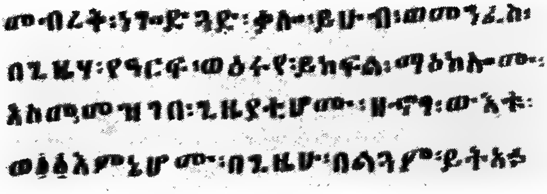
ዕሉ፡ ወበውስተ፡ የብስ፡ በመዓምቅ፡ ወበጽንፈ፡
ሰማይ፡ ወበመሠረተ፡ ሰማይ፡ ወበመዛግብተ
ነፋሳት፡ ወእፎ፡ ይትከፈሉ፡ መናፍስት፡ ወእ
ፎ፡ ይደሉ፡ ወእፎ፡ ይትኌለቁ፡ አንቅዕት፡ ወነፋ
ሳት፡ በኃይለ፡ መንፈስ፡ ወኃይሉ፡ ለሙ፡ ብርሃን፡
ወ፡ ርኅ፡ ወከመ፡ ኃይለ፡ ጽድቅ፡ ወክፍላተ፡ ከዋ
ክብት፡ በበስሞሙ፡ ወኵሉ፡ ክፍል፡ ይትከፈል፡

22f. BM 491 ወበውስተ፡ ላዕሉ፡ Berl, BM 492 በላዕሉ፡ Abb 55 ዘበላዕሉ፡ 23 BM 485 BM 491 ወበታሕተ፡ Tana 9 ወበ፡ መትሕተ፡ ለ 23 BM 485, Ryl Ull በመዓምቅ፡ BM 491 Abb 35 Tana 9, Bodl 5 other Eth II MSS በማዕምቅ፡ Berl በመዓምቅት፡ Abb 55 ወማዕምቅ፡ 23 Berl ወበውስተ፡ አጽናፈ፡ 24 ወበመሠረተ፡ ሰማይ፡ Abb 55 omits; Tana 9 ወበመሰፈርት፡ ሰማይ፡ 24 BM 485 ወመዛግብተ፡ 25 BM 485 Berl Abb 35 መናፍስት፡ Tana 9 እግዚአ፡ መናፍስት፡ 25 Ull እፎ፡ 25 BM 485 BM 491, 3 MSS ይትከፈሉ፡ 25 መናፍስት፡ Abb 55 omits 26 Berl Abb 55 ይዲሎ፡ Tana 9, 2 MSS ይዲለወ፡ BM 491, Ull BM 492 ይዴለወ፡ 26 ወእፎ፡ Abb 55 ወ only; BM 485 Tana 9 add ይትከፈሉ፡ መንፈሳት፡ ወ BM 491 adds ይትከፈሉ፡ መናፍስት፡ ወ Abb 35 adds ይትከፈሉ፡ መንፈሳት፡ ወ 26f. BM 485 ይኌለቍ፡ አንቅዕት፡ መንፈሳት፡ Tana 9 የኅለቁ፡ አንቅዕት፡ መናፍስት፡ BM 491 Abb 35 ይትኌለቁ፡ አንቅዕት፡ መናፍስት፡ Berl ይትኌለቍ፡ አንቅዕት፡ መናፍስት፡ Abb 55 ይትኌለቁ፡ አንቅዕት፡ ወነፋሳት፡ 26 Bodl 5 3 MSS ይትኌለቁ፡ 5 MSS ይትኌለቍ፡ 27 BM 485 Berl Abb 35 Abb 55 በበኃይል፡ Tana 9 በዘ፡ ኃይሉ፡ 27 Abb 35[1] Abb 55 Tana 9 ብርሃን፡ 2 MSS ለብርሃናት፡ 28 BM 485 Berl Abb 55 Tana 9, Ull ወክፍለተ፡ BM 491 ወክፍለት፡ ዘ 28f. Tana 9 ወክዋክብት፡ 29 BM 485 በበ፡ ስሞ፡ 29 BM 485 ወኵሎ፡ 29 ይትከፈል፡ Abb 55, Munich 30 omit; BM 491 ትትከፈል፡ BM 485 Berl ትትከፍል፡ Abb 35 Tana 9 ተከፍለ፡



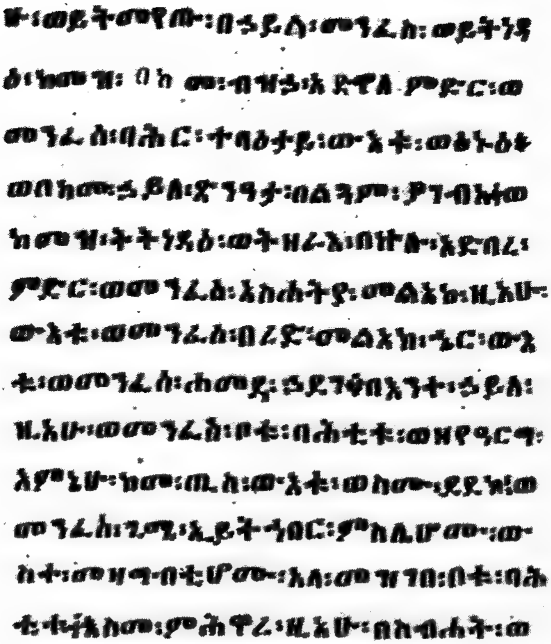
ወነጐድጓድ፡ በመዉዳቃቲሆሙ፡ [illegible]ኵሉ፡ ኅ
ፍሉ፡ ዘይትከፈል፡ በመብረቅ፡ ከመ፡ ይብርቅ፡
ወትዕይንቶሙ፡ ከመ፡ ፍጡነ፡ ይሰምዑ ቁአከሙ፡
በቱ፡ ለነጐድጓድ፡ ምዕራፋት፡ በትዕግሥት፡
ለቃለ፡ ዚአሁ፡ ተውህበ፡ ወኢይትሌለዩ፡ ኢነጐ
ድጓድ፡ ወኢመብረቅ፡ ወኢዕበመንፈስ፡ ከ፪ሆሙ፡
የሐውሩ፡ ወኢይትሌለዩ። እስመ፡ ሶበ፡ ይበርቅ፡

30 Tana 9 በነጐድጓድ፡ 30 BM 485 ወበመዉዳቃቲሆሙ፡ Bodl 5 4 MSS በበመዉዳቃቲሆሙ፡ 30 Tana 9, Ull ወኵሉ፡ 30f. ኅፍለ፡ Abb 55 omits; BM 485 ኅፍለ፡ 31 ዘዩትከፈለ፡ Berl omits 31 በመብረቅ፡ Bodl 5 8 MSS transpose to after ዩብርቅ፡ BM 491 በምሬቅ፡ Berl ለመብረቅ፡ Abb 55 በምብረቅ፡ Tana 9 በምሥሬቅ፡ 31 BM 485 Berl ዩበርቅ፡ Abb 35 Abb 55 ዩብረቅ፡ 32 BM 491 ትእዩንቶሙ፡ 32 BM 485 BM 491 Abb 35 Abb 55 Tana 9, Bodl 5 Ull 7 MSS ዩሰምዑ፡ Berl ዩሰማዕ፡ 32 Bodl 5 ኅመ፡ 33 Berl ነጐድጓድ፡ Tana 9 በነጐድጓዳት፡ 33f. BM 485 Abb 55, 2 MSS ምዕራፋተ፡ በትዕግሥት፡(BM 485 በትዕግሥተ፡) በቃለ፡ BM 491 ወምዕራፋት፡ዘበትእግሥት፡ለቃለ፡Berl Abb 35, 3 MSS ምዕራፋተ፡ በትዕግሥት፡ለቃለ፡ 34 Tana 9, BM 492 በቃለ፡ 34 ተውህበ, Abb 55 omits 34 BM 491 ወኢተሌለዩ፡ Berl ወኢዩትሌለዩ፡ 34f. Tana 9 ወኢነጐድጓድ፡ወኢዩበርቅ፡ 35 BM 485 BM 491 ወኢእም፩በመንፈስ፡(BM 491 በመንፈስ፡) Berl ኢእምነሐዱ፡በመንፈስ፡ Tana 9 ወኢም፩፡መንፈስ፡ Abb 55, Bodl 5 3 MSS ወኢ፩በመንፈስ፡ 36 የሐውሩ፡ ወኢዩትሌለዩ፡Abb 55 omits 36 Tana 9 ዩሠርቅ፡



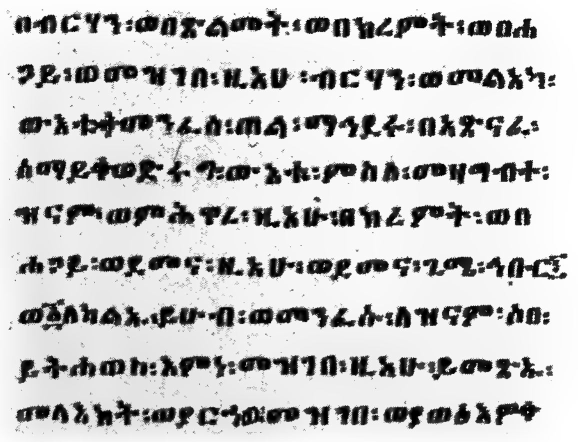
ሙብረቅ፡ ነጐድጓድ፡ ቃሉ፡ ይሁብ፡ ወመንፈስ፡
በጊዜሃ፡ የዓርፍ፡ ወዕሩየ፡ ይከፍል፡ ማዕከሎሙ፡
እስመ መዝገብ፡ ጊዜያቲሆሙ፡ ዘኆኅ፡ ውእቱ፡
ወ፩፩እምኔሆሙ፡ በጊዜሁ፡ በለኆም፡ ይትአቶ

37 BM 485 BM 491 መብረቀ፡ 37 Tana 9 ወነጐድጓድ፡ 37f. ወመንፈስ፡–ማዕከሎሙ፡ Abb 55 ወየዐርፍ፡ ዕሩየ፡ ይከፍል፡ መንፈስ፡ ማእከሎሙ፡ Tana 9 ወመንፈስ፡ በጊዜሃ፡ የዐርፍ፡ ዕሩየ፡ ወይከፍል፡ ወእምኵሎሙ፡ 38 Berl ወበጊዜሃ፡ 39 BM 491 መዝገብ፡ 39 Abb 55 ጊዜያቲሆሙ፡ 39 Abb 55 ኆኅ፡ Berl በኆኅ፡ 40 ወ፩፩ እምኔሆሙ፡–በለኆም፡ BM 491 ወአሐዱ፡ አሐዱ፡ በለኆም፡ እምኔሁ፡ 40 ወ፩፩እምኔሆሙ፡ BM 485 omits ፩፩ , but leaves a space for the numerals to be written in; Berl ወአሐዱ፡ እምኔሆሙ፡ 40 በጊዜሁ፡ BM 485 Abb 35 Abb 55 Tana 9 omit (cf. BM 491) 40 Tana 9 በለኆሙ፡ 40-1 Berl ይትአሐዝ፡ ወይትመየጥ፡



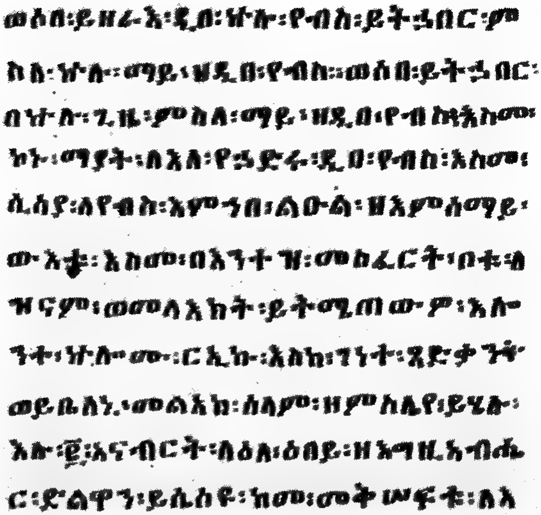
ሙ፡ ወይትመየጡ፡ በኀይለ፡ መንፈስ፡ ወይትነጻ
ዕ፡ ከመዝ፡ በከመ፡ ብዙኃ፡ አድባረ ምድር፡ ወ
መንፈስ፡ ባሕር፡ ተባዕታይ፡ ውእቱ፡ ወዕኑዕ
ወበከመ፡ ኃይሉ፡ ጽንዓታ፡ በልጓም፡ ያገብእ፡ ወ
ከመዝ፡ ትትኀጻዕ፡ ወትዘረው፡ በኵሉ፡ አድባረ፡
ምድር፡ ወመንፈሰ፡ አስሐትያ፡ መልአኩ፡ ዚአሁ፡
ውእቱ፡ ወመንፈሰ፡ በረድ፡ መልአክ፡ ኄር፡ ውእ
ቱ፡ ወመንፈሰ፡ ሐመዳ፡ ኀደጎ፡ በእንተ፡ ኀይሉ፡
ዚአሁ፡ ወመንፈሰ፡ በቱ፡ ብሕቲቱ፡ ወዘየዓርግ፡
እምኔሁ፡ ከመ፡ ጢስ፡ ውእቱ፡ ወስሙ፡ ደደክ፡ ወ
መንፈሰ፡ ጊሜ፡ ኢይትኀበር፡ ምስሌሆሙ፡ ው
ስተ፡ መዝገብ፡ ቤቶሙ፡ አላ፡ መዝገብ፡ ቤቱ፡ ባሕ
ቲቱ፡ እስመ፡ ምሕዋሪ፡ ዚአሁ፡ በስብሐት፡ ወ

1f. Berl ወዩቶወዓጸ: Bodl 5 ወዩነዓጸ: 2 Tana 9 ወከመዝ: 2 በከመ: — ምድር: Abb 55 በኣድቀለ: ምድር: 2 BM 485 Tana 9 ብዘኃ: Berl ብዘኅ: 3 ውእቱ: BM 491 omits 4 BM 491, BM Add. 24185 ይገብአ: Berl, Garrett MS ይገብእ: Tana 9 አገብአ: 5 Tana 9 ወቶዘሬእ: 7 BM 485 BM 491 Berl Abb 35 Abb 55, Garrett MS መልአክ: 8 ኄር: Tana 9 adds አለቦ: 9 BM 491 Berl Abb 35 Abb 55, Ryl[1](?) ወመንፈስ: Tana 9 መንፈስ: BM 491 adds ካኑ: 9 Bodl 5[2] Ull 3 MSS ለብሕቲቱ: BM 485 BM 491 Abb 35 Abb 55 Tana 9 ብሕቲታ: 10f. Tana 9 ወመንፈስ: ወጊጊ: 11 Berl የኀብር: ምስሌሁ: Tana 9 ኢቶኀብር: ምስሌሆሙ: 12 አለ: Abb 55 ወ 12 BM 491, Bodl 5 Ull other Eth II MSS መዝገብ: 12 ቤቱ: BM 491 adds የጊመ: 12f. Bodl 5 Ull 4 MSS ለብሕቲቱ: 13 በስብሐት: BM 485 Berl Abb 35 Abb 55 Tana 9 ስብሐት: በ: (Tana 9 ቤቱ:) BM 491 ስብሐት: ቤቱ:



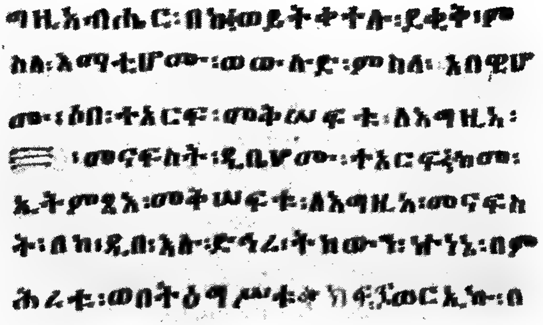
በብርሃን፡ወበጽልመት፡ወበክረምት፡ወበሐ
ጋይ፡ወመዝገብ፡ዚአሁ፡ብርሃን፡ወመልአኩ፡
ውእቱ፡ወመንፈስ፡ጠል፡ማኅደሩ፡በአጽናፈ፡
ሰማይ፡ወድሉው፡ውእቱ፡ምስለ፡መዛግብተ፡
ዝናም፡ወምሕዋረ፡ዚአሁ፡በክረምት፡ወበ
ሐጋይ፡ወደመና፡ዚአሁ፡ወይመና፡ጊሜ፡ኅቡሮ፡
ወ፩ለካልኡ፡ይሁብ፡ወመንፈሱ፡ለዝናም፡ሶበ፡
ይትሐወክ፡እምነ፡መዝገበ፡ዚአሁ፡ይመጽኡ፡
መላእክት፡ወያርኅው፡መዝገበ፡ወያወፅእዎ

13f. Berl, Ull በብርሃን፡ Tana 9 ወብርሃኑ፡ 14 BM 485 በጽልመት፡ Abb 35 Tana 9 ወጽልመት፡ 14 Berl, Ull በክረምት፡ 15f. ወመዝገበ፡—ውእቱ፡ BM 485 BM 491 Tana 9 ወመዝገበ፡ዚአሃ፡ (BM 491 Tana 9 ዚአሁ፡) መልአኩ፡ውእቱ፡ Berl ወመልአኩ፡ውእቱ፡መዝገበ፡ዚአሃ፡ Abb 35^1 Abb 55 ወበመዝገበ፡ዚአሃ፡ (Abb 55 ዚአሁ፡) መልአኩ፡ውእቱ፡ Abb 35^2 obelizes መልአኩ፡ and reads ብርሃን፡ in the margin 15 Ryl^1 ዚአሁ፡ 15 Ryl^1 2 MSS ወመልአኩ፡ 16 Eth I, 8 MSS ወመንፈሱ፡ Ull 2 MSS ወለመንፈሱ፡ 16 Tana 9 ለአጽናፈ፡ Berl እምአናጽፈ፡ 17 Tana 9 መዛግብተ፡ 18 ዝናም፡ BM 491, BM Add. 24185^1 ብርሃን፡ Tana 9 ዝናመ፡ 18 Tana 9 ወበምሕዋረ፡ 18 BM 485 Berl Abb 35 Abb 55 ዚአሃ፡ 18 Tana 9 ወበክረምት፡ 18f. Bodl 5 2 MSS ወሐጋዩ፡ 19 Tana 9 ወበደመና፡ 19 BM 485 Berl Abb 35 ዚአሃ፡ 19 Tana 9 (again) ወበይመና፡ 19 Tana 9 ኅቡረ፡ Berl ኅቡሩ፡ BM 485 Berl add ውእቱ፡ 20 BM 485 ወአሐዱ፡ለካልእ፡ 20 BM 485 መንፈሱ፡ Berl መንፈስ፡ Abb 35 Abb 55 Tana 9 ወኅፍሱ፡ BM 491 ወኅፍስ፡ 20 BM 491 ዝናም፡ 21 BM 485 Berl Abb 35 Abb 55 ዚአሃ፡ 21 Ull ዖወጽኡ፡ 22 Ryl^2 ወያርኅወ፡ corrupt for ወያርኅዉ፡ Ryl^1(?) BM 486 ወያርኍ፡ Tana 9 ወያርኅው፡



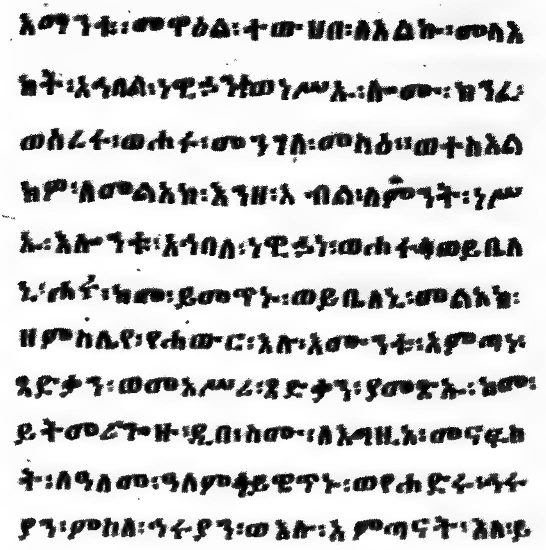
ወሰበ፡ ይዘሩእ፡ ዲበ፡ ኵሉ፡ የብስ፡ ይትኄበር፡ ም
ስለ፡ ኵሉ። ማይ፡ ዘዲበ፡ የብስ። ወሰበ፡ ይትኄበር፡
በኵሉ፡ ጊዜ፡ ምስለ፡ ማይ፡ ዘዲበ፡ የብስ፡ እስመ፡
ኅኑ፡ ማያት፡ ለእለ፡ የኃድሩ፡ ዲበ፡ የብስ፡ እስመ፡
ሲሰያ፡ ለየብስ፡ እምኀበ፡ ልዑል፡ ዘእምሰማይ፡
ውእቱ፡ እስመ፡ በእንተ ዝ፡ መስፈርት፡ በቱ፡ ለ
ዝናም፡ ወመለአክት፡ ይትሜጠውዎ፡ እሉ
ንቱ፡ ኵሎሙ፡ ርኢኩ፡ እስከ፡ ገነት፡ ጻድቃን፡
ወይቤለኒ፡ መልአክ፡ ሰላም፡ ዘምስሌየ፡ ይሄሉ፡
እሉ፡ ፪፡ አናብርት፡ ለዕለ፡ ዕበይ፡ ዘእግዚአብሔ
ር፡ ድልዋን፡ ይሴሰዩ፡ ከመ፡ መቅሠፍቱ፡ ለእ

23f. ይትኄበር፡—የብስ፡ Frankfurt MS Curzon 56 omit; Berl ይትኄበር፡ ዲበ፡ ማይ፡ ዘየብስ፡ 24 ኵሉ፡ BM 485 BM 491 Abb 55 Tana 9, Bodl 5 4 MSS omit 24f. ወሰበ፡—የብስ፡ Berl, Ull Bodl 4 Curzon 55 BM 499 Munich 30 Westenholz MS omit 25f. ምስለ፡—— እስመ፡ Abb 55 omits 25f. እስመ፡ ኅኑ፡ BM 485 እመ፡ ኅነ፡ Abb 35 እስመ፡ ኅነ፡ Tana 9 እምኅነ፡ Berl እማኅነ፡ 4 MSS እመኅነ፡ 26 ለእለ፡—— ዲበ፡ Berl ዘዲበ፡ 26 እስመ፡ BM 491 omits 27 BM 485 Tana 9 ሴሰዩ፡ Abb 55 ወሴሰዩ፡ (cf. above) 27 ለየብስ፡ BM 491 ለነፍስ፡ 27 Berl በኀበ፡ 27 BM 485 BM 491 Abb 55 Tana 9, Bodl 5 8 MSS ዘበሰማይ፡ Berl ዘበሰማያት፡ 28f. BM 485 Abb 55 መስፈርተ፡ በቱ፡ ዝናም፡ BM 491[1] Berl[1] መስፈርት፡ በቱ፡ ዝናም፡ Abb 35 መስፈርተ፡ በቱ፡ ለዝናም፡ 29 BM 485 ወመለእክተ፡ 29 Berl ይትመጠውዎ፡ 29f. BM 485 እሉ፡ ኵሉ፡ BM 491 Berl[1] Abb 55 Tana 9 እሉ፡ ኵሎሙ፡ Berl[2] Abb 35 ለእሉ፡ ኵሎሙ፡ 31 ዘምስሌየ፡ Abb 55 omits 32 Berl ለእሉ፡ 32 Tana 9 አንብርት፡ 32 BM 485 Berl[1] ለዕለ፡ ዓበይ፡ Berl[2] ለዕለ፡ ምስሐ፡ ዓበይ፡ Tana 9 ለዕለተ፡ ዐበይ፡ 33 Abb 35 Abb 55 ድልዋኒ፡ 33 BM 485(?) ይሴስዩ፡ Berl[2] ይሴሰዩዎሙ፡ (Berl[1](?) ይሴሰዮሙ፡) Tana 9 ወይሴስዩ፡



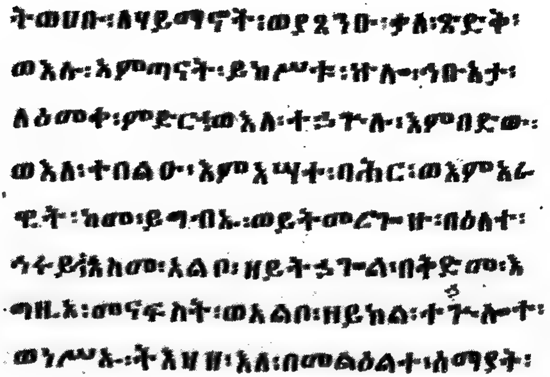
ግዚአብሔር፡ በከ፡ ወይትቀተሉ፡ ደቂቅ፡ ም
35 ስለ፡ እማቲሆሙ፡ ወወሉድ፡ ምስለ፡ አበዊሆ
ሙ፡ ሶበ፡ ተአርፍ፡ መቅሠፍቱ፡ ለእግዚአ፡
፡ መናፍስት፡ ዲቤሆሙ፡ ተአርፍ፡ ከመ፡
ኢትምጻእ፡ መቅሠፍቱ፡ ለእግዚአ፡ መናፍስ
ት፡ በከ፡ ዲበ፡ እሉ፡ ድኅሬ፡ ትከውን፡ ኰነኔ፡ በም
ሕረቱ፡ ወበትዕግሥቱ፡ ፷፩፡ ወርኢኩ፡ በ

33f. Eth I ለእግዚአ፡ መናፍስት፡ (BM 485 መንፈሳት፡) Tana 9 adds ዲቤሆሙ፡ ታዓርፍ፡ ከመ፡ ኢትወፅእ፡ መቅሠፍቱ፡ ለእግዚአ፡ መናፍስት፡ These words have probably been omitted by mistake in the other MSS. The scribe who copied the ancestor of BM 485 BM 491 Berl realized his mistake and began again with ዲቤሆሙ፡ ተዐርፍ፡ ከመ፡ etc. (cf. line 37). In so doing he repeated material already copied, and the now overfull text was subsequently shortened in Abb 35 Abb 55 Eth II. 34 በከ፡ Abb 55 ለከ፡ Bodl 5 Ull 2 MSS add ኢይኩን፡ Curzon 56 adds ኢይምጽእ፡ 34 BM 485 Berl Abb 35 Abb 55 Tana 9 ወትቀትሉ፡ ደቂቅ፡ BM 491 ወዩትቃተሉ፡ ደቂቅ፡ 35 እማቲሆሙ፡ Berl አጋእስቲሆሙ፡ 35 ወውሉዱ፡ BM 485 Abb 35 Abb 55 Tana 9 ወደቂቅ፡ BM 491 ወደቂቅ፡ 36 4 MSS ወሶበ፡ 36 Tana 9 ያዓርፍ፡ 36f. መቅሠፍቱ፡ — ተአርፍ፡ Berl omits (hmt.) 37 Tana 9 መናፍስ፡ 37-39 ዲቤሆሙ፡ — በከ፡ Tana 9 omits (cf. above). After በከ፡ BM 485 BM 491 Berl repeat ወትቀትሉ፡ ደቂቅ፡ (BM 491 ወዩትቃተሉ፡ ደቂቅ፡) ምስለ፡ እማቲሆሙ፡ (Berl እማቲሆን፡) ወደቂቅ፡ (BM 491 Berl ወደቂቅ፡) ምስለ፡ አበዊሆሙ፡ ሶበ፡ ተዓርፍ፡ መቅሠፍቱ፡ ለእግዚአ፡ መንፈሳት፡ (Berl ለእግዚአብሔር፡ እግዚአ፡ መናፍስት፡) 37-39 ዲቤሆሙ፡ — መናፍስት፡ Abb 55 omits (hmt.) 37 Abb 35 ዲበ፡ እሉ፡ 37 BM 491 ታዕርፍ፡ 38 Berl ትመጽእ፡ 39 Tana 9 ኮኑ፡ 39f. በምሕረቱ፡ Berl adds ለእግዚአ፡ መናፍስት፡ 40 ወበትዕግሥቱ፡ Abb 55 omits



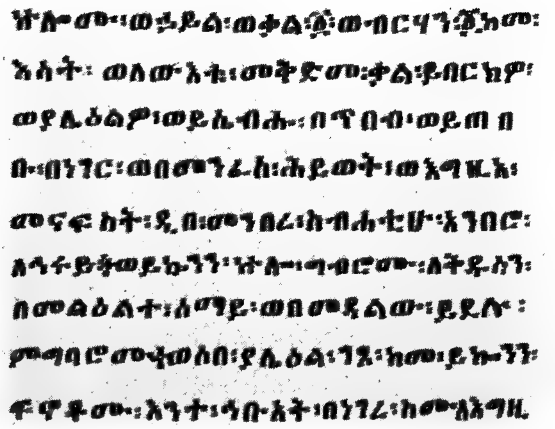
እማንቱ፡ መዋዕል፡ ተውህበ፡ ለእልኩ፡ መላእ
ክት፡ አኅባለ፡ ነዊኃን፡ ወነሥኡ፡ ሎሙ፡ ክንፈ፡
ወሰረሩ፡ ወሖሩ፡ መንገለ፡ መስዕ። ወተስእል
ክዎ፡ ለመልአክ፡ እንዘ፡ እብል፡ ለምንት፡ ነሥ
ኡ፡ እሉ፡ እሙንቱ፡ አኅበለ፡ ነዊኃነ፡ ወሖሩ፡ ወይቤለ
ኒ፡ ሖሩ፡ ከመ፡ ይመጥኑ፡ ወይቤለኒ፡ መልአክ፡
ዘምስሌየ፡ የሐውር፡ እሉ፡ እሙንቱ፡ አምጣነ፡
ጻድቃን፡ ወመእሥሬ፡ ጻድቃን፡ ያመጽኡ፡ ከመ፡
ይትመረጐዙ፡ ዲበ፡ ስሙ፡ ለእግዚእ፡ መናፍስ
ት፡ ለዓለመ፡ ዓለም፡ ዩቘኗኍ፡ ወየሐድሩ፡ ኅሩ
ያን፡ ምስለ፡ ኅሩያን፡ ወእሉ፡ አምጣናት፡ እለ፡ ይ

1 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወተውህበ፡ 1 BM 485 BM 491, Ull 8 MSS ለእሉክቱ፡ Berl ለኩሉሎ፡ 2 BM 485 BM 491 Abb 35 Abb 55 Tana 9 አሕበለ፡ ነዋኃን፡ Berl አኅበለ፡ ነዊኃኑ፡ 2 BM 491 ነሥኡሙ፡ Abb 55 ነሥኡ፡ 2 BM 485 ኩፋለ፡ 3 Eth I ለመንገለ፡ 4 እብለ፡ BM 485 Abb 35 Abb 55 Tana 9 እብሎ፡ BM 491 ሀሎ፡ ምስሌየ፡ 4 Berl እምንት፡ 5 Berl እሙንቱ፡ Abb 55, BM 492 እሉ፡ Ull እሎንቱ፡ 5 Tana 9 አሕበለ፡ 5 ነዊኃነ፡ BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 omit 5 ወሖሩ፡ Abb 55 omits 5f. ወይቤለኒ፡—ይመጥኑ፡ Berl, 2 MSS omit; BM 485 ይቤለኒ፡ ሖሩ፡ ከመ፡ ይወጥኑ፡ BM 491 ይቤሉኒ፡ ከመ፡ ይወጥኑ፡ 6 ሖሩ፡ Abb 55, Curzon 55 omit 6f. ወይቤለኒ፡—እሙንቱ፡ Abb 55 omits 7 Ull 8 MSS ዘየሐውር፡ ምስሌየ፡ 7 እሙንቱ፡ Berl adds ከመ፡ ይመጥኑ፡ Tana 9 adds እለ፡ 7 BM 491 አምጠነት፡ አበው፡ 8 BM 485 BM 491 Berl Tana 9, Ull 2 MSS ወመዓጸረ፡ 8 ያመጽኡ፡ BM 485 Berl Abb 35 Abb 55 Tana 9, BM 492 add ለጻድቃን፡ 9 BM 485 BM 491 Berl Abb 55 Tana 9, Ryl[1] 4 MSS ይትመረጐዙ፡ (cf. line 16 and 48.4) 9 ዲበ፡ Berl, Bodl 5 5 MSS በ 10 ለዓለም፡ BM 491 adds አዕባን፡ 10 ዩቘኗኍ፡ Abb 55 omits; Berl Tana 9 ወዩቘኗኍ፡ 10 BM 491 Berl ወዩኃኖሩ፡ Tana 9 ወየሐውሩ፡ 11 BM 485 አምጠነት፡



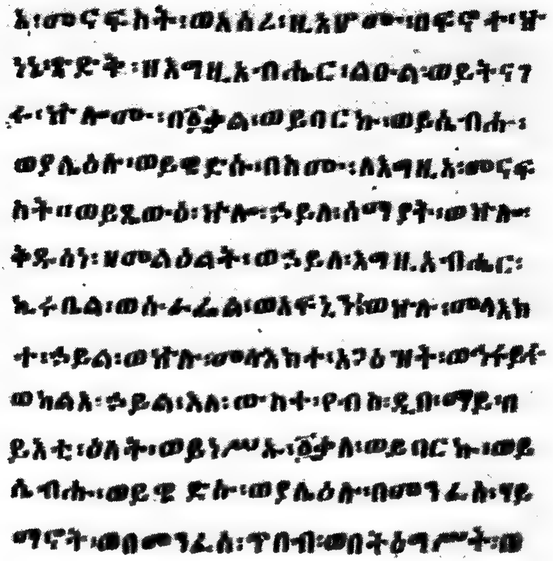
ትወሀቡ፡ ለሃይማኖት፡ ወያጸንዑ፡ ቃለ፡ ጽድቅ፡
ወእሉ፡ እምጣናት፡ ይከሥቱ፡ ኵሎ፡ ኅቡአተ፡
ለዕመቀ፡ ምድር፡ ወእለ፡ ተሐጕሉ፡ እምበድው፡
ወእለ፡ ተበልዑ፡ እምእሣተ፡ በሕር፡ ወእምአራ
ዊት፡ ከመ፡ ይግብኡ፡ ወይትመረጐዙ፡ በዕለተ፡
ኅሩይ፡ እስመ፡ አልቦ፡ ዘይትኀጐል፡ በቅድመ፡ እ
ግዚእ፡ መናፍስት፡ ወአልቦ፡ ዘይክል፡ ተኀጕሎተ፡
ወነሥኡ፡ ትእዛዘ፡ እለ፡ በመልዕልተ፡ ሰማያት፡

11f. BM 485 ይትወሀብ፡ 12 ወያጸንዑ፡ ቃለ፡ BM 485 BM 491 Berl Abb 35 Abb 55 ወያፀንዕቀ፡ ለ Tana 9 ወያጸንዕቀ፡ ለ 13 ወእሉ፡—ኵሎ፡ Abb 55 ወይከሥቱ፡ እሉ፡ 13 BM 485 Abb 35 አምጣኑ፡ Berl Tana 9 አምጣን፡ Ull እመንቱ፡ 13 BM 485 Berl Abb 55 Tana 9 ኅቡአት፡ 14 Abb 55 ዘዕመቀ፡ Tana 9 ለማዕምቀ፡ 14 Tana 9 ወለእለ፡ 14 Ull በበድው፡ 15 BM 491 ትበልዑ፡ 15f. እምአሣተ፡—ወእምአራዊት፡ Abb 35 Abb 55 እምአራዊት፡ ወእለ፡ ተበልዑ፡ እምዓሣተ፡ በሕር፡ BM 485 BM 491 Tana 9 እመዘግብት፡ ወእለ፡ ትበልዑ፡ (Tana 9 ተበልዑ፡) እምዓሣ፡ በሕር፡ Berl እምዓሣ፡ ባሕር፡ 16 Berl ወከመ፡ Tana 9 ከመ፡ ኵሉ፡ 16 BM 485 Berl Abb 35[1] Abb 55 Tana 9, Ryl[1] 4 MSS ወይትመረጐዘ፡ (cf. line 9 and 48.4) 17 Abb 35 ኅሩይ፡ ዚኅይ፡ 17 አለቦ፡ BM 491 adds ሕይወት፡ 17 Abb 35 ዘይትሐጐሉ፡ Tana 9 ዘይሐጕል፡ 17 Berl ቅድመ፡ 18 Berl ይክል፡ 19 Abb 35 ወተንሥኡ፡ 19 BM 485 ትእዛዘ፡ Ull Curzon 56 ትእዘዘ፡ 19 እለ፡ Bodl 5 Curzon 55 omit 19 Berl, Ull Curzon 55 መልዕልተ፡ Abb 55 መልዕተ፡ 19 BM 485 BM 491 Berl Abb 55 Tana 9 ሰማይ፡



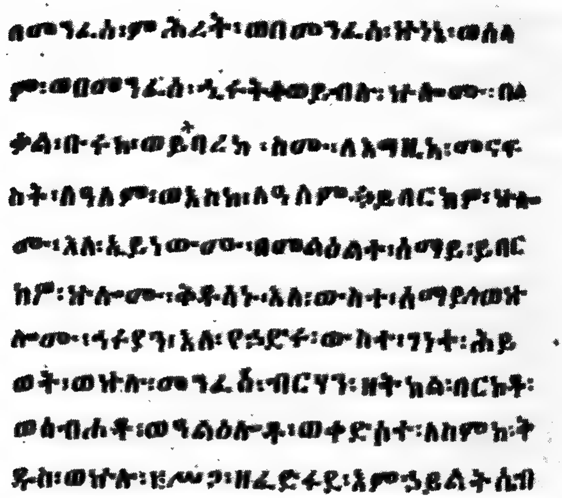
ኍሎሙ፡ወኃይል፡ወቃል፩፡ወብርሃን፩፡ከመ፡
እሳት፡ ወለውእቱ፡መቅድሙ፡ቃል፡ይባርክዎ፡
ወያሌዕልዎ፡ወይሴብሕዎ፡በጥበብ፡ወይጠ በ
ቡ፡በነገር፡ወበመንፈስ፡ሕይወት፡ወእግዚኡ፡
መናፍስት፡ዲበ፡መንበረ፡ስብሐቲሁ፡አንበሮ፡
ለኅሩዩ፡ወይኴንን፡ኍሎ፡ግብሮሙ፡ለቅዱሳን፡
በመልዕለተ፡ሰማይ፡ወበመዳልው፡ይደሉ፡
ምግባሮሙ፡ወሰበ፡ያሌዕል፡ገጾ፡ከመ፡ይኴንን፡
ፍኖቶሙ፡እንተ፡ኅቡአት፡በነገረ፡ከመ፡እግዚ

20 ኍሎሙ፡ Abb 55 omits; Tana 9 ወኍሎሙ፡ 20 BM 485 ወኃይለ፡ ወቃለ፡፩ወብርሃነ፡ ከመ፡ (with a space left before ከመ፡ for ፩ to be inserted) BM 491 ኃይለ፡ወቃለ፡አሐዱ፡ወብርሃነ፡አሐዱ፡ከመ፡ Berl ወኅይለ፡ቃለ፡አሐዱ፡ወብርሃነ፡አሐዱ፡ከመ፡ Abb 55 ወቃለ፡ ፩፡ወብርሃን፡፩፡ከመ፡ Tana 9 ኃይለ፡፡ወቃለ፡፩፡ወብርሃን፡ ፩ከመ፡ Bodl 5 Vat 71 ወኃይለ፡፩ወቃለ፡፩ወብርሃን፡፩ከመ፡ Frankfurt MS ወኃይለ፡፩ወብርሃን፡፩ከመ፡ 21 እሳት፡ Bodl 5 Ull Frankfurt MS Vat 71 add ተውህበ፡ሎሙ፡ 21 Tana 9 ቃለ፡ 21 BM 485 Berl Abb 35 Abb 55 Tana 9 ይባርኩ፡ 22 BM 485 BM 491 Berl Abb 35 Abb 55 ወያሌዕሉ፡ Tana 9 ወያልዕሉ፡ 22 Bodl 5 8 MSS ወይሴብሕዎ፡ 22 Berl ለጥበብ፡ 22f. BM 491 Abb 35, Ryl[1] 2 MSS ወይጠብቡ፡ BM 485 Berl Abb 55 ይጠብቡ፡ Tana 9 ይጠቡ፡ 23 Abb 55 ወበነገር፡ Berl ለነገረ፡ 23 Tana 9 ወበእግዚአ፡ 24 Abb 55 በናፍስት፡ 24 Eth I ስብሐት፡ 24f. BM 485 አንበሮን፡ለሕሩዩ፡ Berl አንበረ፡ኅሩዩ፡ 25 Berl Abb 55 ኍሉ፡ 25 Berl ግብሮሙ፡ለጻድቃን፡ Ull ግብረ፡ቅዱሳን፡ 26 Abb 55 በመልዕተ፡ሰማዩ፡ 5 MSS በመልዕልተ፡ሰማያት፡ Ull በመለዕለት፡ 26 Abb 35[1], Bodl 5 Ryl[2] 10 MSS ይዳሉ፡ Abb 35[2] 2 MSS ይዳለው፡ BM 485 ይዳለዉ፡ Ull ይዴሉ፡ BM 492 ይዴለው፡ BM 491 Abb 55, Westenholz MS ይዳለው፡ Tana 9 ይዳለዉ፡ Berl ይዴለው፡ 27 Abb 35 ሶበ፡ 27 Tana 9 ያልዕል፡ 27 BM 491 Berl Tana 9 ይኰንን፡ 28 Abb 35 ፍቶሖሙ፡ 28 እንተ፡ኅቡአት፡ Abb 55 omits; BM 485 BM 491 Abb 35 እንተ፡ ኅቡእ፡ Berl, 2 MSS እንተ፡ኅቡእት፡ Tana 9 እንተ፡በኅቡእ፡ 28 Tana 9 ወነገረ፡



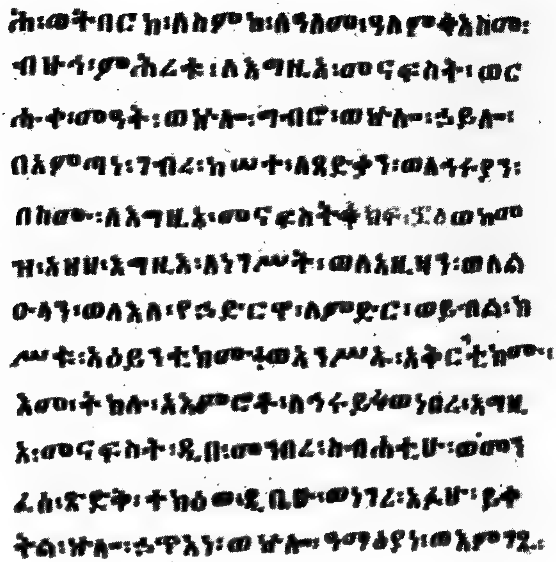
ኦ፡መናፍስት፡ወአሰረ፡ዘአሆሙ፡በፍኖተ፡ኵ
ነኔ፡ጽድቅ፡ዘእግዚአብሔር፡ልዑል፡ወይትናገ
ሩ፡ኵሎሙ፡በ፩ቃል፡ወይባርክዎ፡ወይሴብሕዎ፡
ወያሌዕልዎ፡ወይቄድስዎ፡በስሙ፡ለእግዚአ፡መናፍ
ስት። ወይጼውዕ፡ኵሎ፡ኃይለ፡ሰማያት፡ወኵሎ፡
ቅዱሳን፡ዘመልዕልት፡ወኃይለ፡እግዚአብሔር፡
ኪሩቤል፡ወሱራፌል፡ወአፍኒን፡ወኵሉ፡መላእክ
ተ፡ኃይል፡ወኵሉ፡መላእክተ፡አጋዕዝት፡ወኅሩይ፡
ወካልእ፡ኃይል፡እለ፡ውስተ፡የብስ፡ዲበ፡ማይ፡በ
ይእቲ፡ዕለት፡ወያነሥኡ፡፩ቃለ፡ወይባርክዎ፡ወይ
ሴብሕዎ፡ወይቄድስዎ፡ወያሌዕልዎ፡በመንፈሰ፡ሃይ
ማኖት፡ወበመንፈሰ፡ጥበብ፡ወበትዕግሥት፡ወ

29f. ወአሰረ፡— ለዐለ፡ Abb 55 omits (hmt., cf. BM 485 etc. below) 29 Berl ወሰበ፡አሰረ፡ዚአሁ፡ 30 ዘእግዚአብሔር፡ለዐለ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ዘእግዚአ፡መናፍስት፡ 30f. Bodl 5 3 MSS ይትናገሩ፡ 32 Eth I, BM 492 ወይቄድሱ፡ 32 BM 485 Berl Abb 35[1](?) Abb 55 Tana 9 ለስሙ፡ 32f. BM 491 Abb 35 (over an erasure) መንፈስ፡ 33 BM 491 Tana 9 ወይጼውዑ፡ 33f. ኃይለ፡— ዘመልዕልት፡ BM 485 Abb 55 Tana 9 ኃይለ፡ሰማያት፡ ወኵሉ፡ቅዱሳን፡በመልዕልት፡ (Abb 55 omits በመልዕልት፡ Tana 9 መልዕልት፡) BM 491 ዘኃይለ፡ሰማያት፡ወኵሉ፡ቅዱሳን፡በመልዕልት Berl ቅዱሳን፡ወኵሎ፡ኃይለ፡ሰማያት፡በመልዕልት፡ 33 Ull ሰማይ፡ 34 ወኃይለ፡ Ull 2 MSS add ሰማያት፡ወኵሎ፡ኃይለ፡ 35 BM 485, 3 MSS ወኵሎሙ፡ Berl Abb 35 ወኵሎ፡ 35f. Tana 9 መላእክት፡ and omits ኃይለ፡— መላእክተ፡ 36 ወኵሉ፡— አጋዕዝት፡ Abb 55 ወአጋእዝት፡ 36 BM 485 ወኵሎሙ፡ Berl ወኵሎ፡ 36 Berl መላእክት፡ 37 Tana 9 ወእለ፡ 37 Bodl 5[2] Ull 4 MSS ወዲበ፡ 38 BM 491, Bodl 5 Ull 3 MSS ይነሥኡ፡ Berl ወይትነሥኡ፡ Tana 9 ወያነሥኡ፡ 38 Berl በአሐዱ፡ቃለ፡ Tana 9 በ፩፡ቃለ፡ 39 ወይቄድሱ፡ Eth I omits 39 ወያሌዕሉ፡ BM 485 omits; Tana 9 ወያለዕሉ፡ 40 Bodl 5 Ull 4 MSS ወተዕግሥት፡ 3 MSS ወበመንፈስ፡ትዕግሥት፡



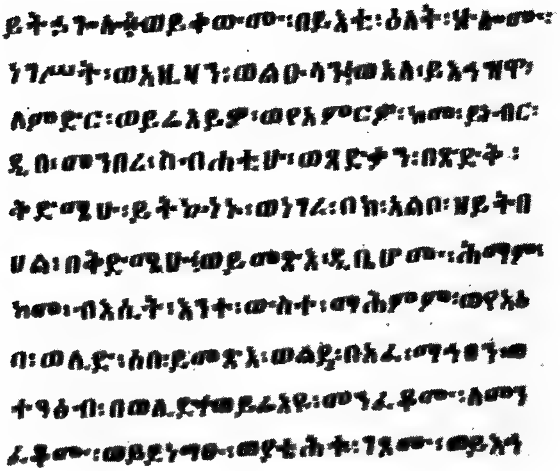
በመንፈሰ፡ምሕረት፡ወበመንፈሰ፡ኵነኔ፡ወሰላ
ም፡ወበመንፈሰ፡ኂሩት፡ወይብሉ፡ኵሎሙ፡በአ
ቃል፡ቡሩክ፡ወይባረክ፡ስሙ፡ለእግዚእ፡መናፍ
ስት፡ለዓለም፡ወእስከ፡ለዓለም፡ይባርክዎ፡ኵሎ
ሙ፡እለ፡ኢይነውሙ፡በመልዕልተ፡ሰማይ፡ይባር
ከዎ፡ኵሎሙ፡ቅዱሳን፡እለ፡ውስተ፡ሰማይ፡ወኵ
ሎሙ፡ኅሩያን፡እለ፡የኀድሩ፡ውስተ፡ገነተ፡ሕይ
ወት፡ወኵሉ፡መንፈሰ፡ብርሃን፡ዘትክል፡ባርኮቶ፡
ወሰብሖቶ፡ወአልዕሎቶ፡ወቀድሶተ፡ለስምከ፡ቅ
ዱስ፡ወኵሉ፡ዘሥጋ፡ዘፈድፋደ፡እምኀይለ፡ትስብ

40-1 ወበመንፈሰ፡ምሕረት፡ Bodl 5 omits; Berl ወመንፈሰ፡ምሕረት፡ 1 Berl ወመንፈሰ፡ 2 BM 485 Berl Abb 35 Abb 55 ወመንፈሰ፡ 2 ወይብሉ፡ BM 485 BM 491 Berl ይብሉ፡ Tana 9 ወኵሎሙ፡ and transposes ይብሉ፡ to after ቃል፡ 3 ቡሩክ፡ Bodl 5 2 MSS add ውእቱ፡ 3 Tana 9 Ryl[1] ወይባርኩ፡ 3 Tana 9 ስሞ፡ 4 ለዓለም፡ (1st) BM 491 ለዓለመ፡ዓለም፡ 4 Berl ወባረክዎ፡ 4f. BM 485 BM 491 Abb 35 Abb 55 Tana 9 ኵሉ፡ 5f. እለ፡— ኵሎሙ፡ Curzon 56 BM 484 omit 5 በመልዕልተ፡ሰማይ፡ Abb 55 omits 5f. Tana 9 ወይባርክዎ፡ 6 Tana 9 ወኵሎሙ፡ 6 Eth I, Bodl 5 Ull 2 MSS ቅዱሳን፡ Abb 55 adds እለ፡ኢይነውሙ፡ 6f. ወኵሎሙ፡ኅሩያን፡ Abb 55 ወኅሩያን፡ 7f. ገነተ፡ ሕይወት፡ Berl ገነት፡ 8 Berl ወኵሉ፡መንፈሰ፡ 8 Berl Tana 9 ዘተክለ፡ Abb 55 ዘይክል፡ 8f. BM 485 Abb 35 Abb 55 ባርኮ፡ወሰብሖ፡ወአልዕሎተ፡ Berl ባርኮተ፡ወሰብሖተ፡ወአልዕሎተ፡ BM 491 ባርኮ፡ወሰብሖ፡ወአልዕሎቶ፡ Tana 9 ባረከት፡ወስብሐተ፡ወአልዕሎተ፡ 9 BM 485 ወቀድሶተ፡ Berl ወቀድሶት፡ BM 491, Ull 5 MSS ወቀድሶቶ፡ 9f. ቅዱስ፡ Eth I ቡሩክ፡ 10 Berl ወኵሉ፡ 10 ዘሥጋ፡ BM 491 omits; BM 485 Abb 35 Abb 55 Tana 9 ሥጋ፡ 10 Ull ፈድፋደ፡ 10 BM 485 Tana 9 እምኀይል፡



ሕ፡ወትበርክ፡ለስምከ፡ለዓለሙ፡ዓለምቅእስመ፡
ብሁኅ፡ምሕረቱ፡ለእግዚአ፡መናፍስት፡ወር
ሑቀ፡መዓት፡ወኵሎ፡ግብሮ፡ወኵሎ፡ኃይሎ፡
በአምጣኑ፡ገብረ፡ከሠተ፡ለጻድቃን፡ወለኅሩያን፡
በስሙ፡ለእግዚአ፡መናፍስት፡ቀክፍ፡ጿዕ፡ወከመ
ዝ፡አዘዞ፡እግዚአ፡ለነገሥት፡ወለአዚዛን፡ወለል
ዑላን፡ወለእለ፡የኀድርዋ፡ለምድር፡ወይቤሉ፡ከ
ሥቱ፡አዕይንቲክሙ፡ወእንሥኡ፡አቅርንቲክሙ፡
እመ፡ትክሉ፡አእምሮቶ፡ለኅሩይ፡ወነበረ፡እግዚ
አ፡መናፍስት፡ዲበ፡መንበረ፡ስብሐቲሁ፡ወመን
ፈስ፡ጽድቅ፡ተክዐወ፡ዲቤሁ፡ወነገረ፡አፉሁ፡ይቀ
ትሎ፡ኵሎ፡ኃጥአን፡ወኵሎ፡ዓማፅያነ፡ወእምገጹ፡

10f. Berl ተሰብሐ፡ወተባረከ፡ Bodl 5 Frankfurt MS ትባርኮ፡ ወትሴብሖ፡ (Bodl 5 ወትሰብሖ፡) Tana 9 ይሴብሖ፡ወትባርኮ፡ 11 BM 491 ለዓለመ፡ዓለም፡ለስምከ፡ 11 ለዓለመ፡ዓለም፡ Abb 55, Bodl 5 3 MSS ለዓለም፡ Ull ለዓለም፡ወለዓለመ፡ዓለም፡ 12 Berl ብዙኅ፡ 13–15 ወኵሎ፡–መናፍስት፡ Abb 55 only ወኵሉ፡ከሠተ፡ለኅሩያን፡ 13 BM 485 BM 491 Berl Abb 35 Tana 9 ወኵሉ፡ግብሩ፡ 13f. ወኵሎ፡—ገብረ፡ BM 485 Tana 9 ወኵሉ፡አምጣኑ፡ (Tana 9 አምጣኍ፡) ግብረ፡ BM 491 ወኵሉ፡ አምጣኑ፡ግብሩ፡ Berl ወኵሉ፡ኃይሉ፡አምጣኑ፡ግብረ፡ Abb 35[1] ወኵሉ፡አምጣኑ፡ገብረ፡ Abb 35[2] prefixes ወኵሉ፡ኃይሉ፡ 15f. Tana 9 ወእምዝ፡ 16 እግዚእ፡ Berl እግዚአ፡መናፍስት፡ 16 BM 485 Abb 35 Abb 55 ወዐዚዛን፡ Berl ወለዓዚና፡ Tana 9 ወለዐዘዛን፡ Ull Curzon 56 add ከመ፡ይሰብሑ፡ 16f. BM 485 Berl Abb 35[1] Abb 55 Tana 9, 2 MSS ወለዑላን፡ 17 Abb 55, BM 486 ለእለ፡ 17 Tana 9 ይእኅዝዋ፡ለምድር፡ Berl የኀድሩ፡ዲበ፡ የብስ፡ 18 ወእንሥኡ፡አቅርንቲክሙ፡Abb 55 omits 18 BM 491 አቅርንተክሙ፡ Tana 9 ቀራንብቲክሙ፡ 19 Abb 55 ለእመ፡ 22 ኵሎ፡ (1st) Abb 55 Tana 9 omit; BM 485 Berl ኵሎሙ፡ 22 BM 485 Tana 9 ኃጥኣን፡ Berl ኃጥአን፡ 22 BM 491, 2 MSS ወኵሎ፡ዓማፅያነ፡እምገጹ፡ BM 485 Berl Abb 35 Tana 9 ወኵሎሙ፡ ዓማፅያን፡እምገጹ፡ (Abb 35 እምቅድመ፡ገጹ፡ Tana 9 ወእምገጹ፡) Abb 55 ወዐማፅያን፡እምገጹ፡



23f. ወየቀውሙ:—ወእለ: Abb 55 ወየቀውሙ:ነገሥት:ዐዚዛን:እለ: 23 Abb 35 ወኀያሎሙ: Berl ኀያሎ: 24 Bodl 5 2 MSS አዚዛን: Berl ወዓዚዛና: 24 Tana 9 ወለእለ: 25 Bodl 5 8 MSS ለየብሶ: 25 Abb 55 ወይርእይዎ: 25 BM 485 ወያአምርዎ: Tana 9 ወአእምርዎ: 25 Tana 9 ይንበር: 26f. ወጸድቃን:—ይትኄነኑ: BM 485 BM 491 Berl Tana 9 ወጽድቅ: (BM 485 ወጽድቀ:) ቅድሜሁ:ይትኄነን: Abb 35 ወጽድቅ: ቅድሜሁ:ኢየኃልቅ: Abb 55 ወጽድቅ:ቅድሜሁ: Ull ወጸድቃን:ይትኄነኑ:ቅድሜሁ:በጽድቅ: 26 በጽድቅ: 3 MSS omit 27 BM 485 በከ: 27 BM 485 ወአልብ: 27f. ዘይትበሀል:በቅድሜሁ: Abb 55 omits 28 Tana 9 ሕማማተ: 29 Abb 35 እንተ:ብእሲት: 29f. ውስተ:—ወለዳ: Abb 55 የዐፀብ:ውሉዳ:ሶበ:ይመጽኦ: 29 Abb 35, 4 MSS ሕማም: 30 Berl ወሊዳ: Tana 9 ለወሊዳ: 30 Tana 9 ወሶበ: 30 BM 491 ይመጽኦ:ወሊዳ: Berl ይመጽእ:ውሉዳ: BM 485 ውሉዳ:ይመጽኦ: Abb 35 ውሉዳ:ይመጽእ: Tana 9 ወለዳት: ይመጽኦ: 30 BM 485 በእፀ:ማሕፀና: Berl በእፀ: ማኅፀና: 30f. Tana 9 ወተዐፀበ: 31 Abb 35 Abb 55 ለወሊዳ: 31 መንፈቆሙ: Berl omits 32 ወይዳነግፀ: Abb 55 omits 32f. ወይእኑዘሙ:—ለዝኩ: Abb 55 ወይሬእዩዎ: ለውእቱ:

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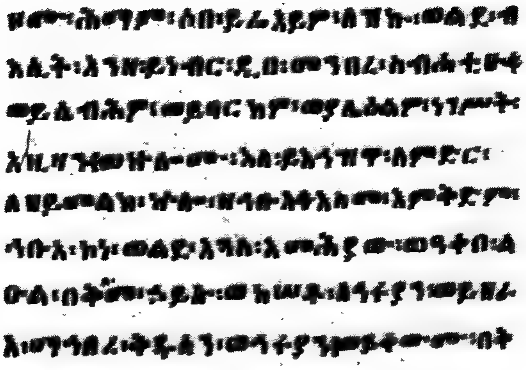
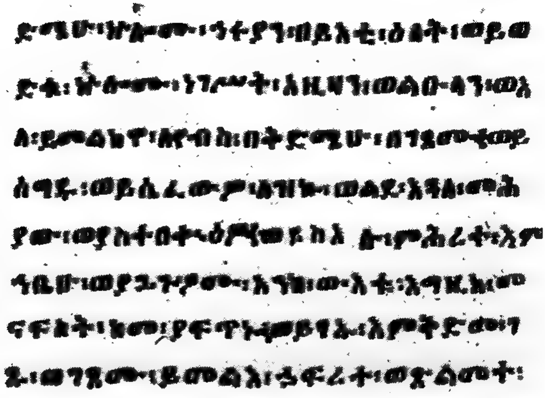
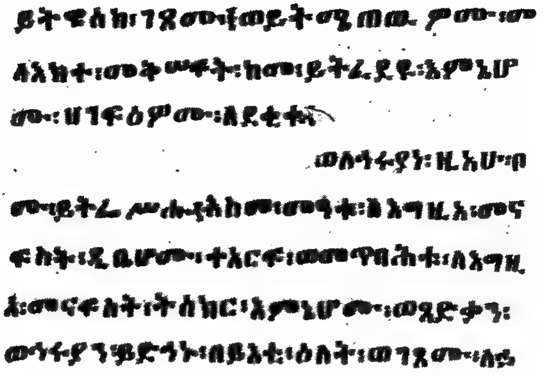


33 BM 485 ሕማመ፡ 33 BM 485 ይሬእዩ፡ Tana 9 ርእይዎ፡
33 Tana 9 ዝኩ፡ 33f. BM 485 ወለድ፡ብእሲ፡ Berl Abb 35
Abb 55 ወለድ፡ብእሲ፡ Tana 9 ውሉድ፡ሰብእ፡ 34 BM 491
ወእንዘ፡ 35 BM 485 BM 491 Abb 35 Abb 55 Tana 9
ወይበርክዎ፡ወይሴብሕዎ፡ 35 BM 485^{1}(?) Berl ወነገሥት፡
36 BM 485 BM 491 Berl Abb 35 ወዐዚዛን፡ (cf. 62.9; 63.1)
36 ወኵሎሙ፡ Abb 55 omits 36 እለ፡—ለምድር፡ BM 491
እለምድር፡ 37 Berl, Munich 30 ኅቡእ፡ Tana 9 ዘበ፡ኅቡእ፡
37 BM 485 እምቅድሙ፡ BM 491 እምቀዲሙ፡ Abb 55 Tana 9, Garrett MS
እምቅድመ፡ 38 Berl Abb 55 Tana 9 ኅቡእ፡ 38 ኮነ፡
BM 485 omits 38 Berl እምሕየው፡ 39 በቅድመ፡ኃይሉ፡
Abb 55 በኃይሉ፡ 39 BM 491 Berl Tana 9 ወከሠተ፡
39 ለኅሩያን ፡ Tana 9 prefixes ለቅዱሳን፡ወ BM 491 adds ወከሠተ፡
ለኅሩያን፡ለእለ፡ውስተ፡ምቅሕ፡ 39f. Abb 35 ወይዜከሩ፡
40 ቅዱሳን፡ወኅሩያን፡ Abb 55 Tana 9, Vat 71 omit ወኅሩያን፡
BM 485 BM 491 Berl Abb 35 ሕሩያን፡ወቅዱሳን፡ 40-1 Abb 55, Ull
ቅድሜሁ፡

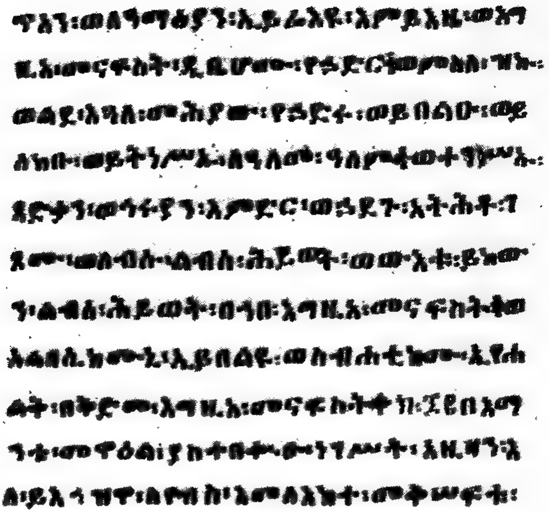


1 ኵሎሙ፡ Abb 55, Vat 71 omit 1 Berl ኅሩያን፡ ኵሎሙ፡
1f. ወይወድቁ፡ Ull adds ቅድሜሁ፡ 2 ኵሎሙ፡ Abb 55 omits
2 ነገሥት፡ ኣዚዛን፡ Curzon 56 BM 484 omit ነገሥት፡ Bodl 5 Vat 71 omit ኣዚዛን፡ BM 485 BM 491 Abb 35 Tana 9, 2 MSS ነገሥት፡ ወዐዚዛን፡ Berl ነገሥት፡ ወዓዚዛነ፡ (cf. 62.6; 63.1)
2f. BM 485 ለእለ፡ Tana 9 ወለእለ፡ 3 Tana 9 ይመልክዋ፡
3 በቅድሜሁ፡ Abb 55 omits; BM 485 ወድቁ፡ ቅድሜሆሙ፡ Berl በቅድሜሆሙ፡ 3f. Tana 9 በገጾሙ፡ ይሰግዱ፡ Abb 55 ወይሰግዱ፡ በገጾሙ፡ 4 BM 485 Berl Abb 35 Abb 55 Tana 9 ወይሴፈዉ፡ Berl prefixes ወይሴብሑ፡ 4 Berl Abb 55 ዘኮ፡
4f. Ryl መሕየው፡ Berl እምሕየው፡ all other MSS እመሕየው፡
5 BM 485 Berl, Curzon 56 ወይስእልዋ፡ 5f. Berl, 2 MSS ምሕረተ፡ በኀቤሁ፡ BM 485 BM 491 Abb 35 Tana 9 ኀቤሁ፡ ምሕረተ፡
5f. እምኀቤሁ፡ Abb 55 omits 6 BM 491 ወይጌጉዑ፡
6 BM 485 BM 491 Abb 35 Abb 55 Tana 9 omit እንከ፡ 6 BM 485 ውእተ፡ 7 Berl ወይወጽኡ፡ 8 ወገጾሙ፡—ኀፍረተ፡ BM 491 ወይመልኦሙ፡ ኀፍረተ፡ በገጾሙ፡ Abb 55 ወይመልኡ፡ ኀፍረተ፡
8f. BM 491 Berl, BM Add. 24185 ወጽልመት፡ ይትዌስክ፡ Abb 55 ወጽልመት፡ ይዌስክ፡ Bodl 5 3 MSS ወጽልመተ፡ ይዌስክ፡

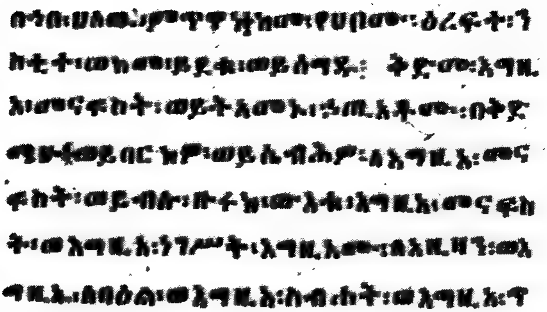


ይትዌስክ፡ገጾሙ፤ወይትሜጠውዎሙ፡መ
ላእክተ፡መቅሠፍት፡ከመ፡ይትፈደዩ፡እምኔሆ
ሙ፡ዘገፍዕዎሙ፡ለደቂቁ
ወለኅሩያኒ፡ዘእሁ፡፡በ
ሙ፡ይትፌሥሑ፡ላዕሌሆሙ፡መዓቱ፡ለእግዚአ፡መና
ፍስት፡ዲበሆሙ፡ተአርፍ፡ወመጥባሕቱ፡ለእግዚ
አ፡መናፍስት፡ትሰክር፡እምኔሆሙ፡ወጻድቃን፡
ወኅሩያን፡ይድኅኑ፡በይእቲ፡ዕለት፡ወገጸሙ፡ለኃ

2 BM 491 በገጾሙ፡ 9-12 ወይትሜጠውዎሙ፡— ዘእሁ፡ Abb 55 ወይትፈደዩ፡በመዐት፡ዘገፍዕዎሙ፡ለኅሩያኒሁ፡፡ወይከውኑ፡አርአየ፡ለጻድቃን፡ 9f. BM 491 ወይትሜጠውዎሙ፡መላእክት፡በመቅሠፍት፡ BM 485 ወሜጠሙ፡ለመላእክት፡በመቅሠፍት፡ Berl Tana 9 ወሜጡዎሙ፡ለመለአክ፡(Tana 9 ለመላእክት፡) በመቅሠፍት፡ Abb 35¹ ወይሜጡውዎሙ፡ለመላእክት፡በመቅሠፍት፡ Abb 35² ወይትሜጠውዎሙ፡ለመላእክት፡በመቅሠፍት፡ 10f. Berl እምኔሁ፡ Tana 9 እምኔሆ፡ 11 Abb 35 ወገፍዕዎሙ፡ 11f. Bodl 5 Ryl² 5 MSS ለደቂቁ፡ወለኅሩያኒሁ፡ዘእሁ፡ BM 485 BM 491 Abb 35 Tana 9, Ryl¹(?) Ull 8 MSS ለደቂቁ፡ወለኅሩያኒሁ፡ዘእሁ፡፡ ወይከውኑ፡ (Tana 9 ወይከውን፡) አርአየ፡ለጻድቃን፡ወለኅሩያኒሁ፡ ዘእሁ፡ (Tana 9 ዘእየ፡) Berl ለኅሩየ፡ዘእሁ፡፡ወይከውን፡ አርአየ፡ለጻድቃን፡ወለኅሩያኒሁ፡ዘእሁ፡ BM 499 Westenholz MS ወይከውን፡አርአየ፡ለጻድቃን፡ወለኅሩያኒሁ፡ዘእሁ፡ 12 ዘእሁ፡ BM 485 BM 491 add ወይከውኑ፡አርአየ፡ለጻድቃን፡ 12f. Berl Tana 9 ወበሙ፡ይትፌሥሑ፡ BM 491 ወይትፌሥሑ፡በሙ፡ 14 Tana 9 ወዓጣኃት፡ 14f. ለእግዚአ፡መናፍስት፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 omit 15 ትሰክር፡እምኔሆሙ፡ Berl Abb 55 omit እምኔሆሙ፡ BM 485 BM 491 Abb 35 እምኔሆሙ፡ ትሰክር፡ Tana 9 እምኔሆሙ፡ተዘከር፡ 16 ወኅሩያን፡ Abb 55 omits 16 ዕለት፡ወገጾሙ፡ Berl ዕወገጾሙ፡



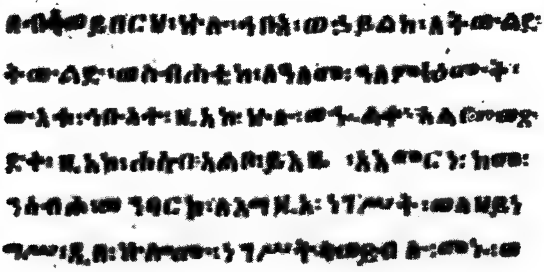
17 ወለዓመፀያን፡ Abb 55 omits; Berl, Ull ወዓመፀያን፡ 17 Berl ኢይሬእዩቀ፡ 17 Abb 55 እምእዜ፡ 17f. BM 485, 2 MSS እግዚአ፡ 19 Ryl መሕያው፡ all other MSS እመሕያው፡ 19 የኀድፉ፡ወ BM 485 BM 491 Berl Abb 35 Abb 55, BM 492^{1} omit; Tana 9 omits የኀድፉ፡ 20 BM 491 Tana 9 ወይትነሥኡ፡ 21 BM 491 ወኀደገ፡ 21f. Eth I ገጹ፡ 22 ሕይወት፡ Eth I, Ryl^{1}(?) Ull 2 MSS ስብሐት፡ 22f. ይከውን፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 ይኩን፡ለብስክሙ፡ (Tana 9 ለብሱክሙ፡) 23 BM 485 BM 491 Berl Abb 35^{2} Abb 55 Tana 9 እምኀበ፡ Abb 35^{1} ኀበ፡ 23f. Abb 35 Tana 9, Bodl 5 Ull Curzon 56 ወአለበሲክሙ፡ Berl ወአለበሲሆሙኒ፡ 24 Tana 9 ኢይበለ////፡ 24 BM 485 BM 491 Berl Abb 35 ወስብሐቲክሙኒ፡ 25 Berl በቅድሜሁ፡ለእግዚአ፡ 25f. Ull ወበእመንቱ፡ 26 Berl ይስተበቍዕዎ፡ Tana 9 ወይስተበቍዑ፡ 26 ነገሥተ፡ አዚዛን፡ Ull 5 MSS omit አዚዛን፡ BM 485 BM 491 Berl Abb 35^{2} Abb 55 Tana 9 ዓዚዛን፡ወነገሥተ፡ Abb 35^{1}(?) አዚዛን፡ለነገሥተ፡ (cf. 62.6, 9) 27 Tana 9 ይእኅዝዎ፡ 27 Berl 2 MSS ለምድር፡ 27 BM 491 ወለመለእክተ፡መቅሠፍት፡ Berl Abb 35 እመለእክተ፡መቅሠፍት፡ Abb 55 እመለእክተ፡መዐት፡



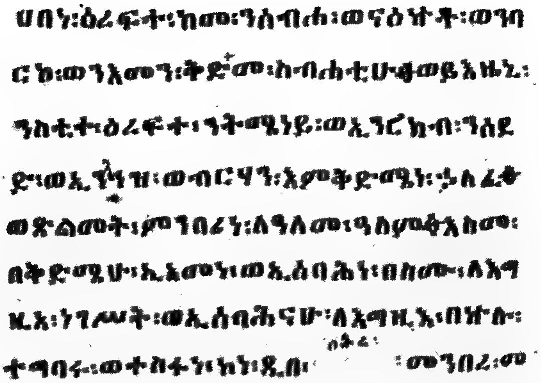
በኀበ፡ሀለዉ፡ምኅቀነ፡ከመ፡የሀበሙ፡ዕረፍተ፡ን
ስቲተ፡ወከመ፡ይደቁ፡ወይሰግዱ፡ ቅድመ፡እግዚ
አ፡መናፍስት፡ወይትአመኑ፡ኀጢአቶሙ፡በቅድ
ሜሁ፡ወይባርክዎ፡ወይሴብሕዎ፡ለእግዚአ፡መና
ፍስት፡ወይብሉ፡ቡሩክ፡ውእቱ፡እግዚአ፡መናፍስ
ት፡ወእግዚአ፡ነገሥት፡እግዚአሙ፡ለአዚዛን፡ወእ
ግዚአ፡ለበዕል፡ወእግዚአ፡ስብሐት፡ወእግዚአ፡ጥ

28 በኀበ፡—ምኅቀነ፡ BM 491 ምኅቀን፡ በኀበ፡ ሀለዉ፡ Berl በኀበ፡ ሀለዉ፡ እመላእክት፡ በኀበ፡ ሀለዉ፡ ምኅቀነ፡
28 Tana 9 መጠዕቀን፡ 28 Ull BM 484^2 የሀብዎሙ፡
29 Eth I ከመ፡ 29f. ይደቁ፡—መናፍስት፡ Abb 55 omits
29 Ryl 6 MSS ወይሰግዱ፡ BM 485 BM 491 Berl Abb 35 Tana 9, Bodl 5 Ull other Eth II MSS ወይስግዱ፡ 29 Ryl^2 ቅድመ፡ Ryl^1(?) and all other MSS በቅድመ፡ 30 Abb 55 ይትአመኑ፡ (cf. above)
31 Ull ወይሴብሕዎ፡ወይባርክዎ፡ 32f. ቡሩክ፡—ለአዚዛን፡ Abb 55 ቡሩክ፡ውእቱ፡እግዚአ፡ነገሥት፡ወዐዚዛን፡
32f. ቡሩክ፡—መናፍስት፡ BM 491 omits 33 BM 485 ወእግዚአሙ፡ለነገሥት፡ Ull 2 MSS ወእግዚአ፡አጋእዝት፡ 33 BM 485 BM 491 Abb 35 Tana 9 ወእግዚአሙ፡ለዐዚዛን፡ Berl ወእግዚአ፡ዐዚዛን፡ 33f. BM 485 BM 491 ወእግዚአሙ፡ለብዑላን፡ Abb 35 ወእግዚኦ፡ለብዑል፡ Berl ወእግዚአ፡በዕል፡ Abb 55 ወእግዚአ፡ልዑላን፡

35

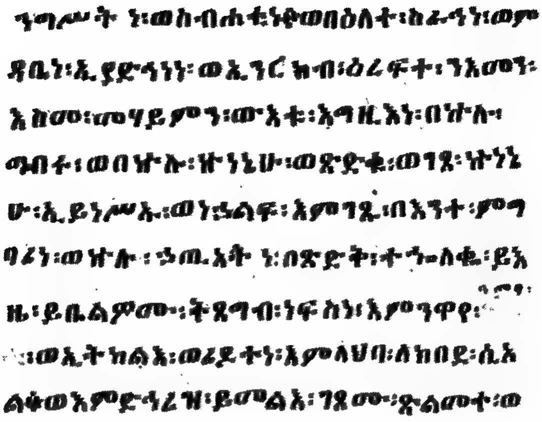


35 ኵሉ፡—ወንይለከ፡ BM 485 Berl Abb 35 Tana 9 በኵሉ፡ኅቡእ፡ ንይለከ፡ BM 491 ለኵሉ፡ኅቡአት፡ንይለከ፡ Abb 55 በንይሉ፡ only 35 ኅቡእ፡ Ull adds ንቤከ፡ 37 BM 485 BM 491 ኵሉ፡ ኅቡአት፡ ዘአከ፡ Berl Tana 9 ኵሎ፡ኅቡአት፡ዘአከ፡ 37f. ወኍልቍ፡—አለቦ፡ Ull ወለጸድቅ፡ዘአከ፡ኍልቍ፡አለቦ፡ 37 BM 491, Ryl² 4 MSS ወኍልቍ፡አለቦሙ፡ Bodl 5 Ryl¹(?) other Eth II MSS ወኍልቍ፡አለቦ፡ BM 485 Abb 35 Abb 55 Tana 9, BM 490 ወኈልቈ፡አለቦሙ፡ (BM 485 አቦሙ፡) Berl ኈልቈ፡አለቦ፡ 37f. Bodl 5² ወለጸድቅ፡ (cf. Ull above) 38 BM 485 Berl Abb 35 Abb 55 Tana 9, 3 MSS ንሰብ፡ 38 Berl አእመርና፡ 39 BM 485 BM 491 Abb 35 Abb 55, Ryl¹(?) Ull 12 MSS ንሰብሕ፡ ወንባርኮ፡ Tana 9 ንሴብሕ፡ ወንባርኮ፡ 39 BM 485 Berl Abb 35 Abb 55 Tana 9 ለእግዚአሙ፡ለነገሥት፡ BM 491 እግዚአሙ፡ ለነገሥት፡ Ull ለእግዚእ፡አጋእዝት፡ 40 Ull ኵሉ፡ 40 BM 485 BM 491 Berl Abb 35 Abb 55, Ryl¹(?) Ull 11 MSS ወይቤሉ፡ 40-1 BM 491 Tana 9, Ull 2 MSS እምወሀበነ፡



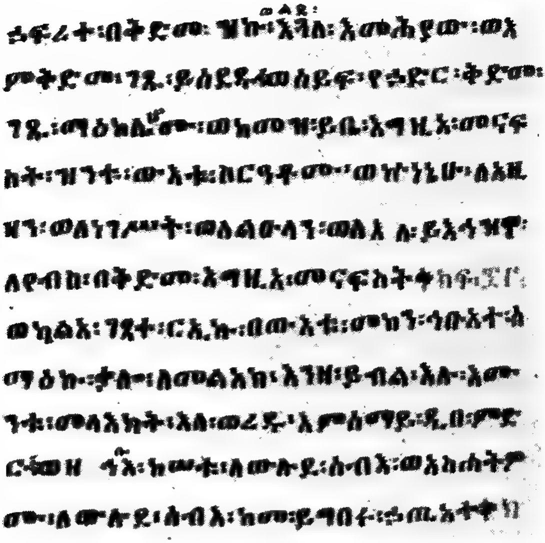
ሀበነ፡ዕረፍተ፡ከመ፡ንሰብሖ፡ወናዕኵቶ፡ወንባ
ርኮ፡ወንእመን፡ቅድመ፡ስብሐቲሁ፡ወይእዜኒ፡
ንስቲተ፡ዕረፍተ፡ንትሜነይ፡ወኢንረክብ፡ንሰደ
ድ፡ወኢንእኅዝ፡ወብርሃን፡እምቅድሜነ፡ኃለፈ
ወጽልመት፡ምንበሬነ፡ለዓለመ፡ዓለም፡እስመ፡
በቅድሜሁ፡ኢአመነ፡ወኢሰባሕነ፡በስሙ፡ለእግ
ዚእ፡ነገሥት፡ወኢሰባሕናሁ፡ለእግዚእ፡በኵሉ፡
በቅረ፡
ተግባሩ፡ወተስፋነ፡ኮነ፡ዲበ፡ ፡መንበረ፡መ

1 Berl ወኮመ፡ 1 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ንሰብሖ፡ወናእኵቶ፡ 1f. ወንገርኮ፡ Eth I omits 2 BM 485 Berl Abb 35 Abb 55 Tana 9 ስብሐቲከ፡ 2 BM 485 Abb 35^2 Tana 9 ይእዜኒ፡ BM 491 Abb 35^1 Abb 55 ይእዜ፡ 3 Ryl^1 Frankfurt MS ወኢንረክብ፡Tana 9 ንረክብ፡ 3f. ንሰዴዴ፡ Abb 55 omits; BM 485 ንስዴዴ፡ Abb 35^1(?) Tana 9, Westenholz MS ንሰዴዴ፡ 4 Ryl^2 ወኢንእኅዝ፡ Ryl^1 ወኢንኅዝ፡ Abb 55 omits; all other MSS ወኢንእኅዝ፡ 4 Berl Tana 9 ብርሃነ፡ 4 Ull ንለፈ፡እምቅድሜነ፡ 5 Tana 9 ወጽልመተ፡ 5 Tana 9 መንበሬነ፡ 5 MSS ምግበሬነ፡ 5 Berl እስከ፡ለዓለመ፡ዓለም፡ 6 BM 491 በቀዲሙ፡ Abb 55 በቅዴሙ፡ Tana 9 በቅዴመ፡ 6 ኢአመነ፡ወ Berl omits 6f. Abb 35 Abb 55 ለስሙ፡ለእግዚአ፡ነገሥት፡ Ull 2 MSS በስሙ፡ለእግዚአ፡መናፍስት፡ BM 485 Tana 9 ለስሙ፡ለእግዚአ፡መንፈሳት፡ (Tana 9 adds ወነገሥት፡) Berl ለእግዚአ፡መናፍስት፡ወለስሙ፡ BM 491 ለስሙ፡ለእግዚአ፡አጋእዝት፡ 7f. ለእግዚእ፡—ወተስፋነ፡ Abb 55 ለተስፋነ፡ only 7 BM 485· BM 491 Berl Abb 35 Tana 9 ለእግዚእነ፡ 7f. በኵሉ፡ተግባሩ፡ BM 485 BM 491 Berl Abb 35^1 Tana 9 omit 8 BM 491 በዲበ፡ 8 Berl, Ryl^2 Ull 5 MSS በቅረ፡መንበረ፡ Bodl 5 2 MSS omit; BM 485 BM 491 Tana 9, 6 MSS በቅረ፡ only; Abb 35 Abb 55, BM Add. 24185 መንበረ፡ only



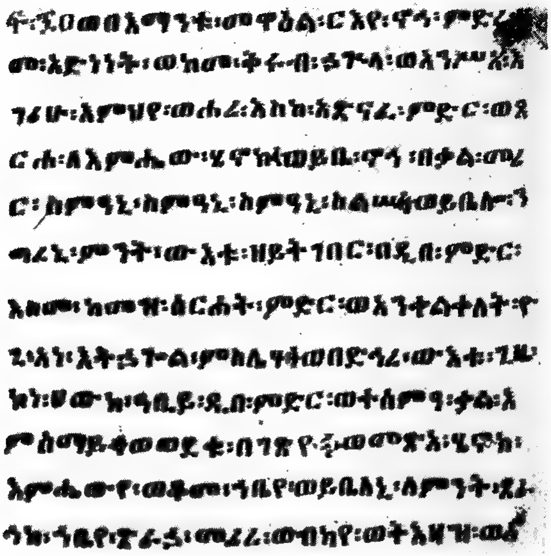
ንግሥት ፡ ወስብሐቲነ፡ ወበዕለተ፡ ስራሒነ፡ ወም
ዳቤነ፡ ኢያድኅነነ፡ ወኢንርክብ፡ ዕረፍተ፡ ንእመን፡
እስመ፡ መሃይምን፡ ውእቱ፡ እግዚእነ፡ በኵሉ፡
ግብሩ፡ ወበኵሉ፡ ኵነኔሁ፡ ወጽድቁ፡ ወገጽ፡ ኵነኔ
ሁ፡ ኢይነሥኡ፡ ወነኀልፍ፡ እምገጹ፡ በእንተ፡ ምግ
ባሬነ፡ ወኵሉ፡ ኃጢአቲነ፡ በጽድቅ፡ ተኈለቁ፡ ይእ
ዜ፡ ይቤልዎሙ፡ ትጸግብ፡ ነፍስነ፡ እምንዋየ፡ ዓመፃ፡
፡ ወኢትክልአ፡ ወሪደተነ፡ እምለሀብ፡ ለክበደ፡ ሲኦ
ልቀ ወእምድኅሬዝ፡ ይመልእ፡ ገጾሙ፡ ጽልመት፡ ወ

8f. BM 491, Bodl 5[1] Frankfurt MS መንግሥት፡ BM 485 መንግሥትነ፡ 9 ወስብሐቲነ፡ Abb 55 Tana 9 omit; BM 485 BM 491 ወዲበ፡ ስብሐቲነ፡ Berl ወስብሐቲነ፡ ወብዕለነ፡ 9-13 ወበዕለተ፡—ኢየነሥኡ፡ Abb 55 ወኢረከብነ፡ ዕረፍተ፡ ንእመን፡ እስመ፡ መሀይምን፡ ወኵነኔሁ፡ ወጽድቁ፡ ወገጽ፡ ኵነኔሁ፡ ኢየነሥኡ፡ 9 Berl በዕለተ፡ 10 ወኢንረክብ፡ Ryl[1] ወኢንርክብ፡ Tana 9 ወኢረከብነ፡ 10 2 MSS ንትአመን፡ 11 BM 485 BM 491 Abb 35 ውእቱ፡ ወእግዚእነ፡ Bodl 5 Vat 71 እግዚእነ፡ ውእቱ፡ 11f. Ryl[2] BM Add. 24185 ግብሩ፡ Ryl[1] and all other MSS ምግባሩ፡ 12 ወበኵሉ፡ ኵነኔሁ፡ BM 485 BM 491 Abb 35 Tana 9 ወኵነኔሁ፡ Berl ወምእመን፡ በኵሉ፡ ምግባሩ፡ ወኵሎ፡ ኵነኔሁ፡ 12f. Berl ኵነኔ፡ 13 BM 485 ወኢየነሥኡ፡ BM 491 Berl እየነሥኡ፡ 13 Berl ወበእንተ፡ 14 BM 485 Abb 55 Tana 9 ወኵሉ፡ ኃጢአትነ፡ Berl ወኵሎ፡ ኃጢአትነ፡ 14 Ull ተኈለቈ፡ በጽድቅ፡ 14f. Bodl 5[2] 2 MSS ይእዜኒ፡ Tana 9 ወይእዜኒ፡ 15 BM 485 BM 491 Berl Abb 35 Abb 55, Ull some Eth II MSS ይብለዎሙ፡ Tana 9 ትብለዎሙ፡ 15 BM 491, Ull Curzon 56 ትጸግብ፡ 16 BM 485 ወኢትክላእ፡ Berl ወኢትክለ፡ Abb 55, BM 486 ወኢንክለ፡ 16 Abb 55 ተወርዶተነ፡ Tana 9 አወርዶተነ፡ 16 እምለሀብ፡ ለክበደ፡ Tana 9 እምክበደ፡ 16 BM 485 Berl Abb 55 እምለብ፡ Bodl 5 Vat 71 እምለህብ፡ 16 ለክበደ፡ Berl omits 17 Ull ወእምድኅሬ፡ 17 ጽልመት፡ Tana 9 omits

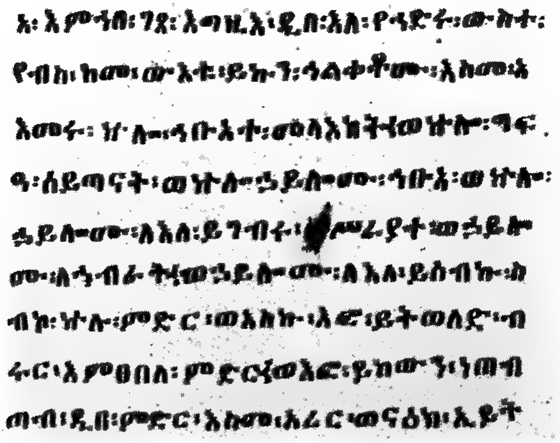


ወልደ፡
ኃፍረት፡ በቅድሜሁ፡ ዝኩ፡ እጓለ፡ እመሕያው፡ ወእ
ምቅድመ፡ ገጹ፡ ይሰደዱ፡ ወሰይፍ፡ የኃድር፡ ቅድሜሁ፡
ገጹ፡ ማዕከሎሙ፡ ወከመዝ፡ ይቤሉ፡ እግዚአ፡ መናፍ
ስት፡ ዝንቱ፡ ውእቱ፡ ስርዓቶሙ፡ ወኵነኔሆሙ፡ ለእዚ
ዛን፡ ወለነገሥት፡ ወለልዑላን፡ ወለእ ለ፡ ይእኅዝዋ፡
ለየብስ፡ በቅድመ፡ እግዚአ፡ መናፍስት፡ [illegible]
ወካልአ፡ ገጻተ፡ ርኢኩ፡ በውእቱ፡ መካን፡ ኅቡአተ፡ ሰ
ማዕኩ፡ ቃሎ፡ ለመልአክ፡ እንዘ፡ ይብል፡ እሉ፡ እሙ
ንቱ፡ መላእክት፡ እለ፡ ወረዱ፡ እምሰማይ፡ ዲበ፡ ምድ
ር፡ ወዘ ኅቡአ፡ ከሠቱ፡ ለውሉደ፡ ሰብእ፡ ወአስሐትዎ
ሙ፡ ለውሉደ፡ ሰብእ፡ ከመ፡ ይግበሩ፡ ኃጢአተ፡

17f. ወኃፍረተ፡ BM 485 omits; Tana 9 ኃፍረት፡ 18 Berl እምሕያው፡ 18f. BM 485 ወምእቅድሙ፡ BM 491 ወበቅድሙ፡ 19 Tana 9 ለየኃድር፡ 20 ገጹ፡ BM 485 adds የኃድር፡ 20 BM 491 Berl Abb 35 Abb 55 Tana 9 ከመዝ፡ BM 485 ከመ፡ 21 BM 485, BM 492 ዝውእቱ፡ 21 ውእቱ፡ Bodl 5 Vat 71 omit 21 BM 491, Ryl 9 MSS ስርዓቶሙ፡ ወኵነኔሁ፡ BM 485 Berl Abb 35 Abb 55 ሥርዓቱ፡ ወኵነኔሁ፡ Bodl 5 Ull 6 MSS ሥርዓቶሙ፡ ወኵነኔሆሙ፡ Tana 9, ርዓት፡ ወኵነኔ፡ 21f. BM 491 እዚዛን፡ ለነገሥት፡ 22 ወለለዐላን፡ Abb 55 omits 22 Berl, Ull እለ፡ 22 BM 491, 2 MSS ይእኅዝዎ፡ 23 Berl ለምድር፡ 24 BM 485 ወካልአ፡ ገጸት፡ BM 491, Ull Curzon 56 ወካልአተ፡ ገጸተ፡ Berl ወካልእ፡ ገጸት፡ Abb 55 ወካልእ፡ ገጸተ፡ 24 BM 491 መካን፡ 24 ኅቡአተ፡ BM 491 omits; Abb 55 ኅቡአት፡ Tana 9 ኅቡአነ፡ BM 485 ኅቡአን፡ 24f. BM 491 Tana 9, Ull Vat 71 ወሰማዕኩ፡ 25 ቃሎ፡— ይብል፡ BM 491 ቃሎሙ፡ ለመላእክት፡ እንዘ፡ ይብሉ፡ Berl ቃሎ፡ እንዘ፡ ይብሉ፡ መልአክ፡ 25f. Eth I ውእቶሙ፡ 26 Tana 9 ይወርዱ፡ 26 እምሰማይ፡ BM 485 BM 491 Berl Abb 55 Tana 9 omit 27 Bodl 5 Ryl^{2} Ull 9 MSS ወዘኅቡእ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9, Ryl^{1} 4 MSS ወዘበኅቡእ፡ Berl ወዘቦ፡ ኅቡአ፡ 27 Tana 9 ከሠቱ፡ 27f. BM 485 ወአስሐትዎሙ፡ 28 ለውሉደ፡ ሰብእ፡ Abb 55 omits; Berl ለሰብእ፡ 28 BM 485 Abb 55 ኃጢአት፡

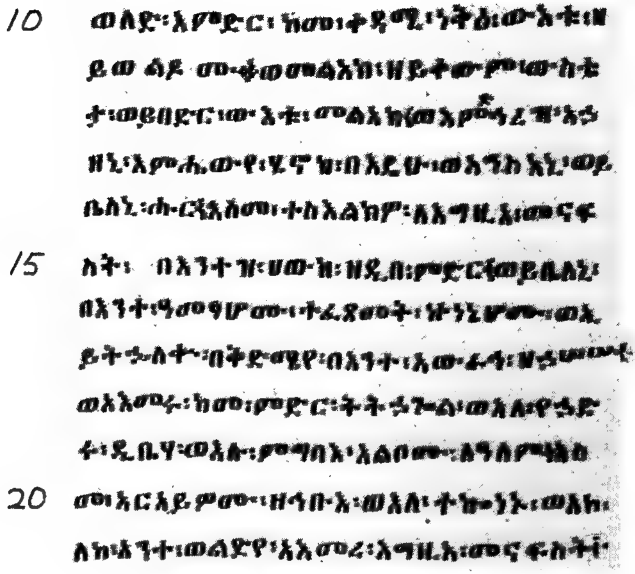


29 BM 485 BM 491 Abb 35 Abb 55 Tana 9 በእማንቱ፡ 29f. ርእየ፡ —ኢድነነት፡ Berl ርእየ፡ ኖኅ፡ ለምድር፡ ከመ፡ ኢጽነነት፡ Abb 35 ርኢኩ፡ አነ፡ ኖኅ፡ ከመ፡ ኢጽነነት፡ ምድር፡ 29 BM 485 BM 491 ምድር፡ 30 BM 485 BM 491 Abb 55 Tana 9 ኢጽነነት፡ (cf. Berl Abb 35) 30 BM 485 Abb 35[1] Abb 55 Tana 9, 3 MSS ሐጕለ፡ 30f. Abb 35 ወአንሠእኩ፡ እገርየ፡ 31 እምህየ፡ Berl omits; Tana 9 ወእምህየ፡ 31 Abb 35 ወሖርኩ፡ 4 MSS ሖረ፡ 31f. Abb 35 ወጸራኅኩ፡ 32 BM 491 ለምሔው፡ Abb 35 ለእምሔውየ፡ Abb 55 በእምሔው፡ 32 ሄኖክ፡ BM 491 omits 32 Berl Tana 9 ወየቤሎ፡ Abb 35 ወእቤ፡ and omits ኖኅ፡ 32 BM 491 በቃለ፡ Tana 9 በቃሉ፡ 32f. BM 485 መሪር፡ 33 ስምዓኒ፡ (3rd) Berl, 2 MSS omit 33 BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 ወእቤሎ፡ 33f. ንግረኒ፡ Abb 55 omits 34 BM 485 BM 491 Berl Abb 35 Abb 55 ዲበ፡ 35 Tana 9 ዘከመዝ፡ 36 Ull እትኀጐለኒ፡ አነ፡ 36 Bodl 5 Ull 3 MSS ወድኅረ፡ ውእቱ፡ BM 485 ወበድኅር፡ ውእቱ፡ BM 491 Berl ወበድኅሬ፡ ውእቱ፡ Abb 35 ውእቱ፡ only; Abb 55 ወበድሕፀ፡ ውእቱ፡ Tana 9 ወበዳሕፍ፡ ውእቱ፡ 37 Berl ዐቢየ፡ 37 3 MSS በዲበ፡ 38 Tana 9 ወድቀ፡ 38f. Ull እምሔውየ፡ ሄኖክ፡ 39 ወየቤለኒ፡ BM 491 omits 39 BM 485 Berl Abb 55 በምንት፡ Tana 9 ምንተ፡ 39f. BM 491 ጸራኅኩ፡ 40 ኀቤየ፡ Berl Tana 9 omit 40 ጽራኅ፡ Berl Abb 55 Tana 9 omit 40 Berl ወብካዩ፡ Abb 55 ብካየ፡ 40 Abb 35 Tana 9 ወተእዛዝ፡

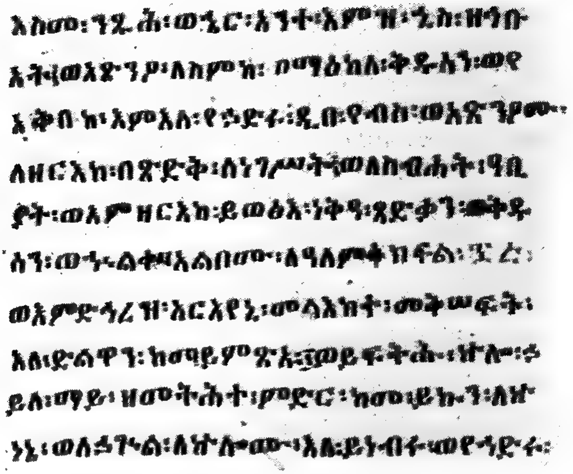


ኡ፡ እምኀበ፡ ገጸ፡ እግዚእ፡ ዲበ፡ እለ፡ የኀድሩ፡ ውስተ፡
የብስ፡ ከመ፡ ውእቱ፡ ይኩን፡ ኅልቀቶሙ፡ እስመ፡ አ
እመሩ፡ ኵሎ፡ ኅቡአተ፡ መላእክት፡ ወኵሎ፡ ግፍ
ዓ፡ ሰይጣናት፡ ወኵሎ፡ ኃይሎሙ፡ ኅቡአ፡ ወኵሎ፡
ኃይሎሙ፡ ለእለ፡ ይገብሩ፡ [illegible]ሥራየ፡ ወኃይሎ
ሙ፡ ለኅብራ፡ ት፡ ወኃይሎሙ፡ ለእለ፡ ይሰብኩ፡ ስ
ብክ፡ ኵሉ፡ ምድር፡ ወእስኩ፡ እፎ፡ ይትወለድ፡ ብ
ሩር፡ እምፀበለ፡ ምድር፡ ወእፎ፡ ይከውን፡ ነጠብ
ጠብ፡ ዲበ፡ ምድር፡ እስመ፡ ሐረር፡ ወናዕክ፡ ኢይት

1 እምኀበ፡ — እለ፡ Abb 55 እምኀበ፡ እግዚእ፡ እምቅድመ፡ ገጹ፡ ለእለ፡ 1 BM 485 BM 491 Berl Abb 35 Tana 9 እምቅድመ፡ 1 ገጸ፡ Tana 9 omits 1 Ull እግዚእየ፡ Berl እግዚአ፡ መናፍስት፡ 1 Ull ይኀብሩ፡ 1f. ውስተ፡ የብስ፡ BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 የብስ፡ 2 ከመ፡ ውእቱ፡ Tana 9 ከውእቱ፡ 2 ውእቱ፡ Ull 3 MSS omit 2 BM 491 ይከውን፡ 2f. Berl ኣእመረ፡ 3 ኵሎ፡ BM 485 ኵሉ፡ 3 ወኵሎ፡ BM 485 ወኵሉ፡ 4f. ኅቡአ፡ — ኃይሎሙ፡ Berl, 2 MSS omit; BM 485 Abb 35 Tana 9 ኅቡአ፡ ኅቡኣት፡ ወኵሎ፡ (Abb 35 Tana 9 ወኵሉ፡) ኃይሎሙ፡ BM 491 ለኅቡኣነ፡ ኅቡኣት፡ ወኵሎ፡ ኃይሎሙ፡ Abb 55 ኅቡኣተ፡ only; 2 MSS ኅቡኣ፡ only 5f. BM 491 ሥራየ፡ ወኃይሎሙ፡ Abb 55 ሥራያት፡ ወሥራይተ፡ ኃይሎሙ፡ 6 Ryl ለኅብረት፡ ወኃይሎሙ፡ Bodl 5 Vat 71 omit; Berl ለእለ፡ ይገብሩ፡ ኅብረተ፡ ወኃይሎሙ፡ Tana 9 ለኅብረት፡ ወኵሎሙ፡ all other MSS ለኅብረት፡ ወኃይሎሙ፡ 6 Abb 55 ይሰብኩ፡ Bodl 5 ይገብሩ፡ 6f. ስብከ፡ Berl እስከ፡ 7 Bodl 5[2] Vat 71 በኵሉ፡ Tana 9 ውስተ፡ ኵሉ፡ 7 ወእስኩ፡ እፎ፡ BM 491 እስኩ፡ እፎ፡ BM 485 Abb 35 Abb 55 Tana 9 ወእፎ፡ 8 ይከውን፡ Ull ይትወለዱ፡ 8f. Tana 9 ነጠብጠብ፡ 9 Tana 9 ዐረረ፡ 9f. Abb 35, Ull ኢይትወለዱ፡ Tana 9 ይትወለዱ፡



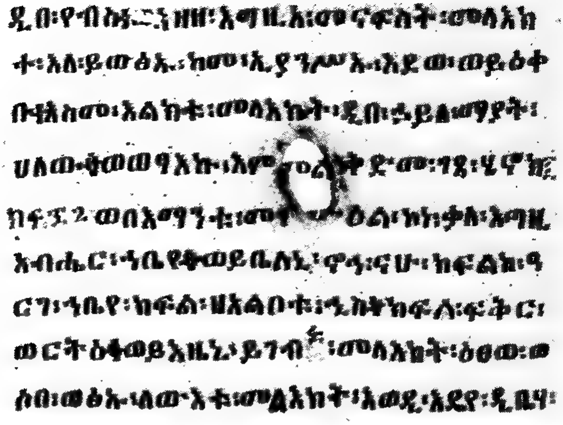
10 እምድር፡ Berl omits 10 ከመ፡—ነቅዐ፡ BM 491 ከመ፡ ነቅዐ፡ ቀላዊ፡ Abb 35 እስከመ፡ ቀላዕዊ፡ ነቅዐ፡ 10f. BM 485 Berl Abb 55 Tana 9 ዘየወለዩሙ፡ 11 Eth I ይቀውም፡ 3 MSS ወይቀውም፡ 12 BM 491, Ull BM 492^{2} ይበድር፡ Abb 35 ወይትበድር፡ 13 BM 485 Berl Tana 9 በእዴየ፡ 15 Bodl 5^{1} Ryl^{1}(?) BM 486 ወበእንተዝ፡ 15 Berl Tana 9, 4 MSS በዲበ፡ 16 Ull ተፈጸመ፡ 16f. BM 491 ኰነኔሆሙ፡ ወኢይትኈለቍ፡ Tana 9 ወኰነኔሆሙ፡ ኢይትኈለቍ፡ 17 BM 485 ኣውራኅ፡ 18 ከመ፡ BM 485 Abb 35 Abb 55 Tana 9 omit 18 Tana 9 ምድሬ፡ 19 Bodl 5 3 MSS ወለእሉ፡ 19 BM 485 Berl Abb 35 Abb 55 Tana 9, 3 MSS ምግበአ፡ 19f. እስከመ፡ BM 485 ወእስከመ፡ Abb 55 ወ 20 Bodl 5(?) ወእሉ፡ Tana 9 ለእለ፡ 20f. ወአኮ፡ ለኮ፡ BM 491 አኮ፡ ለኮ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 ወለኮ፡



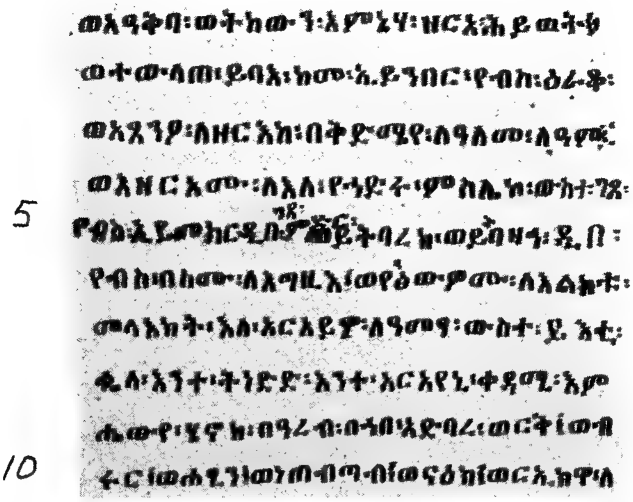
እስመ፡ንጹሕ፡ወኄር፡አንተ፡እምዝ፡ኄስ፡ዘኅቡ
አት፡ወአጽንዖ፡ለስምከ፡በማዕከለ፡ቅዱሳን፡ወየ
ዐቅበከ፡እምእለ፡የኀድሩ፡ዲበ፡የብስ፡ወአጽንዖሙ፡
ለዘርእከ፡በጽድቅ፡ለነገሥት፡ወለስብሐት፡ዓቢ
ይት፡ወእምዘርእከ፡ይወፅእ፡ነቅዐ፡ጻድቃን፡ወቅዱ
ሳን፡ወኍልቈሙ፡አልቦሙ፡ለዓለም፡ክፍል፡፳፫፡
ወእምድኅረዝ፡አርአየኒ፡መላእክተ፡መቅሠፍት፡
እለ፡ድልዋን፡ከመ፡ይምጽኡ፡ወይፍትሕዎ፡ለኵሉ፡ኃ
ይል፡ማይ፡ዘመትሕተ፡ምድር፡ከመ፡ይኩን፡ለኵ
ነኔ፡ወለሐጕል፡ለኵሎሙ፡እለ፡የነብሩ፡ወየኀድሩ፡

22 ንጹሕ፡—አንተ፡ Berl አንተ፡ንጹሕ፡ወኄር፡ 6 MSS ንጹሕ፡ አንተ፡ወኄር፡ 22 Abb 35 እምዝ፡ሔስ፡ Abb 55 እምኄስ፡ Tana 9 እምዝ፡ተሔስ፡ 22f. BM 485 ዘኅቡአት፡ Berl Tana 9 ዘኅቡአተ፡ 23 በማዕከለ፡ Tana 9 በእንተ፡ 23f. Berl ወዓቀበከ፡ 24 Ryl(²?) ወአጽንዖሙ፡ Ryl¹(?) and all other MSS ወአጽንዖ፡ 25 BM 485 BM 491 Abb 55 Tana 9 ዘጽድቅ፡ ወነገሥት፡ Berl ዘበጽድቅ፡ወለመንግሥት፡ Abb 35 ዘጽድቅ፡ ወበመንግሥት፡ 25f. BM 485 ወለስብሐተ፡ዐቢይተ፡ Berl ወለስብሐት፡ዐቢይተ፡ Abb 55 ወለስብዐተ፡ዐቢይተ፡ Tana 9 ወስብሐት፡ዐቢይተ፡ 27 BM 485 Berl Abb 35 Tana 9 ወኍልቈ፡አልቦሙ፡(Tana 9 omits ወ) Abb 55 ወአልበ፡ኍልቈ፡ 27 ለዓለም፡ Ull omits 28 Berl Tana 9 አርአዩኒ፡ 28 Tana 9 መላእክት፡ 28 BM 485 Tana 9 መቅሠፍተ፡ 29 እለ፡ ድልዋን፡ Bodl 5 Vat 71 omit 29 Bodl 5 Vat 71 ይመጽኡ፡ወይፈትሑ፡ (Vat 71 ወይፌሥሑ፡) Tana 9 መጽኡ፡ ወይፍትሑ፡ 30 ማይ፡ BM 491 Abb 35¹ ሰማይ፡ Berl ሰማይ፡ ወማይ፡ 31 Ull ወኀጕለ፡ 31 BM 485 Abb 35 Abb 55 Tana 9 ለኵሉ፡ 31 የነብሩ፡ወየኀድሩ፡ Berl የኀድሩ፡ only; Abb 55, Bodl 5 Vat 71 የነብሩ፡ only

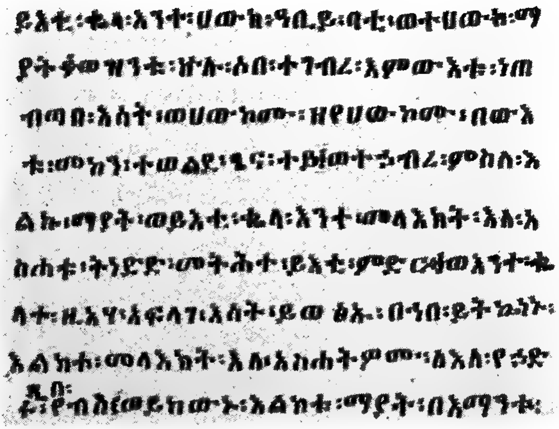
35



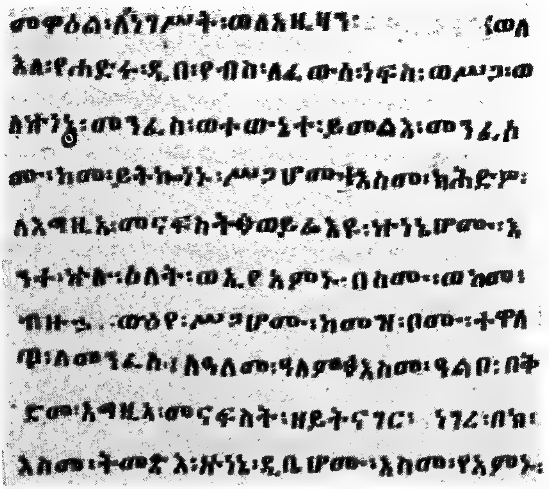
32 Berl ኣዘዘ: 32f. Berl Abb 55 መለእክት: Tana 9 ለመለእክት: 33 BM 485 Tana 9 ኢዩንሥኡ: Abb 55 ያንሥኡ: 33 Tana 9 ኣውዪ: 34 እለክቱ: Tana 9 omits 34 ንዩለ: Tana 9 omits 34 ማያት: Berl ሰማዩ: 35 Tana 9 ዘሀለው: 35 Tana 9 ወመጻእኩ: 35 እምቅድመ: ገጸ: Abb 55 እምገጸ: 37 ናሁ: BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 omit 37f. Berl ዐርግ: 38 ክፍለ:— ኒሰ: BM 485 omits 38 ክፍለ: BM 491 Berl ክፍለካ: Tana 9 ክፍለ: 38 Tana 9 ኣለበቱ: 38 Abb 35 Abb 55 Tana 9 ጢሰ: 38 ክፍለ: BM 485 ክለ: BM 491 ክፍለካ: 39 Tana 9 ርቶዐ: 39 BM 485 BM 491 Berl Abb 35 Abb 55 ወዩእዜሂ: 39 Eth I, Vat 71 ገብሩ: 39 Abb 35 ዐፀበ: 40 BM 485 Berl Abb 55 ወፅኣ: BM 491 ወፅዓ: Tana 9 ተወፅኣ: 40 ለውእቱ: Abb 35 omits 40 Abb 55 መለእክተ: 40 እዴየ: Berl omits



1 BM 485 ወዐቀበ: Berl[1] Abb 55 ወዐቀበ: 1 BM 485 ዘኢርኢ: 2 BM 491 ወተውለጠ: Berl, Ull Curzon 56 ወተውለጥ: Tana 9 ወተወለጠ: 2 ኩሙ: Ull omits 2 BM 491 Abb 55 የብሱ: 3 BM 485 BM 491, 6 MSS ወአጸንዕ: 3 BM 491 ቅድሙ: 3 Ryl ለዓም: corrupt for ዓለም: 4 Berl ወእዘርዎሙ: Tana 9 ወዘርኦሙ: 4f. Ryl[2] Frankfurt MS BM Add. 24185 Bodl 5 Curzon 55 BM 499 Vat 71 Munich 30 Westenholz MS ውስተ:ገጸ:የብሱ: Eth I, Ull other Eth II MSS omit 5 ኢቀመኛር:ዲበ:ገጸ:ምድር: Bodl 5 Curzon 55 BM 499 Vat 71 Munich 30 Westenholz MS omit (hmt., cf. below) 5 Ull ወኢቀመኛር: 5 Ryl[2] Curzon 56 BM Add.24185 BM 484 ምድር: Eth I, Ull other Eth II MSS የብሱ: 5 Bodl 5 Vat 71 ወይብዘኁ: Tana 9 ወይበዝኁ: 5 Ryl[2] Ull 6 MSS ዲበ: Eth I, Bodl 5 other Eth II MSS ቅድሙ: 6 Abb 35 በኵሙ:እግዚእኒ: 6 Eth I, BM Add. 24185 ወየዐጽዎሙ: 6 ለእለኛቱ: BM 485 ለእሙንቱ: BM 491 Berl Abb 35 Tana 9, BM 486 ለእለኮ: Abb 55 ለ only 7 Ryl አርአዩዎ: all other MSS አርአዩቀ: 7 ይእቲ: Eth I, Bodl 5 3 MSS ውእቱ: 8 ትነድድ:እንተ: BM 491 omits 8 ቀዳሚ: Abb 55 omits; Berl ቀዳሙ: 10 BM 485 ወናእከ:

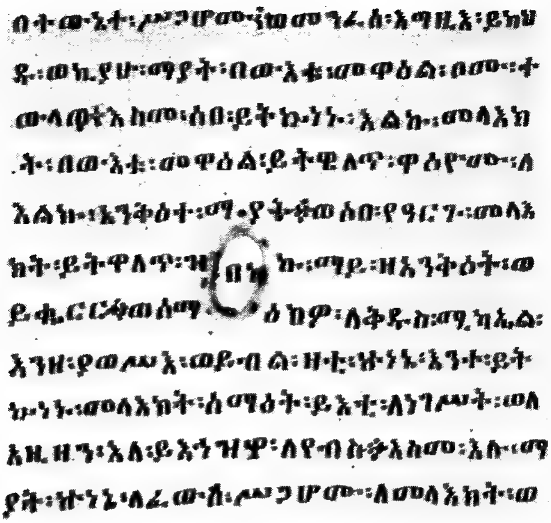


10f. ለይእቲ፡ቈላ፡ Berl ለቈላ፡ 11 እንተ፡ BM 491 adds ሀለወ፡ 11 BM 485 ሀውከ፡ዓቢይ፡ Berl, Bodl 5 ሀውኳ፡ ዓቢይ፡ Abb 55 Tana 9 ሀውከ፡ዐቢየ፡ 11 Bodl 5 Ryl 4 MSS ወተሀውከ፡ Abb 35, Westenholz MS ወተሀውከ፡ 3 MSS ወተሀውኳ፡ 3 MSS ወተሀውከ፡ BM 485 ወሃውከ፡ BM 491 Berl Tana 9, Ull 4 MSS ወሀውከ፡ Abb 55 ሀውከ፡ 12 ኵሉ፡ BM 491 ውእቱ፡ 12 ተገብረ፡ BM 491 adds በከ፡ 12 Berl እምውቱ፡ 12f. BM 485[1] Berl Tana 9, 5 MSS ነጠብጣብ፡ 13 Tana 9 ወእሳት፡ 13 ወሀውኮሙ፡ዘየሀውኮሙ፡ BM 485 ወየሃውኮሙ፡ Berl ወይሀውኮሙ፡ BM 491 ወኮሙ፡ ሀውኮሙ፡ Abb 35 ወኮሀ///ቲሆሙ፡ (ሀ has been altered from ህ , and the letter immediately following has been erased) Abb 55 ወሀውኰሙ፡ Tana 9 ወሀውከ፡ 14 BM 491 ትወለዱ፡ 14 BM 491 ወተኅብር፡ Berl ወተኅበረ፡ Abb 55 Tana 9[2](?), Ull ወኅብረ፡ Tana 9[1] ወብረ፡ 14f. Tana 9 ዘኵ፡ 15 Tana 9 ይእቲ፡ 15f. እንተ፡—እስሐቱ፡ Abb 55 omits 16 Bodl 5 መትሕት፡ Tana 9 መቅሠፍተ፡መትሕተ፡ 16 Berl እንተ፡ 16f. BM 485 ቈላት፡ 17 BM 485 BM 491 Berl Abb 35 Abb 55 ይመጽኡ፡ኀበ፡ Tana 9 ይመልኡ፡በኀበ፡ 17 BM 485 ይትኰነኑ፡ 18 Berl Abb 55, BM 486 እለኵ፡ Tana 9 እሉ፡ 18f. Ryl[1] 3 MSS የኃጥኣ፡የብሱ፡ 3 MSS የኃጥኣ፡በየብሱ፡ Abb 55 የኃጥኣ፡ውስተ፡የብሱ፡ BM 485 Abb 35 Tana 9 ዲበ፡ የብሱ፡የኃጥኣ፡



መዋዕል፡ለነገሥት፡ወለአዚዛን፡ ፤ወለ
እለ፡የሐድሩ፡ዲበ፡የብስ፡ለፈውስ፡ነፍስ፡ወሥጋ፡ወ
ለኵነኔ፡መንፈስ፡ወተውኔት፡ይመልእ፡መንፈሶ
ሙ፡ከመ፡ይትኴነኑ፡ሥጋሆሙ፡እስመ፡ክሕድዎ፡
ለእግዚእ፡መናፍስት፡ወይሬእዩ፡ኵነኔሆሙ፡እ
ንተ፡ኵሉ፡ዕለት፡ወኢየአምኑ፡በስሙ፡ወከመ፡
ብዙኃ፡ ውዕየ፡ሥጋሆሙ፡ከመዝ፡በሙ፡ተዋለ
ጡ፡ለመንፈስ፡ለዓለመ፡ዓለም፡እስመ፡ዓልበ፡በቅ
ድመ፡እግዚአ፡መናፍስት፡ዘይትናገር፡ ነገረ፡በከ፡
እስመ፡ትመጽእ፡ኵነኔ፡ዲበሆሙ፡እስመ፡የአምኑ፡

20 ወለአዚዛን: Eth I, Bodl 5 Ryl[1](?) most Eth II MSS add ወለልዑላን: 20f. Abb 55 ለእለ: 21 ለፈውስ:— ወሥጋ: BM 485 ለፈውስ: ሥጋ: BM 491, Bodl 5 Vat 71 ለፈውስ: ነፍስ: ወሥጋ: Berl Abb 55 Tana 9 ለፈውስ: ሥጋ:
21f. BM 491 Berl Abb 35[1] Abb 55 Tana 9 ለኵኑኔ: Ull ወኵኑኔ:
22 Tana 9 ወመንፈስ: 22 BM 491 Tana 9 ወተውኔት: BM 485 Abb 55 ወተምኔተ: Berl ወተምኔት: 22f. Tana 9 ነፍሶሙ:
23 ከመ: Berl omits   23 BM 485 Abb 55 ይትኰነን: BM 491 ይትኴነን: Berl ይትኴነኑ: 23 Bodl 5 2 MSS በሥጋሆሙ:
24 BM 485 ወይሬኢ: ዩ: Abb 35 ወይሬኢ: 24f. እንተ: Abb 55 omits   25 BM 491 ኵሉ: ዕለተ: Berl Abb 55 ኵሎ: ዕለተ:
25 BM 485 ወየአምኑ: 26 Berl Abb 35[1] Abb 55 Tana 9, 2 MSS ብዙኀ: Ryl[1](?) BM 486 ብዙኀን: 26 BM 485 ከመ: ዘበሙ: Berl ወከመዝ: በተ: Tana 9 ወከመዝ: በሙ: 26f. Ryl[2] ተቀለጥ: Ryl[1] ተቀለጠ: BM 485 Tana 9 ተወለጠ: BM 491, Bodl 5 Ull 11 MSS ተውለጥ: Berl Abb 35 Abb 55, 4 MSS ተውለጠ:
27 ለመንፈስ:— ዓለም: BM 491 ለዓለመ: ዓለም: መንፈስ: Berl በመንፈስ: ለዓለመ: ዓለም: Abb 55 በመንፈስ: ለዓለም: ወለዓለመ: ዓለም: Tana 9 ለመንፈስ: ዓለም: ለዓለመ: ዓለም:
28 BM 491 መንፈስ: 28 BM 485 Abb 35 Abb 55 Tana 9 ዘይናገር: 28 BM 485 Abb 55 ነገረ: በከ: Bodl 5 Ryl[1] most Eth II MSS በነገረ: በከ: Ull በከ: only

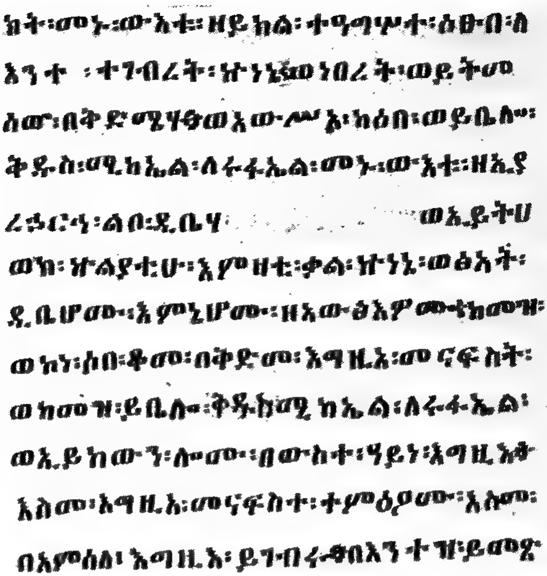


30 በትውኔተ፡ሥጋሆሙ፨ወመንፈሰ፡እግዚእ፡ይክሕ
ዱ፡ወኪያሁ፡ማያት፡በውእቱ፡መዋዕል፡በሙ፡ተ
ውላጤ፡ከመ፡ሰበ፡ይትኴነኑ፡እሌኩ፡መላእክ
ት፡በውእቱ፡መዋዕል፡ይትዌለጥ፡ሙቀሆሙ፡ለ
እሌኩ፡እንቅዕት፡ማያት፡ወሰበ፡የዓርጉ፡መላእ
35 ክት፡ይትዌለጥ፡ዝበኵኩ፡ማይ፡ዘአንቅዕት፡ወ
ይቈርር፡ወሰማዕክዎ፡ለቅዱስ፡ሚካኤል፡
እንዘ፡ያወሥእ፡ወይብል፡ዝቲ፡ኵነኔ፡እንተ፡ይት
ኴነኑ፡መላእክት፡ሰማዕት፡ይእቲ፡ለነገሥት፡ወለ
እዚዘን፡እለ፡ይእኅዝዋ፡ለየብስ፡እስመ፡እሉ፡ማ
ያት፡ኵነኔ፡ለፈውስ፡ሥጋሆሙ፡ለመላእክት፡ወ

30 BM 485 Berl Abb 55 Tana 9 በተውኔተ፡ 31 ወኪያሁ፡ማያት፡ Berl Abb 35 Abb 55 Tana 9 ወኪያሁ፡ማያተ፡ Bodl 5 Vat 71 ወማያት፡ 31 Berl ወበውእቱ፡ 31f. BM 485 Berl Abb 35 Abb 55, Ryl[1] 3 MSS በሙ፡ተውለጠ፡ BM 491 ተውላጤ፡በሙ፡ Tana 9 በሙ፡ተወለጠተ፡ 32 BM 491 ይትኴነኑ፡ 32 Bodl 5 Ull 9 MSS እለክቱ፡ BM 491 ዘእሙንቱ፡ Abb 55 እሙንቱ፡ 33 መቀዐል፡ Eth I ማያት፡ 33 BM 485 Tana 9 ይትዌለጡ፡ 33f. BM 485 BM 491 Berl Abb 35[1] Tana 9 እለኰ፡ Bodl 5 8 MSS ለእለክቱ፡ Abb 55 እለክቱ፡ 34 የዓርጉ፡ Abb 55 adds እሙንቱ፡ 35 Ryl ይትቀለጥ፡ all other MSS ይትዌለጥ፡ 35 ማይ፡ Berl omits; BM 485 BM 491 Abb 35 Abb 55 Tana 9 ማያት፡ 35 Berl Tana 9 ዘአንቅዐተ፡ 35f. BM 485 ወይቈርሩ፡ Berl ወየቈርሩ፡ Tana 9 ወይዐቈሩ፡ 36 ለቅዱስ፡ሚካኤል፡ Eth I ለሚካኤል፡ 37 BM 491, Bodl 5 ያወሥእ፡ 37 ዝቲ፡— እንተ፡ BM 485 BM 491 Berl Abb 35 Abb 55 ኵነኔ፡ዝቲ፡እንተ፡ Tana 9 ኵነኔ፡ዘንተ፡ 38 መላእክት፡—ለነገሥት፡ Abb 55 መላእክተ፡ሰማያት፡ለነገሥት፡ 38 Berl ወሰማዕት፡ 39 Bodl 5 8 MSS ወለእለ፡ 39 እስመ፡ Berl omits 39f. Berl Tana 9, Ryl ማያት፡ Bodl 5 Ull other Eth II MSS ማያተ፡ BM 485 BM 491 Abb 35 Abb 55 ማይ፡ 40 Ryl[1] Ull ለፈውስ፡ Abb 55 ለፈሰ፡ 40 ሥጋሆሙ፡ለመላእክት፡ Bodl 5 Vat 71 ዚአሆሙ፡ Frankfurt MS ዘአሆሙ፡ለመላእክት፡ Tana 9 ሥጋሆሙ፡መላእክት፡ 40-1 ለመላእክት፡ወለሞተ፡ሥጋሆሙ፡ Munich 30 omits (hmt.)

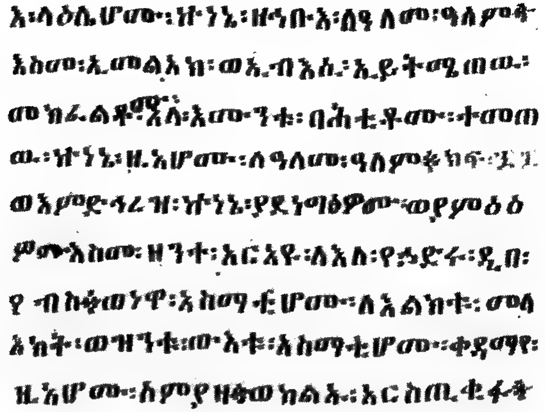
ለሞቱ፡ ሥጋሆሙ፡ ወኢይሬእዩ፡ ወኢየአምኑ።
ከመ፡ ይትሜየጡ፡ እሙንቱ፡ ማዓያት፡ ወይከውኑ።
እሳተ፡ ዘይነድድ፡ ለዓለም ቀ ክፍል ፲፯ ወእምድ
ኅሬዝ፡ ወሀበኒ፡ ትእምርተ፡ ኵሎሙ፡ ኅቡአት፡
በመጽሐፍ፡ እምሔውየ፡ ሄኖክ፡ ወምስሌያተ፡
ዘተውህበ፡ ሎቱ፡ ወደመሮሙ፡ ሊተ፡ በነገረ፡ መ
ጽሐፍ፡ ዘምስሌሁ ወበይእቲ፡ ዕለት፡ አውሥኦ፡ ቅ
ዱስ፡ ሚካኤል፡ እንዘ፡ ይብል፡ ለሩፋኤል፡ ኀይሉ፡
ለመንፈስ፡ ይመሥጠኒ፡ ወያምዕዓኒ፡ ወበእን
ተ፡ ዕፀቡ፡ ለኵነኔ፡ እንተ፡ ኅቡአት፡ ለኵነኔ፡ መላእ

40-1 BM 491 ወለተውኔተ፡ BM 485 Abb 35 Abb 55 Tana 9 ወለተምኔተ፡ Berl ወለተምኔት፡ 2 BM 485 BM 491 Berl Abb 35 Abb 55 የትዌለጡ፡ Tana 9 የትወለጡ፡ 2 BM 491 ወየኀውን፡ 3 Berl እሳት፡ 3f. Berl ወእምዝ፡ እምድኅሬዝ፡ Tana 9 ወእምዝ፡ 4 ትእምርተ፡ ኵሎሙ፡ BM 491 ኵሎ፡ ኅቡተ፡ ትእምርት፡ Tana 9 ትምህርተ፡ ኵሎሙ፡ 4 BM 485 Berl Abb 55 Tana 9, 3 MSS ኅቡአተ፡ BM 491 ወኅቡአተ፡ 5 BM 485 Tana 9 በመጽሐፈ፡ 5 BM 485 BM 491 Abb 35 Abb 55 Tana 9, Bodl 5 5 MSS ወምሳሌያተ፡ Berl, BM 492 ምሳሌያተ፡ 6 Abb 35[2] Abb 55 እለ፡ተውህበ፡ 8 MSS ዘተውህበ፡ BM 485 Berl Abb 35[1] Tana 9 እለ፡ተውህበ፡ BM 491 እለ፡ተውበ፡ 6f. BM 485 በመጽሐፈ፡ነገር፡ 7 Berl Tana 9 ዘምስሌየ፡ 7 BM 485 BM 491 Abb 55 Tana 9 ወዩእተ፡ ዕለተ፡ 7 BM 491 Abb 35, Ryl[1] 3 MSS አውሥአ፡ BM 485 Berl Abb 55 Tana 9 አውሥአኒ፡ 7f. ቅዱስ፡ Eth I omits 8 BM 485 ኀይል፡ 9 BM 485 የምሥጠኒ፡ወያምዕኒ፡ Abb 55 ይመሥጠኒ፡ወያመምዕኒ፡ Tana 9 ይመስጠኒ፡ወያዐርገኒ፡ 9f. BM 485 BM 491 Abb 35 Abb 55 Tana 9, Munich 30 በእንተ፡ 10 BM 491 ዕፀበቲሁ፡ Berl ዕፀብ፡ 10 BM 485 Tana 9, BM 484 ኅቡአተ፡ BM 491, Ull 2 MSS ኅብዐተ፡ 10f. መላእክተ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 omit



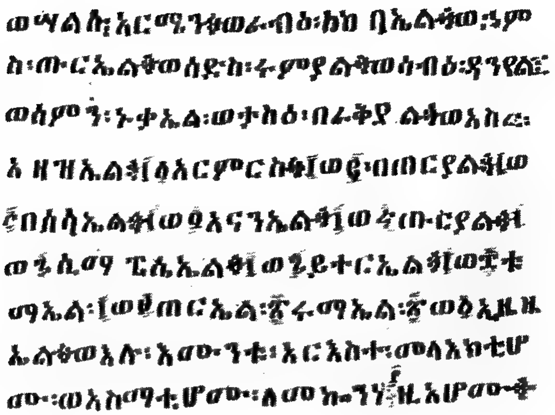
ክቶ፡መኑ፡ውእቱ፡ዘይክል፡ተዓግሦተ፡ስፀቡ፡ለ
እንተ ፡ተገብረት፡ኵነኔወነበረት፡ወይትመ
ስው፡በቅድሜሆሙወአውሥአ፡ክዕበ፡ወይቤሎ፡
ቅዱስ፡ሚካኤል፡ለሩፋኤል፡መኑ፡ውእቱ፡ዘኢየ
15 ረስርሳ፡ልበ፡ዲቤሃ፡ ወኢይትሀ
ወከ፡ኵሊያቲሁ፡እምዘቲ፡ቃል፡ኵነኔ፡ወፅአት፡
ዲቤሆሙ፡እምኔሆሙ፡ዘአውፅእዎሙ፡ከመዝ፡
ወኮነ፡ሰበ፡ቆመ፡በቅድመ፡እግዚአ፡መናፍስት፡
ወከመዝ፡ይቤሎ፡ቅዱስ፡ሚካኤል፡ለሩፋኤል፡
20 ወኢይከውን፡ሎሙ፡በውስተ፡ዓይነ፡እግዚእ
እስመ፡እግዚአ፡መናፍስት፡ተምዕዖሙ፡እስመ፡
በአምሳለ፡እግዚእ፡ይገብሩ፡በእንተዝ፡ይመጽ

11 Tana 9 ቶዐግሦተ: 11 Berl Tana 9, Ull Curzon 56 ዐፀቡ:
12 ተገብረት: Curzon 56 BM 484 ተውኅበት: 12 ወነበረት:
Eth I omits 12f. Abb 55 Tana 9, Bodl 5¹ Ryl¹ 5 MSS ወየትመሰወ:
Bodl 5² ወኢየትመሰወ: 13 BM 491 Abb 35 Tana 9, Bodl 5 Ryl¹
most Eth II MSS ወአውሥአ: BM 485 Berl Abb 55 ወአውሥአኒ:
13 Berl ወየቤለኒ: 14 ቅዱስ: Eth I omits 14 ሚካኤል:
Tana 9 transposes to before ወየቤሎ: 14 ለሩፋኤል: Berl omits
14f. Abb 35² ዘኢየተሬኋሬሓ:ልቡ: BM 485 BM 491 Berl Abb 35¹
(?) Abb 55 ዘኢየረስሕ:ልቡ: (BM 491 ልቡገ:) Tana 9
ዘኢረስሐ:ልቡ: Berl adds ሶበ:የረስሕ:ልቡ:ሶበ:
15 BM 491 ዘዲቤሃ: 15f. Tana 9 ወኢተሀውኩ:
16 ኵሉያቲሁ: BM 485 Tana 9 ኵለያቲሁ: Berl ኵነኔ:ኵለንታሁ:
16 BM 485 Berl Tana 9 ቃለ: 16 Tana 9 ዘወፀአት:
17 Ull ዘአውፀእዎ: Tana 9 ዘአውሥእዎሙ: 18 Berl ኮነ:
ወሶበ: 18 Tana 9 ቆሙ: 19 Ull ወከመ: Berl
ወእምዝ: 19 ቅዱስ: Eth I omits 20 Ull BM 492²
ኢየከውን: Berl ወየከውን: Abb 55 ወኢየኩን: 20 ሎሙ:
Curzon 56 BM 484² add ምሕረት: 20 Tana 9 በውእቱ:
20 BM 485 ዓየን: 20 Berl እግዚአብሔር:እግዚእ: 21 Ryl
መናፍስተ: all other MSS መናፍስት: 22 Eth I አምሳለ:
22 BM 485 እግዚአ: 22 Berl, BM 492 ወበእንተዝ:



እ፡ላዕሌሆሙ፡ኵነኔ፡ዘኅቡእ፡ለዓለመ፡ዓለምት
እስመ፡ኢመልአክ፡ወኢብእሲ፡ኢይትሜጠው፡
መክፈልቶሙ፡እሉ፡እሙንቱ፡በሕቲቶሙ፡ተመጠ
ው፡ኵነኔ፡ዚአሆሙ፡ለዓለመ፡ዓለም። ክፍ፡፷፱
ወእምድኅረ፡ዝ፡ኵነኔ፡ያደነግፅዎሙ፡ወየምዕዕ
ዎሙ፡እስመ፡ዘንተ፡አርአዩ፡ለእለ፡የኀድሩ፡ዲበ፡
የብስ፡ወነዋ፡አስማቲሆሙ፡ለእልክቱ፡መላ
እክት፡ወዝንቱ፡ውእቱ፡አስማቲሆሙ፡ቀዳማዊ፡
ዚአሆሙ፡ስምያዛ፡ወካልእ፡አርስጢቂፋ

23 ኵነኔ : BM 485 Berl ኵሎ : BM 491 Abb 35 Abb 55 Tana 9 ኵሉ :
24 ኢመለአክ : Tana 9 አምሳለ : 24 BM 485, 8 MSS
ኢይትሜጠው : BM 491, BM 484 ኢይትመጠው : Berl ኢይትሜጠ :
25 BM 491, Bodl 5^2 Ryl^2 Ull 4 MSS መክፈልቶሙ : BM 485 Abb 35
Abb 55 Tana 9, Bodl 5^1 Ryl^1 other Eth II MSS መክፈልቶ : Berl
መለእክቶ : ወመክፈለቶ : 25 እለ : Berl እሉ : 26 ኵነኔ :
ዚአሆሙ : Curzon 55 Munich 30 ኵነኔሆሙ : Berl adds እስከ :
27 BM 491 ወየደነግፅዎሙ : Berl Abb 55, Frankfurt MS BM 484
ያደነግፅዎሙ : 27f. ወየምዕዕዎሙ : Berl omits; Abb 55, BM 492
ወየምዕዎሙ : Frankfurt MS ወየምዕየሙ : BM 485 ወየምዕዎ :
Abb 35 ወአምዕዕዎ : 3 MSS ወየምዕዕዎ : 28 ዘንተ : Abb 35
omits; Ull 9 MSS ዘተ : BM 485, BM 484 ዘቲ : Berl ዘቲ : ኵነኔ :
28 ለእለ : Berl ለሰብእ : እለ : 29 ወነዋ : BM 485 adds
እስመ : BM 491 adds ስመ : Tana 9 adds እስሜ : 30 ውእቱ :
እስማቲሆሙ : Berl omits 30-39 The many minor variations in the
spelling of the names in this list have only been noted where they seemed
to be of some importance 30 BM 485 BM 491 Abb 55 Tana 9, 2 MSS
ቀዳማዊ : Berl, Vat 71 ቀዳሚ : 31 ዚአሆሙ : Bodl 5 Vat 71
Frankfurt MS omit 31 BM 485 Berl, Ryl 3 MSS ሰምያዛ : Abb 35
Abb 55, Bodl 5 Ull other Eth II MSS ስምያዛ : BM 491 Tana 9 ስምያዝ :
Abb 35 Abb 55 add አሐዱ : 31 Eth I ወካልእ : 31 Abb 35
Abb 55, Eth II አርስጢቂፋ : BM 485 አርጢቂፋ : Tana 9 አርስጢቂስ :

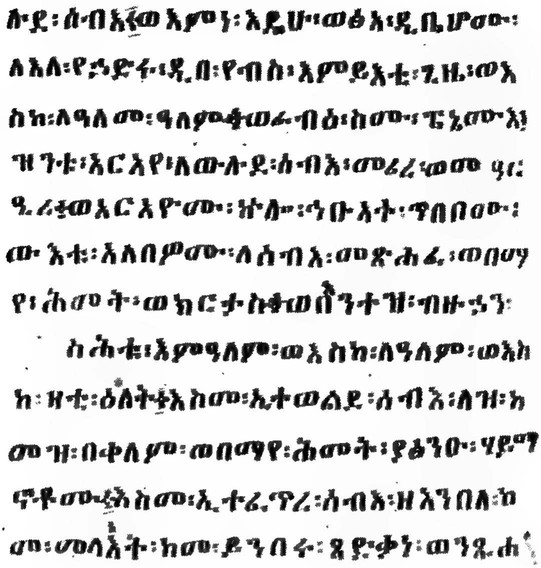


ወሣልሱ፤ አርሜን፡ ወራብዕ፡ ከከ ባኤል፡ ወኃም
ስ፡ ጡርኤል፡ ወሳድስ፡ ሩምያል፡ ወሳብዕ፡ ዳንየል፡
ወሳምን፡ ኑቃኤል፡ ወታስዕ፡ በራቅያ ል፡ ወአስሩ፡
35 አ ዘዝኤል፡ ፲ወ፩ አርምሮስ፡ ፲ወ፪ ባጠርያል፡ ፲ወ
፫ ባሰሳኤል፡ ፲ወ፬ አናንኤል፡ ፲ወ፭ ጡርያል፡ ፲
ወ፮ ሲማ ፒሴኤል፡ ፲ወ፯ የተርኤል፡ ፲ወ፰ ቱ
ማኤል፡ ፲ወ፱ ጠርኤል፡ ፳ ሩማኤል፡ ፳ወ፩ ኢዜዜ
ኤል፡ ወእሉ፡ እሙንቱ፡ አርእስተ፡ መላእክቲሆ
ሙ፡ ወአስማቲሆሙ፡ ለመኳንንቲ፻ ዚአሆሙ፡

32 Ryl² ወሣለሱ : Abb 55 ወሣልሳዊ : Ryl¹ and all other MSS ወሣልሱ: 33 BM 485 Abb 55 Tana 9 ሳብዕ: 34 BM 485 BM 491 Berl Abb 55 Tana 9 ሳምን: 34 Eth II ኑቃኤል : BM 485 BM 491 Abb 35 Tana 9 ኔቃኤል: Berl ኔቃኤል: Abb 55 ኔቄኤል: 34 Eth I ታስዕ: 34 Eth I ዓሥር: 35 Ryl ፲፩ : all other MSS ፲ወ፩: 35 Bodl 5 Ryl most Eth II MSS አርምሮስ: BM 485 Abb 35 Tana 9 አርማሮስ: 35 Berl ዓሥር፡ካልእ: 36 Eth II አናንኤል: BM 485 Berl Abb 35 Abb 55 Tana 9 ሐናንኤል: 37 ፲ወ፯ የተርኤል: Tana 9 omits 37 ፲ወ፯ : BM 485 ዓሥር፡ወሳምን: 37 Berl, Bodl 5 Ryl Ull most Eth II MSS የተርኤል: BM 485 Abb 35 Abb 55 የቶርኤል: BM 491 የስርኤል: 37 ፲ወ፰ : BM 485 ዓሥር: ወሳምንቱ: 38 Bodl 5 ፲፱ : 38 Eth II ጠርኤል : BM 485 BM 491 Berl Tana 9 ጡርኤል: 38 ፳ : Abb 55 omits; BM 491 ወ፳: Berl Abb 35 ዘ፳ : 38 ሩማኤል : Abb 55 omits 38 Eth I ዘ፳ወ፩: 38f. Ryl² 2 MSS ኢዜዜኤል :Berl Abb 35 Tana 9, Ull 6 MSS እዘዝኤል: 39f. BM 491 መላእክት: 40 ወአስማቲሆሙ :Berl omits 40 Eth I, 2 MSS ወመኳንንት: 40 ፻ዚአሆሙ : BM 485 ምእት: ዚአሆሙ :Bodl 5 adds ወመኳንንት: ፲ዚአሆሙ :

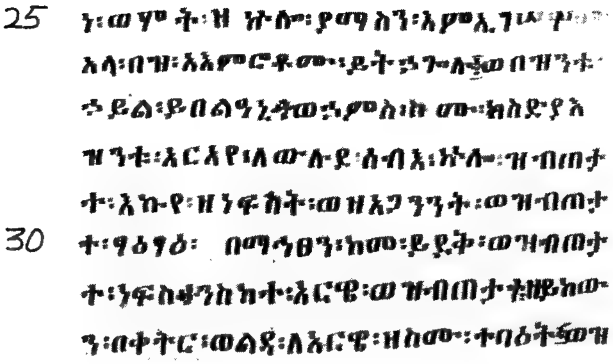
ወመኰንን፡፶ዚአሆሙ፡ወመኰንን፡፲ዚአሆሙ፡ስሙ፡ለቀዳማዊ፡ዩቄን፡ወዝንቱ፡ዘአስሐተ፡ኵሎሙ፡ደቂቀ፡መላእክት፡ቅዱሳን፡ወአውረዶሙ፡ዲበ፡የብስ፡ወአስሐቶሙ፡በአዋልደ፡ሰብእ፡ወካልእ፡ስሙ፡አስብኤል፡ዝንቱ፡አመከሮሙ። ምክረ፡እኩየ፡ለደቂቀ፡መላእክት፡ቅዱሳን፡ወአስሐቶሙ፡ከመ፡ያማስኑ፡ሥጋሆሙ፡በአዋልደ፡ሰብእ፡ወሣልስ፡ስሙ፡ጋድርኤል፡ዝውእቱ፡ዘአርአየ፡ኵሎ፡ዝብጠታተ፡ሞት፡ለውሉደ፡ሰብእ፡ወውእቱ፡አስሐታ፡ለሔዋን፡ወውእቱ፡አርአየ፡ንዋየ፡ሞት፡ለደቂቀ፡ሰብእ፡ወወልታ፡ወድርዓ፡ወሰይፈ፡ለቀትል፡ወኵሎ፡ንዋየ፡ሞት፡ለው

1 ፶ዚአሆሙ : BM 485 BM 491 ኃምስ፡ዚአሆሙ : Berl ፫ዚአሆሙ: 1f. ፲ዚአሆሙ: BM 485 ዐሥርቱ፡ዚአሆሙ: 2 Eth I ወስሙ: 2 Berl ለቀዳማዩ: 2 Ryl² 5 MSS ዩቄን: BM 485 BM 491 Berl Abb 35 Tana 9, Ryl¹(?) Ull 2 MSS ዩቆን: Bodl 5 ያቄን: Abb 55 ቆዩን: 2f. ወዝንቱ፡ዘአስሐተ: BM 485 Abb 35 Abb 55 Tana 9 ዝውእቱ፡ዘአስሐተ: BM 491 ወዝውእቱ፡ዘአስሐተ: Berl ዘውእቱ፡አስሐተ: 3 Berl, Bodl 5 Ryl¹ Ull BM 486 ኵሎ: 3 ቅዱሳን: BM 485 BM 491 Berl Abb 55 Tana 9, Ull 5 MSS omit; BM 492 መላእክት፡እግዚአብሔር: 3f. BM 485 አውረዳሙ: Berl አውረዳ: 4 Ull ምድር: BM 491 ምድር፡ወየብስ: 4 ወአስሐቶሙ: BM 491 omits 4 BM 485 ለአዋልዳ: 4 ሰብእ: Berl ዚአሆሙ: 5 Bodl 4 ክሰብኤል: 5 ዝንቱ: Tana 9 ዝውእቱ፡ዘ 5f. Tana 9 አምከሮሙ፡ምክረ፡እኩየ: Berl ምክረ፡እኩዩ፡አምከሮሙ: 6 Tana 9 ለዳቂ፡መላእክት: BM 491 ለመላእክት፡ዳቂቀ: 7 Ull ለውሉዳ: 8 ስሙ: BM 491 ከሙ: 8 ጋድርኤል:Berl omits 8 ዝውእቱ: Berl omits; BM 485 Abb 35 Abb 55 Tana 9 ዝንቱ: BM 491 ዘንቱ: 9 ኵሎ: Abb 55 omits; Abb 35 Tana 9 ኵሉ: 9 Eth I ዝብጠተ: 11f. BM 485 BM 491 Abb 35 Abb 55, Munich 30 ወልታ፡ወድርዐ: Berl Tana 9 ወልታ፡ወድርዕ: 6 MSS ወድርዓ፡ወወልታ: 12 Berl ወሰይፍ፡ወቀትል: Tana 9 ወሰይፍ፡ለቀትል: 12 ወኵሎ:— ሞት: BM 491 ወኵሉ፡ንዋየ፡ሰብእ፡ዘሞት:



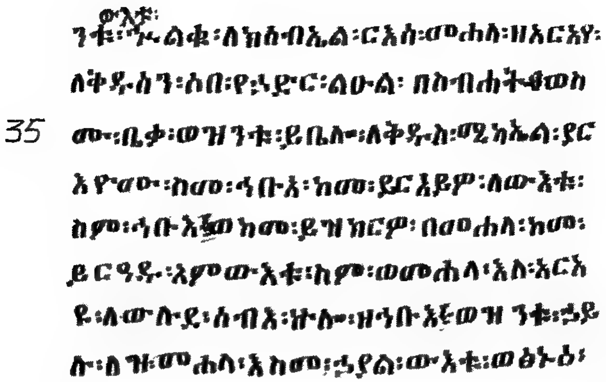
ሉደ፡ ሰብእ፡ ወእምነ፡ እዴሁ፡ ወፅአ፡ ዲቤሆሙ፡ ለእለ፡ የኃድሩ፡ ዲበ፡ የብስ፡ እምይእቲ፡ ጊዜ፡ ወእስከ፡ ለዓለመ፡ ዓለም። ወራብዕ፡ ስሙ፡ ፔኔሙእ፡ ዝንቱ፡ አርአየ፡ ለውሉደ፡ ሰብእ፡ መሪረ፡ ወመዓረ፡ ዒሬ፡ ወአርአዮሙ፡ ኵሎ፡ ኅቡአተ፡ ጥበበሙ፡ ውእቱ፡ አለበዎሙ፡ ለሰብእ፡ መጽሐፈ፡ ወበማየ፡ ሐመት፡ ወክርታስ። ወበንተዝ፡ ብዙኃን፡ ስሕቱ፡ እምዓለም፡ ወእስከ፡ ለዓለም፡ ወእስከ፡ ዘቲ፡ ዕለት። እስመ፡ ኢተወልደ፡ ሰብእ፡ ለዝ፡ ክመዝ፡ በቀለም፡ ወበማየ፡ ሐመት፡ ያፅንዑ፡ ሃይማኖቶሙ። እስመ፡ ኢተፈጥረ፡ ሰብእ፡ ዘእንበለ፡ ከመ፡ መላእክት፡ ከመ፡ ይንበሩ፡ ጻድቃን፡ ወንጹሐ

13 Berl Tana 9 እዴሆሙ፡ 14 Berl ኅድሩ፡ 14 ጊዜ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 ዕለት፡ 14f. ወእስከ፡— ዓለም፡ Berl እስከ፡ ለዓለመ፡ ዓለም፡ BM 491, Bodl 5 8 MSS ወእስከ፡ ለዓለም፡ Ull እስከ፡ ለዓለም፡ 15 Tana 9 ፒኔምእ፡ Berl ቱኒኤል፡ Frankfurt MS ቴኔሙዕ፡ 16 Abb 55 ወዝንቱ፡ 16 Abb 55, Ull ዘአርአየ፡ 16f. Tana 9 ወመዓርዒር፡ 17 Bodl 5 Vat 71 ለኵሎሙ፡ 17 Berl ጥበብ፡ 18 Tana 9, Bodl 5 Ull 2 MSS ወውእቱ፡ 18 Abb 35 ለሰእ፡ 18f. መጽሐፈ፡—ወክርታስ፡ BM 491 ወበማየ፡ ሐመት፡ ወበክርታስ፡ መጽሐፈ፡ 18f. Ull 2 MSS በማየ፡ Berl Tana 9, BM 486 ወማየ፡ 19 Tana 9 ወከርታስ፡ 19f. Ryl^2 5 MSS ብዙኃን፡ ስሕቱ፡ Berl omits; Ull ስሕቱ፡ ብዙኃን፡ 3 MSS ብዙኃን፡ ይስሕቱ፡ 2 MSS ብዙኃን፡ እለ፡ ስሕቱ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9, Bodl 5 5 MSS ብዙኃን፡ (Tana 9 ወብዙኃን፡) እለ፡ ይስሕቱ፡ 20 Tana 9 ወስከ፡ ለዓለም፡ 21 BM 491 ኢተወለዱ፡ 21f. BM 491 Berl Abb 35 Abb 55 Tana 9, Ull 2 MSS ለዘከመዝ፡ 22 BM 485 BM 491 Abb 35 ያጸንዑ፡ Tana 9 ያኑሥኡ፡ 23 BM 491 ኢተፈጥሩ፡ Berl ኢተወልዱ፡ 23f. ከመ፡ መላእክት፡ BM 491 ከመ፡ መላእክተ፡ ሰብእ፡ Tana 9 ከመላእክት፡ 24f. BM 485 BM 491 Abb 35 Tana 9 ንጹሐነ፡ ወጻድቃነ፡ Abb 55 ንጹሐን፡ ወጻድቃን፡ Berl ንጹሐነ፡ ወቅዱሳነ፡



25 ን፡ወሞቅ፡ዘ ኵሎ፡ያማስን፡እምኢገሥሥ
እላ፡በዝ፡እእምሮቶሙ፡ይትኀጐሉ፡ወበዝንቱ፡
ኀይል፡ይበልዓኒ፡ወኃምስ፡ከመ፡ክስድያእ
ዝንቱ፡አርአየ፡ለውሉደ፡ሰብእ፡ኵሉ፡ዘብጠታ
ተ፡እኩየ፡ዘነፍስት፡ወዘአጋንንት፡ወዘብጠታ
30 ተ፡ፀዕፀዕ፡ በማኅፀን፡ከመ፡ይደቅ፡ወዘብጠታ
ተ፡ነፍሰቀንስከት፡አርዌ፡ወዘብጠታተ፡ዘይከው
ን፡በቀትር፡ወልዱ፡ለአርዌ፡ዘስሙ፡ተባዕት፡ወዝ

25 Abb 55 Tana 9 ወሞተ፡ 25 Abb 55 Tana 9 የማስን፡
25 BM 485 Berl Abb 55 Tana 9 እመ፡ኢገሠሠሙ፡ 26 BM 491 እለ፡
26 በዝ፡ Berl በብዙኅ፡ 27 ኃይለ፡ BM 491 omits
27 Abb 35 ይበልዓ፡ Tana 9 ይበልዐኒ፡ 27 Berl Tana 9, Vat 71
ወለኃምስ፡ 28 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ዝንቱ፡
(BM 491 ወዝንቱ፡) ውእቱ፡ዘ Berl, Ull ዝንቱ፡ዘ 28 ኵሎ፡
Tana 9, Bodl 5 2 MSS omit 28f. Berl ዘብጠት፡እኩይ፡ Abb 35
ዘብጠታተ፡እኩየ፡ Tana 9 ዘብጠታተ፡ለኵሉ፡እኩይ፡
29 Tana 9 ዘነፍስት፡ BM 491 Abb 35, Bodl 5 Ryl^1 Ull 3 MSS
ዘነፍሳት፡ BM 485 ዘነፍሰት፡ Abb 55 ዘነፈሳት፡ 29f. BM 491
Abb 35 Abb 55 ወዘብጠት፡ Berl ወዘ፡ዘብጠት፡ 30 Ryl^1(?)
BM 486 ፀዕፀዕ፡ወበማኅፀን፡ BM 485 ፀእፀኢ፡ወሕፀን፡ BM 491
Abb 35 Tana 9 ፀእፀኢ፡ማሕፀን፡ (Tana 9 ማሕፀና፡) Berl
Abb 55 ፀእፀእ፡ማኅፀን፡ (Berl ማኅፀና፡) 30 ዩዲቅ፡
Ull ዩሙቅ፡ 30f. Eth I ወዘብጠት፡ 31 Berl Tana 9, Ull
ወንስከት፡ BM 485 ንስከት፡ Bodl 5 2 MSS ንስከታት፡
31 Tana 9 አርዌ፡ምድር፡ 31 Eth I, Bodl 5 Ryl^1(?) 8 MSS
ወዘብጠት፡ 32 Berl Abb 55 ወለዱ፡ Tana 9 ወለዱ፡
32 ለአርዌ፡ Berl omits 32 BM 491 Berl^1 ስሙ፡ 32 Berl
Tana 9 ተበዕተ፡ 32f. Eth I, 5 MSS ዝንቱ፡



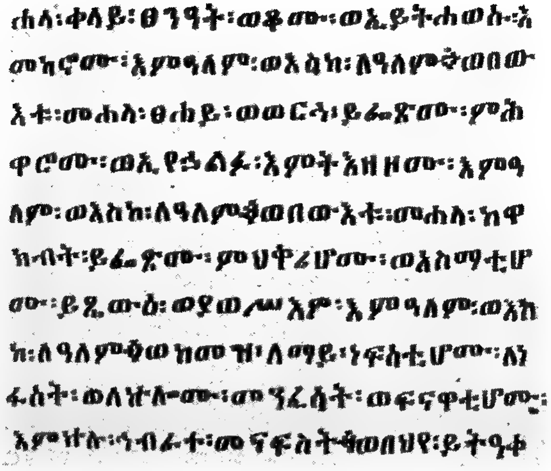
ወእቱ፡

ንቱ፡ ኍልቊ፡ ለከስብኤል፡ ርእሰ፡ መሐላ፡ ዘአርአዮ፡
ለቅዱሳን፡ ሶበ፡ የኃድር፡ ልዑል፡ በስብሐት፡ ወስ
35 ሙ፡ ቢቃ፡ ወዝንቱ፡ ይቤሎ፡ ለቅዱስ፡ ሚካኤል፡ ያር
እዮሙ፡ ስመ፡ ኅቡአ፡ ከመ፡ ይርአይዎ፡ ለውእቱ፡
ስም፡ ኅቡአ፡ ከመ፡ ይዝክርዎ፡ በመሐላ፡ ከመ፡
ይርዓዱ፡ እምውእቱ፡ ስም፡ ወመሐላ፡ እለ፡ አርአ
ዩ፡ ለውሉደ፡ ሰብእ፡ ኵሉ፡ ዘኅቡእ፡ ወዝንቱ፡ ኃይ
ሉ፡ ለዝ፡ መሐላ፡ እስመ፡ ኃያል፡ ውእቱ፡ ወፅኑዕ፡

33 ውእቱ፡ Berl, Ryl[1] BM 486 omit   33 ኍልቁ፡—ርእሰ፡ Berl ዘኍልቈ፡ለካሳብኤል፡ርእሰ፡መቅፅል፡ወርእሰ፡   33 BM 485 Tana 9, 2 MSS ኈልቈ፡ Ull ኍልቈ፡ስሙ፡   33 Ryl[2] ለኳሰብኤል፡ BM 491 Abb 35, Bodl 5 Ryl[1] Ull other Eth II MSS ለኳስብኤል፡ BM 485 ለካስብኤል፡ Abb 55 ለኳሳብኤል፡Tana 9 ለከስብኤል፡
34 ሶበ፡ BM 491 ወዘ፡   34 BM 485 BM 491 Abb 35 Abb 55 Tana 9 በልዑል፡ Berl በልዑላን፡   34 Abb 35 ስብሐት፡   35 BM 485 BM 491 Berl Abb 35 Abb 55 ቢቃ፡   35 BM 485 Berl Abb 35 Abb 55 Tana 9 ዝንቱ፡ BM 491 ዘንተ፡   35 ለቅዱስ፡ሚካኤል፡ Eth I ለሚካኤል፡   35f. BM 485 BM 491 Abb 35 Abb 55 Tana 9 ያርእዮ፡ Berl ያርኢ፡   36 BM 491 Tana 9, Ull 2 MSS ስሞ፡ Abb 35 ስሙ፡
36f. ከመ፡—በመሐላ፡BM 485 Berl ከመ፡ (Berl ወከመ፡) ይዝክርዎ፡ በማሐላ፡ Abb 35 ከመ፡ ይዝክርዎ፡ለውእቱ፡ስም፡ ኅቡእ፡ BM 491 Abb 55 Tana 9 ከመ፡ይዝክርዎ፡ለውእቱ፡ስም፡ (Tana 9 ስሙ፡) ኅቡእ፡ (BM 491 እኩዩ፡ወኅቡእ፡) ከመ፡ ይዝክርዎ፡በመሐላ፡   37 ወከመ፡ይዝክርዎ፡ Ull ወይዝክርዎ፡   38 Berl በውእቱ፡   38f. Berl እለ፡ አርአየ፡ Tana 9 አርአዮ፡እሉ፡   39 BM 485 BM 491 Abb 55 Tana 9, 4 MSS ኵሎ፡ ዘበኅቡእ፡ Berl ዘበ፡ኅቡእ፡ኵሎ፡
40 Ull Curzon 56 ለዝንቱ፡Berl በዝንቱ፡   40 Berl Abb 55 Tana 9 ኃይል፡   40 ውእቱ፡ Bodl 5 omits   40 Tana 9 ወጽንዕ፡

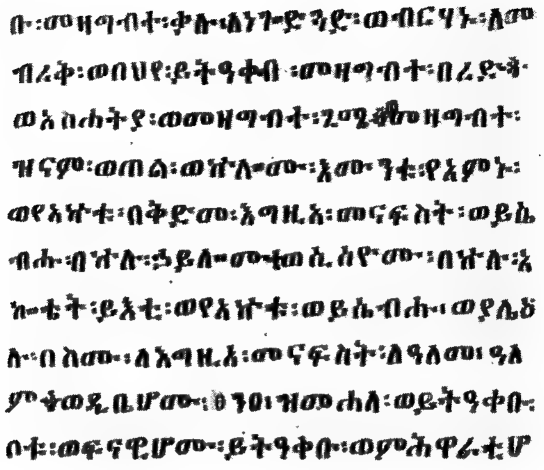
ወአንበሮ፡ለዝ፡መሐላ፡እኩዕ፡በእዴሁ፡ለቅዱስ፡
ሚካኤል፡ወእሉ ፡እሙንቱ፡ኅቡአቲሁ፡ለዝ፡
መሐሉቆወጸኑዑ፡በመሐላሁ፡ወሰማይ፡ተሰቅለ፡
ዘእንበለ፡ይትፈጠር፡ዓለም፡ወእስከ፡ለዓለም።
ወበቱ፡ምድር፡ተሳረረት፡ዲበ፡ማይ፡ወእምነ፡
ኅቡአት፡አድባር፡ይመጽኡ፡ለሕያን፡ማያት፡እ
ምፍጥረተ፡ዓለም፡ወእስከ፡ለዓለም፨ወበው
ቱ፡መሐላ፡ተፈጥረት፡ባሕር፡ወመሠረታ፡ለጊ
ዜ፡መዓት፡አንበረ፡ላቲ፡ኆፃ፡ወኢተኃለፍ፡እምፍ
ጥረተ፡ዓለም፡ወእስከ፡ለዓለም፨ወበውእቱ፡መ

1 Tana 9 ወአንበረ፡ 1 Berl ለኩዕ፡ Tana 9 እኩዩ፡
1f. ለቅዱስ፡ሚካኤል፡Eth I ለሚካኤል፡ 2 ወእሉ፡BM 485
Tana 9 ወእሉንቱ፡BM 491 Abb 35, Ryl¹(?) 2 MSS ወእሎንቱ፡Berl
ወ only 2 BM 491 ኅቡአቲከ፡ 3 BM 485 Berl Abb 55
ወፀኑዕ፡ Tana 9 ወጽኑዑ፡ 3 Berl, BM 484 ሰማዩ፡
4 ይትፌጠር፡ Abb 55 ጠፈር፡ 5 BM 485 Abb 35 Abb 55 በቱ፡
ወምድር፡ BM 491 በቱ፡ወምድርኒ፡ Berl ወበቱ፡ምድረ፡
5 Ull ተሣረረት፡ምድር፡ 5 BM 491 ወዲበ፡ 6 BM 485
BM 491 Berl Tana 9, Bodl 5¹(?) Ryl¹(?) 9 MSS ኅቡአተ፡ 6 Eth I
ወይመጽኡ፡ Bodl 5 2 MSS ይመጽእ፡ 6 BM 491 Tana 9
ለሐያን፡ማያት፡ Berl ላሕያኒ፡ማያት፡ Ull ማያት፡ላህያት፡
Abb 55, 3 MSS ለሕያዋን፡ማያት፡ Bodl 5 2 MSS ላህያት፡
ለሕያዋን፡ማያት፡ 6f. Tana 9 ወእምፍጥረተ፡
7 ወእስከ፡ለዓለም፡ Berl omits 7-10 ወበውእቱ፡—ለዓለም፡
Berl ወበወእቱ፡ማሐላ፡በሕር፡ተሳረረት፡ለጊዜ፡ዐቀማ፡
ወአንበረ፡ላቲ፡ዓቀመ፡ኆፃ፡ወኢተሐለፍ፡እምወሰና፡
ለዓለም፡ወእስከ፡ለዓለም፡ 8 Tana 9 ወመሠረተ፡
9 BM 491 አንበሬ፡ 9 Tana 9 ወኢተኃለፍ፡



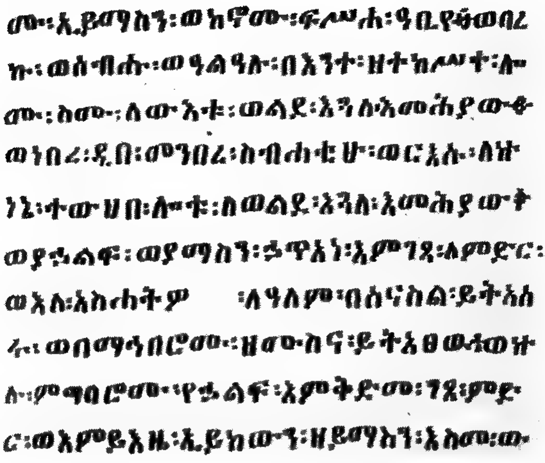
ሐላ፡ቀላይ፡ፀንዓት፡ወቆሙ፡ወኢይትሐወሱ፡እ
መካኖሙ፡እምዓለም፡ወእስከ፡ለዓለም፨ወበው
እቱ፡መሐላ፡ፀሐይ፡ወወርኅ፡ይፌጽሙ፡ምሕ
ዋሮሙ፡ወኢየኀልፉ፡እምትእዛዞሙ፡እምዓ
ለም፡ወእስከ፡ለዓለም፨ወበውእቱ፡መሐላ፡ከዋ
ክብት፡ይፌጽሙ፡ምህዋሮሙ፡ወእስማቲሆ
ሙ፡ይጼውዕ፡ወያወሥእዎ፡እምዓለም፡ወእስ
ከ፡ለዓለም፨ወከመዝ፡ለማይ፡ነፋሳቲሆሙ፡ለነ
ፋሳት፡ወለኵሉሙ፡መንፈሳት፡ወፍናዋቲሆሙ፡
እምኵሉ፡ኅብረት፡መናፍስት፨ወበህየ፡ይትዓቀ

11 Bodl 5 Vat 71 ቀላያት፡ጸንዓ፡ Frankfurt MS ቀላያት፡ጸንዑ፡ Ull BM 492 ጸንዑ፡ቀላያት፡ 11 Abb 35^2 Munich 30 ወቆመት፡ 11 BM 485 ወይትሐወሱ፡ 12 እምዓለም፡ Bodl 5 2 MSS ለዓለም፡ 12 Abb 55 እስከ፡ 12f. Abb 55 ወበውስተ፡ 13 Berl ይትፌጸሙ፡ 14 BM 485 ወኢይሐልፉ፡ 14f. እምዓለም፡—ለዓለም፡ BM 491 omits; BM 485 Abb 35 Abb 55 omit ወእስከ፡ለዓለም፡ 15f. BM 485 ከዋክብት፡ 16 Berl ምሕዋራቲሆሙ፡ 16f. ወእስማቲሆሙ፡Berl omits 17 BM 491 ወይጼውዕ፡ Berl ይጼቅዕ፡ Tana 9 ይጸውዑ፡ 17 Tana 9 ወያወሥእዎሙ፡ 18 Bodl 5 Ull ለማያት፡ 18 BM 485 ነፋስተቲሆሙ፡ Abb 55 ነፋስታቲሆሙ፡ Tana 9 ለነፋሳቲሆሙ፡ 18f. ለነፋሳት፡ Tana 9 omits; Bodl 5(^{2}?) Ull 2 MSS ነፋሳት፡ BM 485 ለነፋሳት፡ Berl ወለነፋሳት፡ 19 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወኵሎሙ፡ Berl ወኵሎ፡ 19 Berl, Ull 2 MSS መናፍስት፡ Tana 9 መንፈስት፡ 19 BM 491 ወፍንዋቲሆሙ፡ 20 BM 485 Abb 55 ኅብራት፡ BM 491 Berl ኅብረት፡ 20f. BM 491 Berl ይትዓቀብ፡



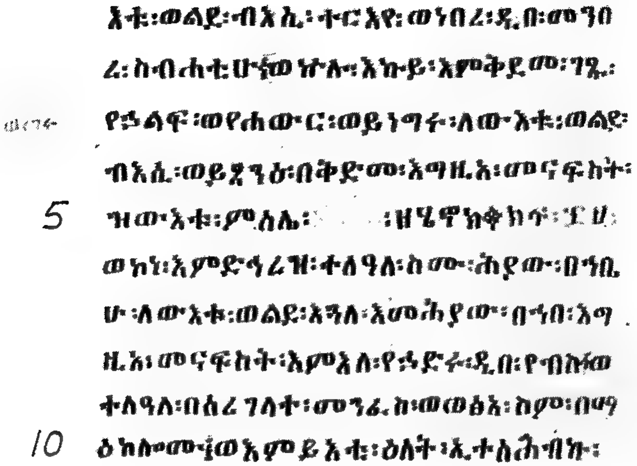
ቡ፡መዛግብተ፡ቃሉ፡ለነጐድጓድ፡ወብርሃኑ፡ለመ
ብረቅ፡ወበህየ፡ይትዓቀብ፡መዛግብተ፡በረድ፡ቅ፡
ወአስሐትያ፡ወመዛግብተ፡ጊሜ፡ወመዛግብተ፡
ዝናም፡ወጠል፡ወኵሎሙ፡እሙንቱ፡የአምኑ፡
ወየአኵቱ፡በቅድመ፡እግዚአ፡መናፍስት፡ወይሴ
ብሑ፡በኵሉ፡ኃይሎሙ፡ወሲሳዮሙ፡በኵሉ፡ኣ
ኰቴት፡ይእቲ፡ወየአኵቱ፡ወይሴብሑ፡ወያሌዕ
ሉ፡በስሙ፡ለእግዚአ፡መናፍስት፡ለዓለመ፡ዓለ
ምቅወዲቤሆሙ፡ፀንዐ፡ዝመሐላ፡ወይትዓቀቡ፡
ቦቱ፡ወፍናዊሆሙ፡ይትዓቀቡ፡ወምሕዋሪቲሆ

21 መዛግብተ፡ Eth I omits 21 Berl Abb 55 ቃሎ፡ 22 Berl ወበዝንቱ፡ 22 BM 491, Ryl[1] Ull 6 MSS ይትዓቀቡ፡ 22 BM 491 መዛብተ፡ 23 ወአስሐትያ፡ Eth I ወመዛግብተ፡ አስሐትያ፡ 23f. Ryl[1] 7 MSS መዛግብተ፡ዝናም፡ 24 ወጠል፡ BM 491 omits 24 BM 485 BM 491 Tana 9 ኵሉ፡ (Tana 9 ወኵሉ፡) እሉንቱ፡ Berl ወኵሎሙ፡እሎንቱ፡ Abb 35 እሉ፡እሙንቱ፡ Abb 55 ኵሉ፡እሙንቱ፡ 25f. Abb 35 ወይሴብሑ፡ 26 ኃይሎሙ፡ Bodl 5 Vat 71 add አኰቴት፡ Frankfurt MS adds አኰቴት፡ 26 Tana 9 ወየሴስዮሙ፡ 26f. Tana 9 ወአኰቴት፡ 27 Abb 35 ወያእኵቱ፡ Tana 9 ያአኵቱ፡ 28 በስሙ፡ Tana 9 omits; Berl, BM 492 ስሞ፡ 28f. ለዓለመ፡ዓለም፡ Berl ለዓለም፡ 29 Berl ወይቶዐወቅ፡ 30 Ull ወፍናዊቲሆሙ፡ 30 Berl የዓቅቡ፡



ሙ፡ኢይማስን፡ወኮኖሙ፡ፍሥሐ፡ዓቢየ፡ወበረ
ኩ፡ወሰብሑ፡ወዓልዓሉ፡በእንተ፡ዘተከሥተ፡ሎ
ሙ፡ስሙ፡ለውእቱ፡ወልደ፡እጓለእመሕያው
ወነበረ፡ዲበ፡መንበረ፡ስብሐቲሁ፡ወርእሶ፡ለኵ
ነኔ፡ተውህበ፡ሎቱ፡ለወልደ፡እጓለ፡እመሕያው
ወየኅልፍ፡ወያማስን፡ኃጥአነ፡እምገጸ፡ለምድር፡
ወእለ፡አስሐትዎ ፡ለዓለም፡በሰናስል፡ይትአሰ
ሩ፡ወበማኅበሮሙ፡ዘሙስና፡ይትአፀዉ፡ወኵ
ሉ፡ምግባሮሙ፡የኅልፍ፡እምቅድመ፡ገጸ፡ምድ
ር፡ወእምይእዜ፡ኢይከውን፡ዘይማስን፡እስመ፡ው

31 Ull ኢያማስኑ፡ 31 BM 485 Tana 9 ዓቢይ፡ 32 ወዓልዓሉ፡ BM 485 omits 33 Berl ስሞ፡ 33 ወልዱ፡ BM 491 Abb 35 Abb 55 Tana 9 omit 34f. ወነበረ፡—እመሕያው፡ Tana 9 omits 34 BM 485 ወርእሱ፡ Berl Abb 35 ወርእሰ፡ Abb 55 ወርእሱ፡ 35 Eth I ተውህበት፡ 35 Berl እምሕያው፡ 36 ወየኀልፍ፡—ለምድር፡ BM 485 BM 491 Abb 35 Abb 55 ወየኀልፍ፡ ወይማስን፡ (Abb 35 ወያማስን፡) እምቅድመ፡ገጸ፡ምድር፡ Berl ወኀለፉ፡ እምቅድመ፡ገጸ፡ኃጥኣነ፡ምድር፡ Tana 9 ወኢየኀልፍ፡ ወኢይማስን፡እምቅድመ፡ገጸ፡ምድር፡ 36 Bodl 5 2 MSS እምገጸ፡ምድር፡ 37 Abb 35 እለ፡ 37 BM 491, Ryl^{1}(?) 4 MSS አስሐትዎሙ፡ 38 Ull 2 MSS ወማኅበሮሙ፡ 38 BM 491 ዘበሙስና፡ 38 BM 491 Abb 55 ዘይትዓፀዉ፡ Abb 35 Tana 9, Ull ይትዓፀው፡ BM 485 Berl ዘይትዓጸው፡ 38f. BM 485 Berl ወኀተሎ፡ Tana 9 ኀተሉ፡ 39 እምቅድመ፡ገጸ፡ 2 MSS እምገጸ፡ 40 Bodl 5 4 MSS ወእምይእዜሰ፡ 40 BM 491 ዘይከውን፡ኢይማስን፡ Tana 9 ኢይከውን፡ዘሙስና፡ 40-1 ውእቱ፡ BM 491 Berl omits

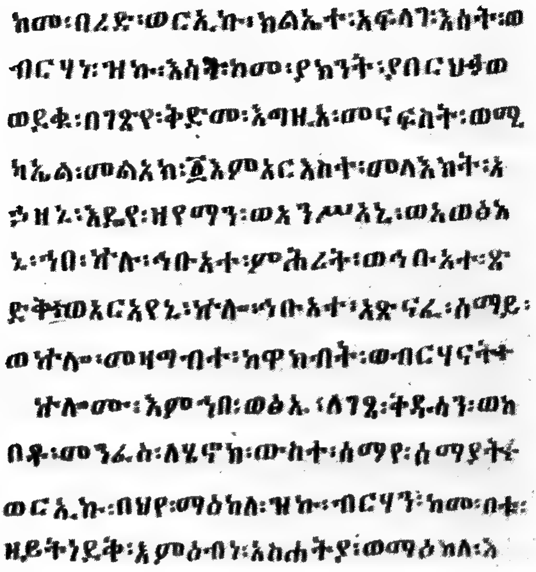


እቱ፡ወልደ፡ብእሲ፡ተርእየ፡ወነበረ፡ዲበ፡መንበ
ረ፡ስብሐቲሁ፨ወኵሉ፡እኩይ፡እምቅድመ፡ገጹ፡
ወነገሩ የኀልፍ፡ወየሐውር፡ወይነግሩ፡ለውእቱ፡ወልደ፡
ብእሲ፡ወይጸንዕ፡በቅድመ፡እግዚአ፡መናፍስት፡
ዝውእቱ፡ምስሌ፡ ፡ዘሄኖክቀከጐ፡፲ሀ፡
ወከነ፡እምድኅረዝ፡ተሰዓለ፡ስሙ፡ሕያው፡በኀቤ
ሁ፡ለውእቱ፡ወልደ፡እጓለ፡እመሕያው፡በኀበ፡እግ
ዚአ፡መናፍስት፡እምእለ፡የኀድሩ፡ዲበ፡የብስ፨ወ
ተለዓለ፡በሰረገላተ፡መንፈስ፡ወወፅአ፡ስም፡በማ
ዕከሎሙ፨ወእምይእቲ፡ዕለት፡ኢተስሐብኩ፡

1f. መንበረ፡ Berl omits   2 Berl ወኵሎ፡   3 Berl ወየሐውሩ፡   3f. ወይነግሩ፡—ወይጸንዕ፡ Bodl 5 3 MSS ወነገሩ፡ለውእቱ፡ወልዱ፡ (Bodl 5 omits ወልዱ፡) ብእሲ፡ (BM 492 ብእሲት፡) ይጸንዕ፡ Abb 35 3 MSS ወነገሩ፡ለውእቱ፡ወልዱ፡ ብእሲ፡ወይጸንዕ፡   3 Tana 9, Bodl 4 ወይነግር፡
4 BM 485 ብእሲት፡   5 Ryl[2] 4 MSS ምሳሌ፡ BM 485 Tana 9 ምሳለ፡ሠለስ፡ (cf. 38.1); Abb 55 ምሳሉ፡ሠለስ፡ BM 491 Berl Abb 35, Bodl 5 Ryl[1](?) Ull other Eth II MSS ምሳሌ፡ሠለስ፡
6 Abb 55 እምድኅረ፡   6 Berl Tana 9 ተሰዐለ፡
6f. በኀቤሁ፡ለውእቱ፡ Abb 55 omits በኀቤሁ፡ BM 485 በኀበ፡ ለውእቱ፡ Berl በኀበ፡ውእቱ፡ Tana 9 በቅድመ፡በኀበ፡ ለውእቱ፡   7 Berl እምሕያው፡   7 BM 485 Abb 35 Tana 9 ወበኀበ፡ Berl ወኀበ፡   8f. Berl Abb 55 Tana 9 ወተለዓለ፡ Abb 35 adds ስሙ፡   9 BM 485 በሠረገለተ፡   Berl, Munich 30 በሠረገለ፡   9 Abb 55 መንፈሱ፡   9 BM 491 Tana 9, Ull ስሙ፡   Berl, Munich 30 ስም፡   10 BM 485 ኢተሐሠብኩ፡ Berl Abb 35 Tana 9, BM 486[1] ኢተኀሠብኩ፡ Abb 55 ኢተሠበሕኩ፡

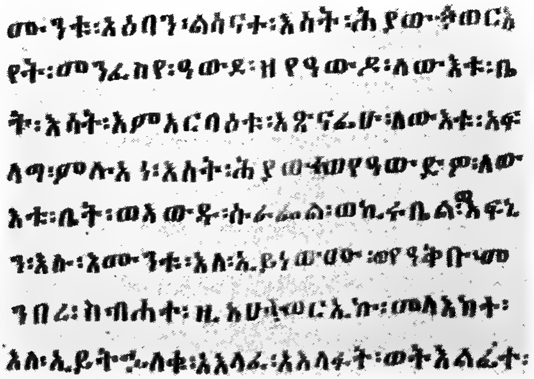
በማዕከሎሙ፡ወአንበረኒ፡በማዕከለ፡ክልኤ፡መናፍስት፡በማዕከለ፡መስዕ፡ወዓረብ፡በኀበ፡ነሥኡ፡አኀበለተ፡መለእክት፡ከመ፡ይስፍሩ፡ሊተ፡መካነ፡ለኅሩያን፡ወለጻድቃን፡ወበህየ፡ርኢኩ፡አበው፡ቀደምተ፡ወጻድቃነ፡እለ፡እምዓለም፡በውእቱ፡መካን፡የኃድሩ፨ክፍል፡ [illegible] ወኮነ፡እምድኅረዝ፡ከመ፡ትትከበት፡መንፈስየ፡ወትዐርግ፡ውስተ፡ሰማያት፡ርኢክዎሙ፡ለውሉደሙ፡ለመላእክት፡ቅዱሳን፡ይከይዱ፡ዲበ፡ላህበ፡እሳት፡ወአልባሲሆሙ፡ጸዓዱ፡ዓጽፎሙኒ፡ወብርሃን፡ገጾሙ

11 በማዕከለ: Berl Tana 9, Bodl 5 ማእከለ: 11f. Tana 9 ናፍሳት: 12 Berl በማእለ: Tana 9 በማእከ: 13 Eth I, 3 MSS አሕባለ: 14 Ull ወጻድቃን: 14f. አበወ:— ወጻድቃነ: Berl Tana 9 አበው: ቀደምተ: ወጻድቃን: 3 MSS አበው: ቀደምት: ወጻድቃነ: 15 BM 485 BM 491 Abb 55 ወቀደምት: 15 BM 491 እሉ: 16f. እምድኅረዝ: Ull adds በውእቱ: መካን: 17 BM 485 ወተዐረገ: Berl ወተዐርገ: Ull adds መንፈስየ: 18 BM 485 BM 491 Berl Abb 55 Tana 9, 2 MSS ወርኢክዎሙ: Abb 35 ወርኢኩ: 18 BM 491 ለውሉዶሙ: ለውሉደሙ: Abb 35¹ ውሉዶሙ: 19 ቅዱሳን: Bodl 5 6 MSS omit 20 Ryl² 2 MSS ዓጽፎሙኒ: BM 485 BM 491 Abb 35 Abb 55 Tana 9, Ull ወዐጽፎሙ: Berl, Bodl 5 Ryl¹ other Eth II MSS ወዓጽፎሙኒ: 20 BM 485 Abb 55, 6 MSS ወብርሃን:



ከመ፡በረድ፡ወርኢኩ፡ክልኤተ፡አፍላገ፡እሳት፡ወ
ብርሃነ፡ዝኩ፡እሳት፡ከመ፡ያክንት፡ያበርህ፡ወ
ወደቁ፡በገጽየ፡ቅድመ፡እግዚአ፡መናፍስት፡ወሚ
ካኤል፡መልአክ፡፩እምአርእስት፡መላእክት፡አ
ኀዘኒ፡እዴየ፡ዘየማን፡ወአንሥአኒ፡ወአወፅአ
ኒ፡ኀበ፡ኵሉ፡ኅቡአተ፡ምሕረት፡ወኅቡአተ፡ጽ
ድቅ፨ወአርአየኒ፡ኵሎ፡ኅቡአተ፡አጽናፈ፡ሰማይ፡
ወኵሎ፡መዛግብተ፡ከዋክብት፡ወብርሃናት፡
ኵሎሙ፡እምኀበ፡ወፅኡ፡ለገጸ፡ቅዱሳን፡ወከ
በቶ፡መንፈስ፡ለሄኖክ፡ውስተ፡ሰማየ፡ሰማያት፡
ወርኢኩ፡በህየ፡ማዕከለ፡ዝኩ፡ብርሃን፡ከመ፡በቱ፡
ዘይትነደቅ፡እምዕብነ፡አስሐትያ፡ወማዕከለ፡እ

21f. ወብርሃነ፡—እሳት፡ 3 MSS omit 22f. BM 485 ወደቁ፡
23 BM 491 በቅድመ፡ 23f. Eth I ወመልአክ፡ሚካኤል፡
24 መልአክ፡ 2 MSS omit 24 ፩ Ull omits 24f. BM 485 BM 491 Berl Tana 9 ወአኀዘኒ፡ 25 BM 491 በእዴሁ፡ Abb 35 Tana 9 በእዴየ፡ 25f. Ryl ወአወፅአኒ፡ Berl ወአውፅኒ፡ other MSS ወአውፅአኒ፡ 26f. ኅቡአተ፡—ጽድቅ፡ Tana 9 ኅቡአተ፡ምሕረት፡ወአርአየኒ፡ኵሎ፡ኅቡአተ፡ጽድቅ፡ Eth I ኅቡአት፡ (Berl ኅቡአተ፡) ወአርአየኒ፡ኵሎ፡ኅቡአተ፡ምሕረት፡ወአርአየኒ፡ኵሎ፡ኅቡአተ፡ጽድቅ፡
27 አጽናፈ፡ Berl omits 28 Bodl 5 Vat 71 መዛግብ፡
28 BM 491 ወብርሃናተ፡ 29 Berl Tana 9, Ryl[1](?) BM 486 ወኵሎሙ፡ 30 መንፈስ፡ለሄኖክ፡ BM 485 Berl Abb 55 መንፈስየ፡ወሄኖክ፡ BM 491 መንፈስየ፡ዩቤ፡ሄኖክ፡ Abb 35 Tana 9 መንፈስየ፡ወአነ፡ሄኖክ፡ 30 ውስተ፡—ሰማያት፡ BM 491 ውስተ፡ሰማያት፡ሀሎኩ፡ 31 Berl ዝኩ፡ማእከለ፡
32 Berl Tana 9 ይትነደቅ፡ 32 Abb 55 እምእብን፡
32f. ወማዕከለ፡—አዕበን፡ BM 485 BM 491 Berl Abb 35 Tana 9 ወማእከሎሙ፡ለእመንቱ፡እብን፡ (Tana 9 እብኑ፡) Abb 55 ወማእከሎሙ፡ለእሉንቱ፡እብን፡

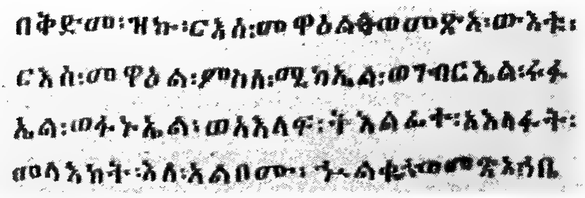


ሙንቱ፡እዕበን፡ልስናተ፡እሳት፡ሕያው።ወርእ
የት፡መንፈስየ፡ዓውደ፡ዘየዓውዶ፡ለውእቱ፡ቤ
ት፡እሳት፡እምአርበዕቱ፡አጽናፊሁ፡ለውእቱ፡አፍ
ላግ፡ምሉኣነ፡እሳት፡ሕያው፡ወየዓውድዎ፡ለው
እቱ፡ቤት፡ወአውዱ፡ሱራፌል፡ወኪሩቤል፡ኦፋኒ
ን፡እሉ፡እሙንቱ፡እለ፡ኢይነውሙ፡ወየዓቅቡ፡መ
ንበረ፡ስብሐተ፡ዚአሁ፡ወርኢኩ፡መላእክተ፡
እለ፡ኢይትኌለቁ፡እእላፈ፡አእላፋት፡ወትእልፈተ፡

33 BM 491 ዘሕያው: 34 BM 485 BM 491 Abb 35 Abb 55 አውዱ: 34 Tana 9 ዘየዓውዱ: 34f. BM 485 BM 491 Abb 35, Bodl 4 ቤተ፡እሳት: Abb 55, Westenholz MS ቤት፡እሳተ: 35 እምአርበዕቱ: Berl omits the numeral, but leaves a space for the insertion of the numeral letter; BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወእምአርበዕቱ: 35 አጽናፊሁ: Tana 9 omits; BM 491 አፍላጊሁ: Ull 3 MSS ጽንፊሁ: 35 ለውእቱ: Tana 9 ቤተ: 35f. 6 MSS ፈለግ: Tana 9 አፍላግ: 36 ምሉኣነ፡—ሕያው: BM 485, Ryl[1] ምሉኣን፡እሳት፡ሕያው: BM 491 ምሉኣነ፡እሳት፡ዘሕያው: Berl ምሉኣ፡እሳት፡ሕያዋን: Abb 35 ምሉኣን፡እሳተ፡ሕያው: Abb 55 ምሉኣን፡እሳተ፡ሕያው: 36 Tana 9 ወየዓውዱ: 37 Bodl 5[2] Ull 2 MSS ወበዓውዱ: BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወአውዱ: 3 MSS ወየዐውዱ: 37 Ull ኪሩቤል: ወሱራፌል: 38 Eth I ወእሉ: Bodl 5 እሉ፡እሉ: 39 ስብሐተ፡ዚአሁ: Berl omits ስብሐተ: Ull Curzon 55 ስብሐቲሁ: 39 Berl መላእክት: 40 ኢይትኌለቁ: BM 491 adds አለ: 40 አእላፈ፡አእላፋት: Berl omits አእላፈ: Abb 35 omits አእላፋት: BM 485 BM 491 Abb 55 Tana 9 አእላፈ: አእላፍ: 40-1 BM 485 BM 491 Tana 9, 2 MSS ወትእልፈተ: ትእልፈት: Bodl 5 ወትእልፈት፡አእላፋት:

ኣእለፋት፡ የዓውድዎ፡ ለውእቱ፡ ቤት፡ ወሚካኤል፡ ወሩፋኤል፡ ወገብርኤል፡ ወፋኑኤል፤ ወመላእክት፡ ቅዱሳን፡ እለ፡ መልዕልተ፡ ሰማያት፡ ይበውኡ፡ ወይወፅኡ፡ በውእቱ፡ ቤት፡ ወወፅኡ፡ እምነ፡ ውእቱ፡ ቤት፡ ሚካኤል፡ ወሩፋኤል፡ ወገብርኤል፡ ወፋኑኤል፡ ወብዙኃን፡ ቅዱሳን፡ መላእክት፡ እለ፡ አልቦሙ፡ ኍልቍ፡ ወምስሌሆሙ፡ ርእሰ፡ መሐላ፡ ወርእሱ፡ ከመ፡ ፀምር፡ ፀዓዳ፡ ወንጹሕ፡ ወልብሱ፡ ዘኢይተረጐም፡ ወወደቁ፡ በገጽየ፡ ወኵሉ፡ ሥጋየ፡ ተመስወ፡ ወመንፈስየ፡ ተወለጠ፤ ወጸራኅኩ፡ በቃል፡ ዓቢይ፡ በመንፈስ፡ ኃይል፡ ወባረኩ፡ ወሰባሕኩ፡ ወዓልዓልኩ፡ ወእላ፡ በረከታት፡ እለ፡ ወፅአ፡ እምአፉየ፡ ኮና፡ ሥሙራተ፡

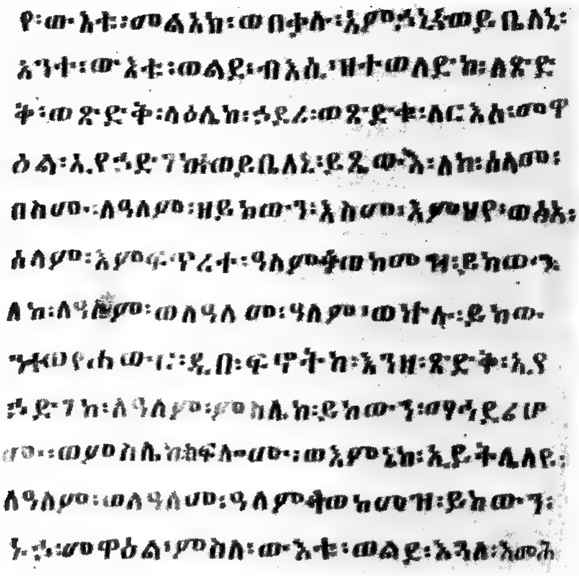
1 Bodl 5 Ull 4 MSS ሚካኤል፡ 2 ወሩፋኤል፡ Berl Abb 55 omit 2 Tana 9 ወመላእክተ፡ 3f. ይበውኡ፡ ወይወፅኡ፡ Berl ወይበውኡ፡ ወይወፅኡ፡ በውስተ፡ ወይወፅኡ፡ 4 ወወፅኡ፡ እምነ፡ ውእቱ፡ ቤት፡ Tana 9 omits 4 Berl ወይወፅኡ፡ 5 BM 485 BM 491 Berl Tana 9 ወሚካኤል፡ 5 BM 491 Berl Abb 55, 3 MSS ወገብርኤል፡ ወሩፋኤል፡ Bodl 5 4 MSS ወገብርኤል፡ ሩፋኤል፡ 5 ወፋኑኤል፡ BM 485 BM 491 Berl Abb 35 Abb 55, Bodl 4 omit 6 ቅዱሳን፡ Abb 55, BM 492 omit 6 መላእክት፡ BM 491 omits 6f. BM 485 Berl Abb 35 Abb 55 Tana 9, BM 490 ኍልቈ፡ 7 Tana 9 ምስሌሆሙ፡ 7 Ryl^2 2 MSS መሐለ፡ Eth I, Bodl 5 Ull other Eth II MSS መዋዕል፡ 7 ወርእሱ፡ BM 485 BM 491 Berl Abb 35 Abb 55 add ከና፡ 8 Ull ፀፀዓዳ፡ 8 Berl ወንጹሕ፡ 8 Abb 35 Abb 55 ኢይተረጐም፡ BM 491, 2 MSS ዘኢይትረጐም፡ 9 Berl ወኵሎ፡ 11 Berl ወባረክዎ፡ 11 Berl, Ryl^2 BM Add. 24185 ወሰባሕክዎ፡ BM 485 BM 491 Abb 35 Abb 55, Bodl 5 Ryl^1 Ull other Eth II MSS ወሰባሕኩ፡ Tana 9 ወሰባሕ፡ 11f. BM 485 BM 491 Berl Abb 55 Tana 9 ወእለኩ፡ በረከት፡ (Tana 9 በረከተ፡) Abb 35 ወዝኩ፡ በረከት፡ 12 BM 485 Berl Abb 35 Abb 55, Bodl 5 Ull 7 MSS ወፀአ፡ BM 491, 3 MSS ወፀኡ፡ (Tana 9 jumped from ወፀአ፡ to 78.8b, but began again with 72.1 after reaching 82.20) 12 Berl Abb 55, BM Add. 24185 ከና፡ 12 Berl ሥሙረ፡



በቅድመ፡ዝኩ፡ርእሰ፡መዋዕል፡ወመጽአ፡ውእቱ፡
ርእሰ፡መዋዕል፡ምስለ፡ሚካኤል፡ወገብርኤል፡ሩፋ
15 ኤል፡ወፋኑኤል፡ወአእላፍ፡ትእልፊት፡አእላፋት፡
መላእክት፡እለ፡አልቦሙ፡ኍልቈ፡ወመጽአኀቤ

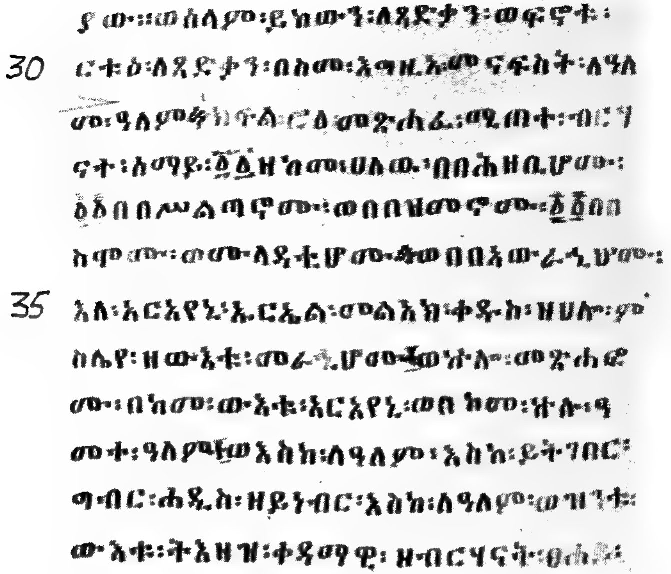
13 BM 485 BM 491 Berl ቅድመ፡ 14f. Berl Abb 35 Abb 55, Vat 71 ወገብርኤል፡ ወሩፋኤል፡ BM 485 BM 491 ወሩፋኤል፡ ወገብርኤል፡ 15 ወፋኑኤል፡ BM 485 BM 491 add ወመላእክት፡ ቅዱሳን፡ እለ፡ መልዕልተ፡ ሰማያት፡ ወይበውኡ፡ ወይወፅኡ፡ እምነ፡ ውእቱ፡ ቤት፡ ወሚካኤል፡ ወሩፋኤል፡ ወገብርኤል፡ ወፋኑኤል፡ (BM 485 omits ወፋኑኤል፡) ወብዙኃን፡ ቅዱሳን፡ እለ፡ አልቦሙ፡ ኍልቈ፡ (BM 491 ኍልቍ፡) ወምስሌሆሙ፡ ርእሰ፡ መዋዕል፡ ወሥነ፡ ርእሱ፡ ከመ፡ ፀምር፡ ጸዓዳ፡ ንጹሐ፡ (BM 491 ንጹሕ፡) ወልብሱ፡ ዘኢይተረጐም፡ ወወደቁ፡ በገጽየ፡ ወኵሉ፡ ሥጋየ፡ ተመስወ፡ ወመንፈስየ፡ ተወለጠ፡ ወጸራኅኩ፡ በቃል፡ ዓቢይ፡ በመንፈሰ፡ ኃይል፡ ወባረኩ፡ ወሰባሕኩ፡ ወአለዓልኩ፡ ወእለኩ፡ በረከት፡ እለ፡ ወፅአ፡ እምነ፡ አፉየ፡ (here the addittion in BM 491 ends) ከነ፡ ሥሙራተ፡ በቅድመ፡ ዝኩ፡ ርእሰ፡ መዋዕል፡ ወመጽአ፡ ውእቱ፡ ርእሰ፡ መዋዕል፡ ምስለ፡ ሚካኤል፡ ወሩፋኤል፡ ወገብርኤል፡ ወፋኑኤል፡ Berl adds ወመላእክት፡ ቅዱሳን፡ እለ፡ መልዕልተ፡ ሰማይ፡ ወይበውኡ፡ እምነ፡ ውእቱ፡ ቤት፡ ወሚካኤል፡ ወገብርኤል፡ ወፋኑኤል፡ Abb 35 adds in the upper margin ወመላእክት፡ ቅዱሳን፡ እለ፡ መልዕልተ፡ ወይበውኡ፡ እምነ፡ ውእቱ፡ ቤት፡

15f. ወአእላፍ፡— ኍልቈ፡ BM 491 omits 15 BM 485 Berl Abb 35 Abb 55 አእላፍ፡ 15 Berl Abb 35 Abb 55, 4 MSS ወትእልፊተ፡ BM 485 ወትእልፊት፡ and omits አእላፋት፡ 16 መላእክት፡ Abb 55, Bodl 4 omit 16 Bodl 5 Ull most Eth II MSS ኍልቍ፡



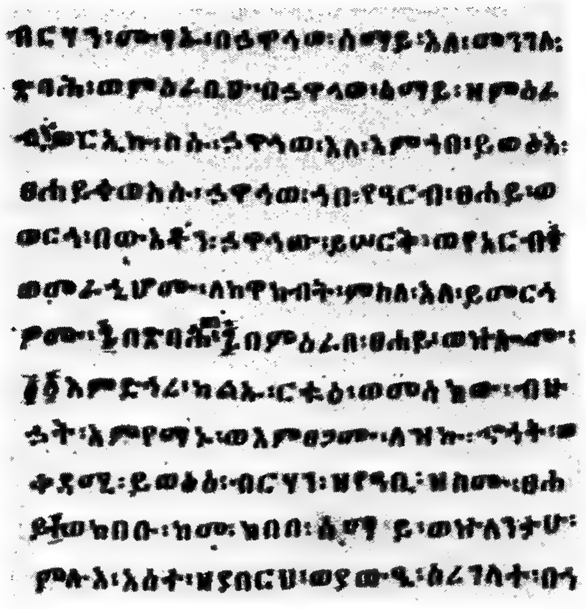
የ፡ውእቱ፡መልአክ፡ወበቃሉ፡አምኃኒ፡ወይቤለኒ፡
አንተ፡ውእቱ፡ወልድ፡ብእሲ፡ዘተወለድከ፡ለጽድ
ቅ፡ወጽድቅ፡ላዕሌከ፡ኃደረ፡ወጽድቁ፡ለርእሰ፡መዋ
ዕል፡ኢየኃድገከ፡ወይቤለኒ፡ይጼውዕ፡ለከ፡ሰላመ፡
በስመ፡ለዓለም፡ዘይከውን፡እስመ፡እምህየ፡ወፅአ፡
ሰላም፡እምፍጥረተ፡ዓለም፡ወከመ፡ዝ፡ይከውን፡
ለከ፡ለዓለም፡ወለዓለመ፡ዓለም፡ወኵሉ፡ይከው
ን፡ወየሐውሩ፡ዲበ፡ፍኖትከ፡እንዘ፡ጽድቅ፡ኢየ
ኃድገከ፡ለዓለም፡ምስሌከ፡ይከውን፡መኃደሪሆ
ሙ፡ወምስሌከ፡ክፍሎሙ፡ወእምኔከ፡ኢይትፈለዩ፡
ለዓለም፡ወለዓለመ፡ዓለም፡ወከመዝ፡ይከውን፡
ኑኃ፡መዋዕል፡ምስለ፡ውእቱ፡ወልደ፡እጓለ፡እመሕ

17 ውእቱ፡ መልአክ፡ Abb 55 omits; BM 485 BM 491 Abb 35 omit መልአክ፡
18 ውእቱ፡ Ull ብእሲ፡ 18f. BM 491 Berl, 8 MSS ለጽድቅ፡
19 ወጽድቅ፡ BM 485, Curzon 55 omit 20 ይጼውዕ፡ ለከ፡ BM 491 ይጼውዓከ፡ 20 BM 491 Berl ሰላም፡ 21 በስመ፡ ለዓለም፡ Abb 55 omits 21 BM 485 ዘይከውን፡ 21 እስመ፡ እምህየ፡ Abb 55 ወእምህየ፡ 21f. Berl መጽአ፡ ሰላመ፡
23 Berl ወኵሎ፡ 23f. ይከውን፡ ወየሐውሩ፡ 3 MSS ዘይከውን፡ ወየሐውሩ፡ BM 485 BM 491 Abb 35 Abb 55 የሐውሩ፡ only; Berl የኅድር፡ only 24 Berl ፍኖተከ፡ 24 BM 491 Berl እንተ፡ ጽድቅ፡ Abb 55 ወጽድቅ፡ 24f. Bodl 5 ኢየኃድገከ፡
25 BM 485 ለዓለመ፡ ዓለም፡ 25 Bodl 5 3 MSS ወምስሌከ፡
25f. BM 485 Berl Abb 55 መኃድሪሆሙ፡ 26 ወምስሌከ፡ BM 491 Abb 35, BM 492 add ይከውን፡ 26 Bodl 5 ወኢእምኔከ፡
27 ለዓለም፡— ዓለም፡ Ull ለዓለመ፡ ዓለም፡ only 27 Berl ወኪከመዝ፡

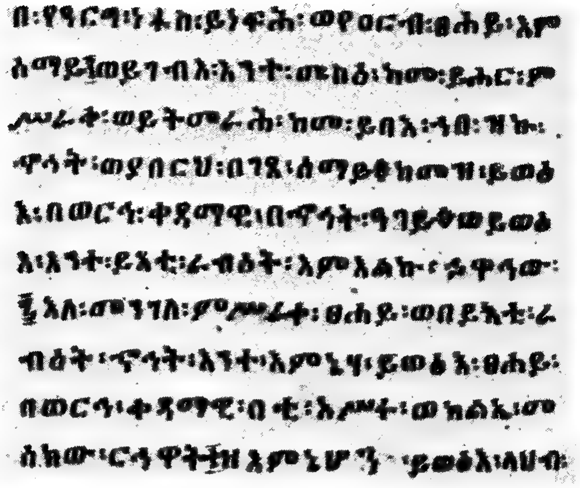


ያ ው። ወሰላም፡ ይከውን፡ ለጻድቃን፡ ወፍኖተ፡
ርቱዕ፡ ለጻድቃን፡ በስሙ፡ እግዚእ፡ መናፍስት፡ ለዓለ
መ፡ ዓለም፡ [illegible] መጽሐፈ፡ ሚጠተ፡ ብርሃ
ናት፡ ሰማይ፡ ፩፩ ዘከመ፡ ሀለው፡ በበሕዘቢሆሙ፡
፩፩ በበሥልጣኖሙ፡ ወበበዘመኖሙ፡ ፩፩ በበ
ስሞሙ፡ ወሙላዳቲሆሙ፡ ወበበአውራኂሆሙ፡
እለ፡ አርአየኒ፡ ኡርኤል፡ መልአክ፡ ቅዱስ፡ ዘሀሎ፡ ም
ስሌየ፡ ዘውእቱ፡ መራሒሆሙ፡ ወኵሎ፡ መጽሐፎ
ሙ፡ በከመ፡ ውእቱ፡ አርአየኒ፡ ወበ ከመ፡ ኵሉ፡ ዓ
መተ፡ ዓለም፡ ወእስከ፡ ለዓለም፡ እስከ፡ ይትገበር፡
ግብር፡ ሐዲስ፡ ዘይነብር፡ እስከ፡ ለዓለም፡ ወዝንቱ፡
ውእቱ፡ ትእዛዝ፡ ቀዳማዊ፡ ዘብርሃናት፡ ፀሐይ፡

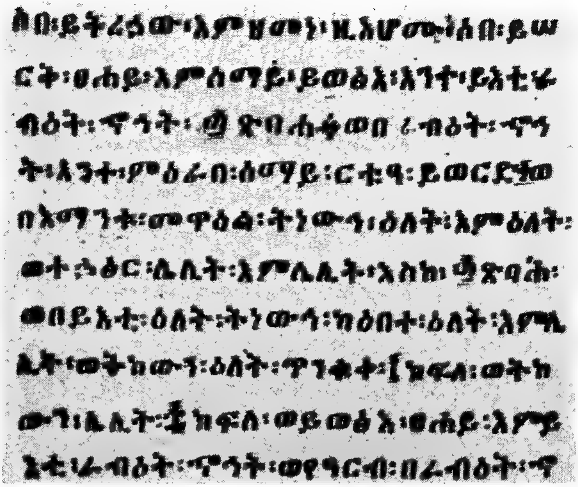
29 BM 485 ወየኀውን፡
29f. ወፍኖተ፡ — ለጻድቃን፡ Berl, Frankfurt MS omit (hmt.); BM 485 Abb 35 Abb 55 ወፍኖተ፡ ርቱዕ፡ ለጻድቃን፡ BM 491 ወፍኖተ፡ ርትዕ፡ ለጻድቃን፡ Ull ወፍኖት፡ ርቱዕ፡ የኀውን፡ ለጻድቃን፡
30 Ull በስሙ፡ ለእግዚእ፡ 30f. ለዓለመ፡ ዓለም፡ Abb 55 adds አሜን፡ Berl ለዓለም፡ ወለዓለመ፡ ዓለም፡ 31 Tana 9 መጽሐ፡ 32 BM 485 Berl Abb 35 Abb 55 ፩፩ በከመ፡ Tana 9 ለለ፩፩ በከመ፡ 32 Tana 9 ሀሎ፡ 32 BM 491 በበሕዝቢሆሙ፡ 33 Berl Tana 9 ወ፩፩በበ፡ ሥልጣኖሙ፡ 33f. BM 485 Abb 55 Tana 9 ፩፩በበስሙ፡ Berl ፩በበስሙ፡ 34 BM 491 ወሙላዳቲሆሙ፡ Abb 55 ወጸዳለቲሆሙ፡ 35 ኡርኤል፡ Berl omits 35f. Abb 55 ምስሌሆሙ፡ 36 Tana 9 ዝውእቱ፡ 36 BM 485 BM 491 Abb 55 Tana 9, BM 484 ወኵሎ፡ 37 በከመ፡ ውእቱ፡ Abb 55 ዘውእቱ፡ 37f. ወበከመ፡ — ዓለም፡ Abb 55 ወበኵሉ፡ ዓመተ፡ ሰለም፡ 38 Abb 55 ወእስከ፡ 39 BM 485 Berl ግብረ፡ ኀዲስ፡ Abb 55 ግብር፡ ሐዲስ፡ Tana 9 ግብረ፡ ሐዲስ፡ 39 Tana 9 ዝንቱ፡ 40 ውእቱ፡ Eth I, 3 MSS omit 40 Tana 9 ትእዛዝ፡ ቀዳማይ፡ Berl ቀዳማዊ፡ ትእዛዝ፡ 40 Eth I ዘብርሃናት፡



1 ብርሃን፡ Berl ብርሃናተ፡ ወፀሐ፡ Tana 9 ብርሃኑ፡ 1 BM 485 BM 491 Berl Abb 35^1 Abb 55 Tana 9 ኀዋኃወ፡ 1 ሰማይ፡ Berl omits 2 BM 485 Abb 55 ዘምዕራቢሁ፡ Berl ምዕራቢሆሙ፡ 2 Abb 35 Tana 9 ኀዋኃወ፡ Berl ዘኀዋኃወ፡ 3 BM 485 Berl Abb 35 ኀዋኃው፡ 3f. እለ፡— ኀዋኃወ፡ Bodl 4 omits (hmt.) 3 እለ፡ Bodl 5 omits 3 Eth I, BM 492 ኀበ፡ 3f. ይወፀእ፡— ኀበ፡ Berl omits (hmt.) 3 Tana 9 ይወፀኡ፡ 4 ፀሐይ፡ Tana 9 omits 4 BM 485 BM 491 Abb 35, BM 484 ኀዋኃው፡ 4 BM 485 BM 491 Abb 35 Abb 55 Tana 9 እለ፡ኀበ፡ 6 Ull ወመራኅያኒሆሙ፡ 6 BM 491 ከዋክብት፡ Tana 9 በከዋክብት፡ 7 Tana 9 ፯በጽባሐ፡ሰማይ፡ 7 BM 485 ወ፯በምዕራብ፡ፀሐይ፡ Berl ወ፯በምዕራብ፡ወፀሐይ፡ Abb 55 ወ፯በምዕራብ፡ and omits ፀሐይ፡ Tana 9 ወ፯በምዕራበ፡ሰማይ፡ 8 Berl ፩እምፋኍረ፡ 8f. Berl መሳክው፡በብዙኃ፡ Tana 9 ወመሣክው፡ብዙኀተ፡ 9 Tana 9 በዝኩ፡ 9 Eth I ኀዋኃው፡ 9f. Tana 9, Curzon 56 ወቀዳማዊ፡ 10 Berl ብርሃናት፡ 10 BM 485 ዓቢይ፡ 11 ክበበ፡ Abb 55, BM 499 omit; BM 491 ክመ፡ክበበ፡ 11 BM 485 Berl Abb 35^1 Abb 55 Tana 9 ወኵሉ፡ 12 እሳተ፡ Tana 9 omits; BM 491 Berl, BM 484 እሳት፡ 12 BM 485 Abb 55 ዘይበርህ፡ 12 Berl ወያውዒ፡

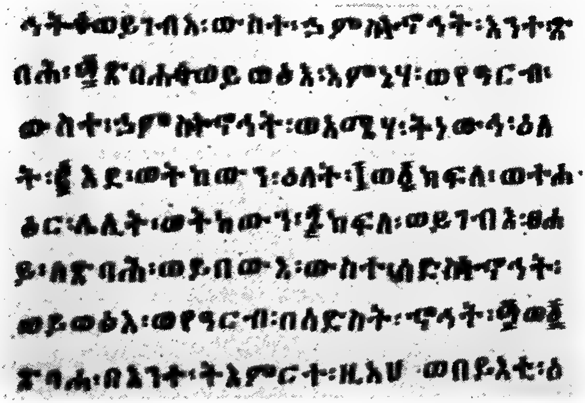


13 የዓርግ፡ Bodl 5 ይሠርቅ፡ 13 ይነፍሕ፡ Berl omits; BM 485 Abb 55 Tana 9 ወይነፍሕ፡ 14f. BM 485 Tana 9 ምሥራቅ፡ 15 ኀበ፡ Eth I omits 15f. BM 485 ዝኩ፡ኆኃተ፡ BM 491 Berl ዝኩ፡ኆኅት፡ Abb 35 Tana 9 ዝኩሙ፡ኆኅተ፡ Abb 55 ዝኩ፡ኆኅተ፡ 16 በገጸ፡ሰማይ፡ Bodl 5 Vat 71 omit 16f. Berl ይወፅ፡በርኅ፡ 17 Berl Abb 55 ቀዳሚ፡ BM 485 ቀዳሚ፡ዊ፡ Tana 9 ቀዳማይ፡ 17 Berl ኆኅት፡ 17 Eth I, Westenholz MS ዓቢይ፡ 17f. BM 485 BM 491 Berl Abb 35 Abb 55 ይወፅእ፡ 18 ራብዕት፡ Ull Curzon 56 add ኆኅት፡ 18 እምእለኩ፡ BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 omit እም፡ Abb 35² እምለኩ፡ 18f. Tana 9 ኀቀኃወ፡፯፡እለ፡ Ull 6 MSS ፯ኃቀኃው፡እለ፡ 19 Tana 9 ምሥራቅ፡ 19 Berl ወይእቲ፡ 19f. Eth I ኆኅት፡ ራብዕት፡ 20 እምኔሁ፡ይወፅእ፡ Abb 55 omits ይወፅእ፡ Berl ትወፅእ፡እምኔሁ፡ 21 Tana 9 ወወርኅ፡ 21 Berl ቀዳሚ፡ Tana 9 ቀዳማይ፡ 21 ባቲ፡ Berl omits 21 Tana 9 ዓሥር፡ 21f. Ryl 7 MSS መሳክው፡ርኅቀት፡ Bodl 5 6 MSS ኃቀኃው፡ርኅቀት፡ Ull ኃቀኃው፡መሳክው፡ርኅቀት፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 መሳክወ፡ርኅቀተ፡ Berl መሳክው፡ ርኅቀተ፡ 22 Berl Tana 9, Ryl¹(?) BM 486 ዘእምኔሆሙ፡ 22 Tana 9 ዘይወፅእ፡ 22 Berl ላህበ፡እሳት፡

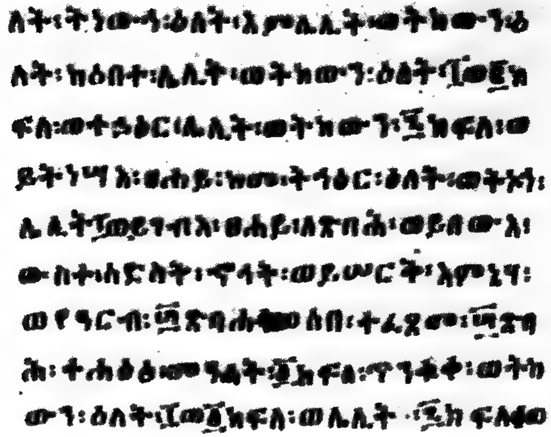


23 ሶበ፡ — ዚአሆሙ፡Bodl 5 omits 23 Eth I, Ryl Ull 4 MSS ይትረኃው፡ other Eth II MSS ይትረኃዉ፡ 23 እምዘመኑ፡ ዚአሆሙ፡ Abb 55 እምዘመኑ፡ 24 ፀሐይ፡ BM 485 Berl Abb 35 Abb 55 Tana 9, BM 499 omit 24 እንተ፡ ይእቲ፡ BM 491 Abb 35 እምይእቲ፡ 24f. BM 491 Berl Abb 35 Abb 55 ጥንት፡ራብዕት፡ BM 485 ጥንተ፡ራብዕት፡ Tana 9 ጥንት፡ራብዕተ፡ 25 BM 485 BM 491 Berl ሠላሳ፡ጽባሕ፡ Tana 9 ወሠላሳ፡ጽባሕ፡ 25f. Berl ወበራዕት፡ጥንት፡ Tana 9 ወበራብዕተ፡ጥንተ፡

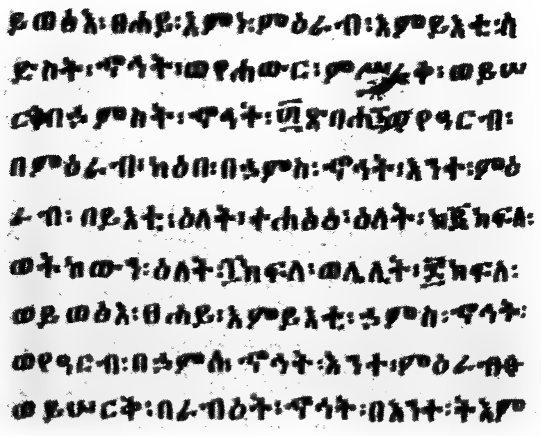
26 Tana 9 ርቱዕ፡ 26f. Abb 35 በእማንቱ፡ Tana 9 ወእማንቱ፡ 27 2 MSS ይነውኃ፡ BM 491 ትነውም፡ 27f. ዕለት፡— ፴ጽባሕ፡ Berl መዋዕለ፡ ዕለት፡ እምዕት፡ ወተኃጽርር፡ ሌሊት፡ እምሌሊት፡ እስከ፡ ሠላሳ፡ ጽባሕ፡ 27 BM 485 እምዕለተ፡ 28 እምሌሊት፡BM 485 adds እስከ፡ሌሊት፡ 29 BM 485 BM 491 Berl Abb 55 Tana 9 በውእቱ፡ 29 Tana 9 ነውኃ፡ 29 BM 491 ክዕበት፡ዘዕለት፡ Abb 55 እምዕለት፡ክዕበተ፡Tana 9 ዕለት፡ ክዕበተ፡ 29f. Tana 9 እምሌሊተ፡ BM 485 adds ተስዓተ፡ እዴ፡ Berl adds ፱እዴ፡ Abb 55 Tana 9 adds ፱እዴ፡ 30 BM 485 BM 491 Berl Abb 55 ዕለተ፡ 30f. BM 485 Berl ወትከውን፡ ሌሊተ፡ Ull 3 MSS ወሌሊት፡ትከውን፡ 31 BM 491 ሰመንቱ፡ ክፍል፡ Tana 9 ፰ክፍል፡ Eth I adds ፕንቁቀ፡ 31f. BM 485 BM 491 Abb 35 Abb 55 እምዘክቱ፡ራብዕ፡ Berl እምዘንቱ፡ ራብዕት፡ Bodl 5 5 MSS እምዝኩ፡ራብዕ፡Tana 9 እምዝኩ፡ራብዕት፡



32f. ኖኃቱ: BM 485 BM 491 Abb 35 Abb 55 Tana 9, Bodl 5 5 MSS omit 33 ወይገብእ: Tana 9 adds ወይበወእ: 33 ውስተ: Ull ኀበ: 33 BM 485 BM 491 Berl Abb 35, Ryl¹ Ull 8 MSS ኀምስ: Bodl 5 ኀምስቱ: 33f. ጽባሕ:፶ጽባሐ: BM 485 BM 491 ጽባሕ: ሠለሳ: (BM 485 ሠለሳ:) ጽባሕ: Berl ጽባሐ: only; Tana 9 ፶ጽባሕ: only 34 እምኔሃ: Abb 55 omits 35 ውስተ: Abb 55 በ 35 Berl, Ryl¹ Ull 5 MSS ኀምስ:ኖኃቱ: BM 485 ኀምስቱ:ወኀምስተ:ኖኃተ: BM 491 ኀምስቱ:ወኀምስቱ: ኖኃቱ: Abb 35 ኀምሲቱ:ኖኃቱ: Tana 9 ፭ወ፭:ኖኃቱ: 35 Bodl 5 8 MSS ኣዐዴሃ: 35 BM 485 BM 491 Berl Abb 35 Abb 55, Bodl 5 other Eth II MSS ይነውኅ: 35f. Tana 9 ዕለተ: 36 BM 491 Berl ክልኤ:እዴ: 36 Tana 9 ዕለተ: 36 Berl ፲ወ፩ክፍለ: 36f. Tana 9 ወተሐፀፀ: 37 Berl Abb 55 ሌሊተ: 37 ፪ክፍለ: Berl ፪:እዴ:ክፍለ: 37 Abb 35 ወይወፅእ: 37f. ፀሐየ: Eth I omits 38 BM 485 ጽባሕ: BM 491 በጽባሕ: Berl Abb 35 Abb 55 ጽባሐ: 38 BM 491 Berl, Ull ወይገብእ: 38 Abb 35, Ryl¹ 4 MSS ሳድስ: BM 491 ሳድስቱ: 38 ኖኃቱ: BM 485 BM 491 Berl Abb 55 Tana 9 omit 39 ወይወጽእ: Abb 55 omits; Ull ይወፅእ: 39f. በሳድስቱ:—ዚአሁ: BM 491 በሳድስቱ:ኖኃቱ:ጽባሐ:ዚአሁ: 39 Tana 9 ኖኃተ: 39f. BM 485 Tana 9 ሳለሠ:ጽባሕ: Berl ሠለሳ:ጽባሐ: Abb 35 Abb 55 ሠለሳ:ጽባሐ: 40 Tana 9 በእንተ:ተአምረ: Abb 55 በትእምርተ: 40 Bodl 5 Ryl¹ 6 MSS ዚአሁ: 40 BM 485 BM 491 Abb 35 Abb 55 Tana 9 በይእቲ:

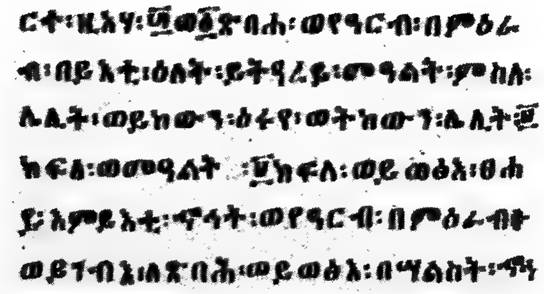


1 Tana 9 ወትነውኅ፡ 1 BM 485 Berl Abb 35 Tana 9 ትከውን፡ 1f. ዕለት፡ Abb 55 Tana 9 ዕለተ፡ BM 485 ዕለት፡ሌሊተ፡ Berl ዕለተ፡ሌሊተ፡ 2 BM 485 Tana 9 ሌሊተ፡ 2 ወትከውን፡ ዕለት፡ Tana 9 omits 2f. ዕለት፡—፮ክፍለ፡ Berl ዕለተ፡ ክፍለ፡፲ወ፮ወትረ፡ሌሊተ፡ወትከውን፡ክፍለ፡ 2f. BM 485 Abb 35 Abb 55 Tana 9 ክፍለ፡፲ወ፪፡ BM 491 ክፍለ፡ ዓሠርቱ፡ ወክልኤቱ፡ 3 BM 485 Tana 9 ሌሊተ፡ 3 Tana 9 ወይከውን፡ 4 BM 485 Berl Abb 55 Tana 9 ተሐጸር፡ Berl adds ከመ፡ 4 ዕለት፡ Tana 9, Ull omit; BM 485 ዕለተ፡ 4 BM 485 BM 491 Berl Abb 35 Abb 55 ወትነውኅ፡ Tana 9 ወትከውን፡ 5 BM 485 Berl ሌሊተ፡ 5 Eth I ወትገብእ፡ 5 Ull ፀሐይ፡ፀሐይ፡ 5 BM 485 Berl Tana 9, Westenholz MS በጽባሕ፡ 5 Eth I ወትበውእ፡ 6 BM 491 Berl Abb 35, Ull ሳድስ፡ 6 Eth I ወትሠርቅ፡ Bodl 5 2 MSS add ፀሐይ፡ 7 Eth I ወተዓርብ፡ 7 ፴ጽባሐ፡ Berl omits ፴ BM 485 Tana 9 ሠለሰ፡ጽባሕ፡ 7f. ወሰበ፡— ፴ጽባሕ፡ Abb 55 omits 7f. BM 491, Frankfurt MS ሠለሰ፡ጽባሐ፡ 8 Tana 9 መዓልተ፡ 8 ፩ክፍለ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 ክፍለ፡አሐዱ፡ BM 491 ክፍለ፡አሐዱ፡ክፍለ፡ 9 ዕለት፡ Berl adds ክፍለ፡ 9 BM 485 ወሌሊተ፡ 9 ፪ክፍለ፡ BM 485 Berl Abb 35¹(?) Abb 55 Tana 9 omit ክፍለ፡



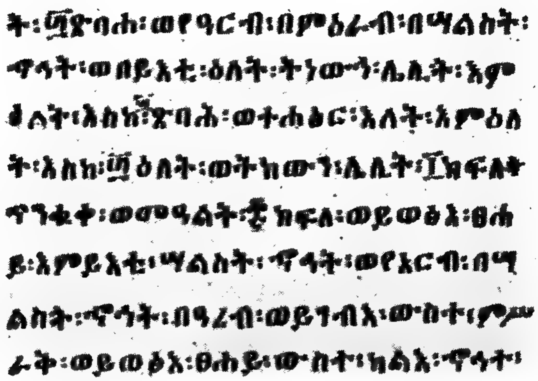
10 ይወፅእ፡ፀሐይ፡እምኔ፡ምዕራብ፡እምይእቲ፡ሳ
ድስት፡ኆኅት፡ወየሐውር፡ምሥራቀ፡ወይሠ
ርቅ፡በኃምስት፡ኆኅት፡፴ጽበሐ፳ወየዓርብ፡
በምዕራብ፡ከዐበ፡በኃምስ፡ኆኅት፡እንተ፡ምዕ
ራብ፡በይእቲ፡ዕለት፡ተሐፅፀ፡ዕለት፡፪ክፍለ፡
15 ወትከውን፡ዕለት፡፲ክፍለ፡ወሌሊት፡፰ክፍለ፡
ወይወፅእ፡ፀሐይ፡እምይእቲ፡ኃምስ፡ኆኅት፡
ወየዓርብ፡በኃምስ፡ኆኅት፡እንተ፡ምዕራብቀ
ወይሠርቅ፡በራብዕት፡ኆኅት፡በእንተ፡ትእም

10f. እምይእቲ፡—ኆኅት፡ Abb 55 omits 11 Tana 9 ምሥቅ፡
12-14 በኃምስት፡—ምዕራብ፡ Berl በ ኆኅተ፡ (with a space left for ፭ to be inserted) ጽባሕ፡ ወየዓርብ፡ በምዕራብ፡ ኀዐበተ፡ ኆኅተ፡ በእንተ፡ ምዕራብ፡ 12 BM 485 በኃምስተ፡ BM 491 በኃምስቱ፡ Bodl 5 Ull 8 MSS በኃምስ፡ 12 BM 485 Abb 55 ሰለሰ፡ ጽበሕ፡ Tana 9 ወ፴ጽበሕ፡ 12 Tana 9 የዐርብ፡
13 Tana 9 ኀዐበ፡በምዕራብ፡ 13 BM 485 ኃምስት፡ኆኅተ፡ BM 491 ኃምስተ፡ኆኅተ፡ Abb 35 በኃምስት፡ኆኅት፡ Tana 9 ፭ኆኅተ፡ 13 BM 485 BM 491 Tana 9[1] በእንተ፡ Abb 55 በ
14 Berl ወይእቲ፡ 14 ዕለት፡ Bodl 5 omits 14 ዕለት፡ (2nd) Abb 55 omits 15 ዕለት፡ Berl Tana 9, Bodl 5 omit
15 BM 485 ወሌሊተ፡ 16 Eth I ወትወፅእ፡ 16 BM 485 ኃምስተ፡ኆኅተ፡ Abb 35 Abb 55, BM 492 ኃምስት፡ኆኅት፡ Berl ኆኅት፡ኃምስተ፡ 17 BM 485 BM 491 Berl Abb 55 Tana 9 ወተዓርብ፡ Abb 35 ዘተዓርብ፡ 17 Ryl በኃምስ፡ BM 485 Abb 35 Abb 55, BM 492 በኃምስት፡ BM 491 በኃምስቱ፡ Berl Tana 9 Bodl 5 Ull other Eth II MSS በኃምስ፡ 18 Eth I ወትሠርቅ፡



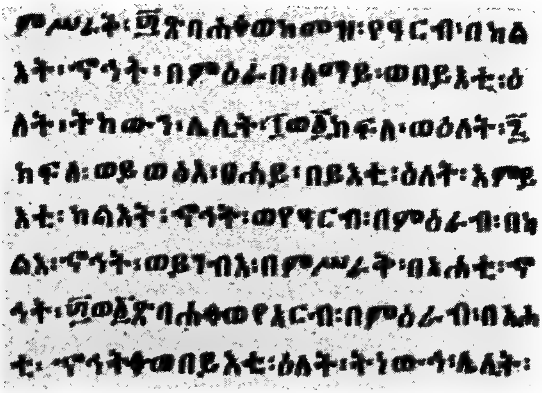
ርቱ፡ ዘእሁ፡ ፲ወ፭ጽባሐ፡ ወየዓርብ፡ በምዕራ
20 ብ፡ በይእቲ፡ ዕለት፡ ይትዓረይ፡ መዓልት፡ ምስለ፡
ሌሊት፡ ወይከውን፡ ዕሩየ፡ ወትከውን፡ ሌሊት፡ ፲፪
ክፍለ፡ ወመዓልት ፡ ፲፪ክፍለ፡ ወይወፅእ፡ ፀሐ
ይ፡ እምይእቲ፡ ኆኅት፡ ወየዓርብ፡ በምዕራብቱ
ወይገብእ፡ ለጽባሕ፡ ወይወፅእ፡ በሣልስት፡ ኆኅ

18f. በእንተ፡ — ዘእሁ፡ BM 485 BM 491 በእንተ፡ ትእምርታቲሁ፡ በራብዕት፡ ኆኅት፡ (BM 485 ኆኅተ፡) እንተ፡ በጽባሕ፡ እንተ፡ Berl ለእንተ፡ ትእምርታቲሁ፡ ለራብዕት፡ ኆኅት፡ እንተ፡ በጽባሕ፡ እንተ፡ Abb 35 ለእንተ፡ ትእምርታቲሁ፡ በራብዕት፡ ኆኅት፡ እንተ፡ በጽባሕ፡ Abb 55 ለትእምርታቲሁ፡ እንተ፡ በጽባሕ፡ እንተ፡ Tana 9 እንተ፡ በትእምርታቲሁ፡ በራብዕት፡ ኆኅት፡ እንተ፡ በ 19 BM 485 Abb 55 ሠለሰ፡ ወአሐዱ፡ ጽባሕ፡ Berl ወ ጽባሕ፡ (with spaces left for ፲ and ፭ to be inserted) Tana 9 ፲ጽባሕ፡ ወ፭፡ ጽባሕ፡ Ull 6 MSS transpose ፲ወ፭ጽባሕ፡ to before በእንተ፡ 20 ዕለት፡ Berl omits 20 BM 485 Berl Abb 35 Abb 55, Ryl^{2} 3 MSS ይትዓረይ፡ BM 491 Tana 9, Ryl^{1}(?) Ull 7 MSS ይትዔረይ፡ Bodl 5 Vat 71 ትትዔረይ፡ 3 MSS ይትረአይ፡ 20 BM 485 Tana 9 መዓልተ፡ 21 ወትከውን፡ Tana 9 ወይከውን፡ 22 BM 485 BM 491 Berl Abb 35, Ryl^{1} BM 486 ወመዓልትኒ፡ Abb 55 ወመዐልትኒ፡ Tana 9 ወመዐልት፡ 23 Berl ለምዕራብ፡ 24 ወየገብእ፡ ለጽባሕ፡ Abb 55 omits 24 BM 485 Berl Tana 9, Bodl 5 Vat 71 በጽባሕ፡ 24 Ull 2 MSS በሣልስ፡



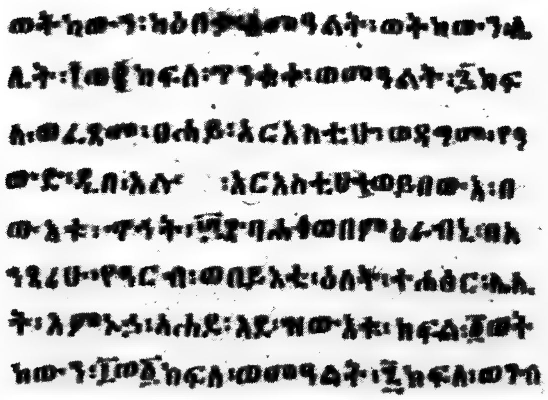
ት፡፲፪ጽባሐ፡ወየዓርብ፡በምዕራብ፡በሣልስት፡
ኆኅት፡ወበይእቲ፡ዕለት፡ትነውኅ፡ሌሊት፡እም
ዕለት፡እስከ፡፲፪ጽባሕ፡ወተሐፅር፡እለት፡እምዕለ
ት፡እስከ፡፲፪ዕለት፡ወትከውን፡ሌሊት፡፲ክፍለቶ
ኆኅቂቀ፡ወመዓልት፡፰ክፍለ፡ወይወፅእ፡ፀሐ
ይ፡እምይእቲ፡ሣልስት፡ኆኅት፡ወየእርብ፡በሣ
ልስት፡ኆኅት፡በዓረብ፡ወይገብእ፡ውስተ፡ምሥ
ራቅ፡ወይወፅእ፡ፀሐይ፡ውስተ፡ካልእ፡ኆኅት፡

25 ፲፪ጸባሐ፡ Abb 35^1 omits ጸባሐ፡ BM 485 Abb 55 Tana 9 ሠለሰ፡ ጸባሕ፡ Berl ጸባሕ፡ (with a space left for ፲፪ to be inserted) 25 Berl ወተዓርብ፡ 25 በምዕራብ፡ Berl Abb 55 omit 25 BM 491 Berl, Ull BM 492^2 በሣልስ፡ 26 ሌሊት፡ Abb 35 ዕለት፡ 26f. BM 491, Ryl^1(?) BM 486 እመዓለት፡ 27 እስከ፡ ፲፪ጸባሕ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 ወሌሊት፡ እምሌሊት፡ ተነውኅ፡ BM 491 ወበይእቲ፡ዕለት፡ተነውኅ፡ ሌሊት፡ 28 ፲፪ዕለት፡ Berl omits ዕለት፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9, 4 MSS ሠለሰ፡ጸባሕ፡ 29 Tana 9 ወመዐለተ፡ 29 ፲ክፍለ፡ BM 491 ሠለስተ፡ክፍለ፡ 29 Eth I ወተወፅእ፡ 30 እምይእቲ፡ Abb 55 በ only 30 BM 491, Ull ሣለሰ፡ 30f. ወየእርብ፡—ኆኅት፡ Tana 9 omits (hmt.) 30 BM 485 BM 491 Berl Abb 35 Abb 55 ወተዓርብ፡ 30f. BM 491, Ull በሣለሰ፡ 31 Ull በምዕራብ፡ 31 Eth I ወተገብእ፡ 31 ውስተ፡ Abb 55 በ 32 BM 485 Berl Abb 35 Abb 55 Tana 9 ወተወፅእ፡ BM 491 ካለ፡ይወፅእ፡ 32 ፀሐይ፡ Eth I omits 32f. BM 485 BM 491 Berl Tana 9 ኆኅት፡ (Tana 9 ኆኅተ፡) እምሥራቅ፡ Abb 55, Curzon 56 ኆኅት፡በምሥራቅ፡

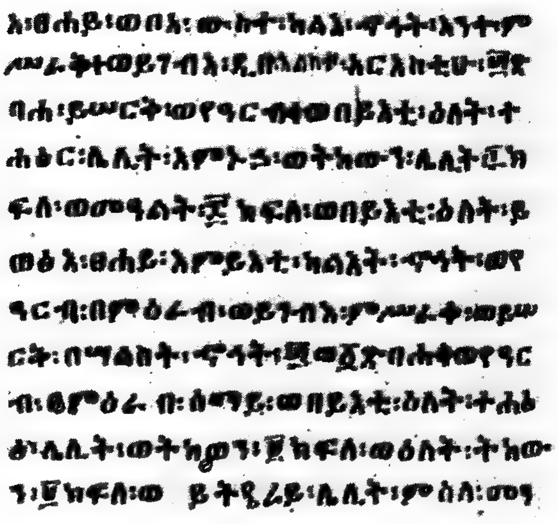


ምሥራቅ፡ ፴ጽባሐ፡ ወከመዝ፡ የዓርብ፡ በካል
እት፡ ኆኅት፡ በምዕራብ፡ ሰማይ፡ ወበይእቲ፡ ዕ
35 ለት፡ ትከውን፡ ሌሊት፡ ፲ወ፩ክፍለ፡ ወዕለት፡ ፯
ክፍለ፡ ወይወፅእ፡ ፀሐይ፡ በይእቲ፡ ዕለት፡ እምይ
እቲ፡ ካልእት፡ ኆኅት፡ ወየዓርብ፡ በምዕራብ፡ በካ
ልእ፡ ኆኅት፡ ወይገብእ፡ በምሥራቅ፡ በእሐቲ፡ ኆ
ኅት፡ ፴ወ፩ጽባሐ፡ ወየዓርብ፡ በምዕራብ፡ በእሐ
ቲ፡ ኆኅት፡ ወበይእቲ፡ ዕለት፡ ትነውኅ፡ ሌሊት፡

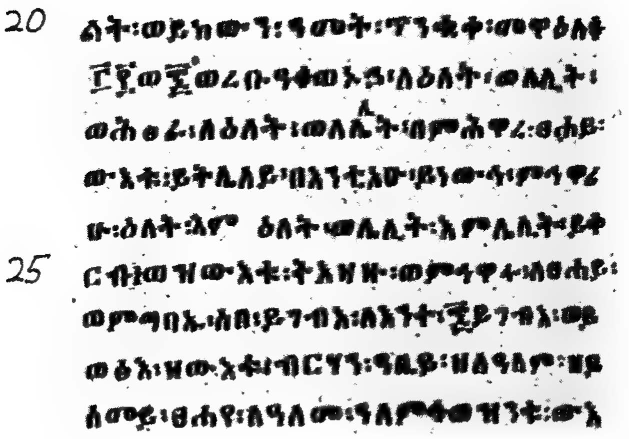
33 ፴ጽባሐ፡ Tana 9 omits ጽባሐ፡ BM 485 Berl Abb 55 ሠላሳ፡ ጽባሕ፡ 33f. BM 491, Bodl 5 Ull 14 MSS በካልእ፡ 34 ኆኅት፡ BM 491 adds እምሥራቅ፡ ሠላሳ፡ ጽባሕ፡ ወከመዝ፡ የዓርብ፡ በካልእት፡ ኆኅት፡ 34 BM 485 BM 491 Berl በይእቲ፡
34f. ዕለት፡ Abb 55 ሌሊት፡ 35 BM 485 ሌሊተ፡ 35f. Berl Abb 55 ፲ክፍለ፡ 36 Eth I ወትወፅእ፡ Bodl 5 Vat 71 ወይሠርቅ፡ 36 ፀሐይ፡ Bodl 5 Vat 71 omit
36f. እምይእቲ፡ Abb 55 በ only 37 Eth I ወተዓርብ፡
37f. BM 485 BM 491 Abb 35 Abb 55 Tana 9, Munich 30 በካልእት፡
38 Eth I ወትገብእ፡ 38 Berl በሠራቅ፡ Tana 9 adds ወትሠርቅ፡
38f. በአሐቲ፡ኆኅት፡ Abb 55 omits; BM 491 በአሐቲ፡ለኆኅት፡
39 ፴ወ፩ጽባሐ፡ BM 485 Abb 35 መዋዕለ፡ ሠላሳ፡ ወአሐዱ፡ ጽባሐ፡ Berl Tana 9 መዋዕለ፡ (Tana 9 መዋዕል፡) ሰላሳ፡ ወአሐዱ፡ ጽባሕ፡ Abb 55 ፴ወ፩ጽባሕ፡ Bodl 5^2 Vat 71 add በእንተ፡ ተእምርተ፡ ዚአሁ፡ 39 BM 485 Berl Abb 35 Abb 55 Tana 9 ወተዓርብ፡
39f. በምዕራብ፡—ኆኅት፡ BM 491 በምዕራብ፡ በሳድስ፡ ኆኅት፡ BM 485 Berl በይእቲ፡ በአሐቲ፡ ዕለት፡ በምዕራብ፡ ሰማዩ፡ Abb 35 Abb 55 Tana 9 በይእቲ፡ ዕለት፡ በምዕራብ፡ ሰማዩ፡
40 ሌሊት፡ BM 485 Berl Tana 9 omit



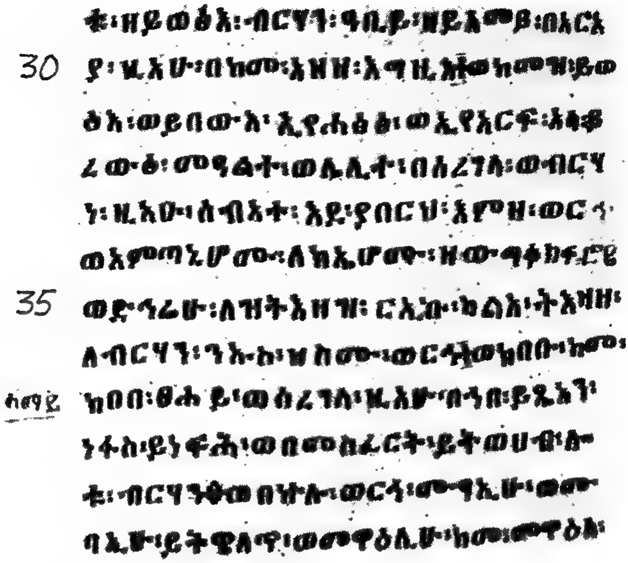
1 ካዕበታ፡ — ወትትገውን፡ Abb 55 Tana 9 omit (hmt.) 1 Abb 35 ለዕለቱ፡ 2 ፲ወ፪ነፍስ፡ ኅንቄቀ፡ BM 485 BM 491 Abb 35 Abb 55 ዓሠርተ፡ ወክልኤቱ፡ (BM 491 ወክኤቱ፡) ኅንቄቀ፡ ነፍስ፡ 2 ኅንቄቀ፡ Tana 9 omits 2 Tana 9 ወመዐለቱሁ፡
3 Tana 9 አርአዩቲሁ፡ 3 ወዲገመ፡ BM 491 ወዲበ፡
4 ዲበ፡ Abb 35 በ 4 Ryl[1] BM 486 እሉንቱ፡ Eth I ዘንቱ፡
4 Tana 9 አርአዩሁ፡ 4f. BM 491 በውእቱ፡ ንቀኃው፡ BM 485 በኍኍሉ፡ ንቀንቂሁ፡ Berl Abb 35 Abb 55 Tana 9 በኍኍሉ፡ ንቀኃው፡
5 BM 491 Berl Abb 55 Tana 9 ሠለሰ፡ ጽበሕ፡ 5 Abb 55 በምዕራብኒ፡ Tana 9 ወበምዕራብኒ፡ 5f. BM 485 Berl Abb 55 በመንጸሬሁ፡ Abb 35 በመንጸሮሁ፡ Tana 9 በመንጸሮዩ፡
6 Tana 9 በይእቲ፡ 6 ዕለቱ፡ Abb 55 omits; BM 485 Berl Tana 9, BM Add. 24185 ሌሊቱ፡ 6 BM 485 Berl ኅፀፀቱ፡ Abb 35 Abb 55 ተሐፀፀ፡ Tana 9 ወትኅጽጽ፡ 6f. ሌሊቱ፡ Berl omits; Tana 9 ሌሊተ፡ BM 491 transposes ሌሊቱ፡ to after እምኔን፡
7 አሐዱ፡ እዱ፡ BM 491 omits; BM 485 Berl ተሰዓተ፡ እዱ፡ Abb 55 Tana 9 ፱እዱ፡ 7 Tana 9 ዘውእቱ፡ 7f. ነፍስ፡ ፮ወትትገውን፡ BM 485 Tana 9 ነፍስ፡ አሐዱ፡ ወትነሥቱ፡ ሌሊተ፡ BM 491 Berl ነፍስ፡ አሐዱ፡ ወትነሥቱ፡ ሌሊቱ፡ (Berl ሌሊተ፡) Abb 35 Abb 55 ነፍስ፡ አሐዱ፡ ወትነሥቱ፡ ሌሊቱ፡ Bodl 5[2] Ull ነፍስ፡ ፮ወትትገውን፡ ሌሊቱ፡
8 ወመዓለቱ፡ ፪ነፍስ ፡ Berl omits (hmt.); BM 485 ወመዓለተ፡ ሰብዓተ፡ ነፍስ፡ Tana 9 ወመዐለትኒ፡ ፱ነፍስ፡



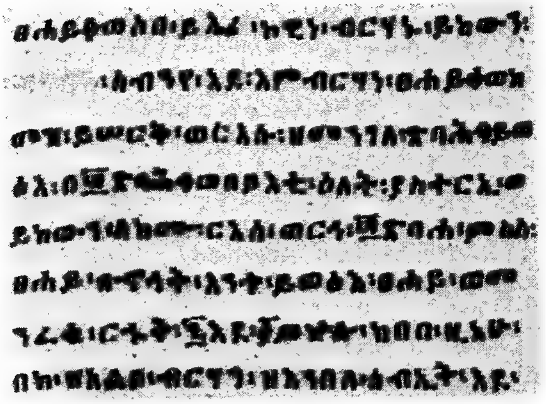
8f. Berl ወገብአት፡ 9 ወበኣ፡ Abb 55 omits 9 Berl Abb 35² Tana 9 ኅበሰእት፡ 9 Tana 9 ሞዓት፡ 9f. BM 485 Berl Abb 35 Abb 55 በምሥራቅ፡ 10 BM 485 BM 491, Abb 35² ይገብእ፡ 10 Ryl² 3 MSS ዲበ፡ እሰዕት፡ Abb 55 omits; BM 485 BM 491 Berl Abb 35 Tana 9, Bodl 5 Ryl¹(?) Ull other Eth II MSS ዲበ፡ ዝኅት፡ 10 Tana 9 አርአያቲሁ፡ 10f. BM 491 Berl Tana 9 ሠለሱ፡ ጸበሕ፡ 11 ይሠርቅ፡ Berl omits 11f. Eth I ተንፀፀ፡ 12 ሌሊት፡ BM 491 Tana 9¹ ዕለት፡ 12 እምኔን፡ Bodl 5 Vat 71 transpose to before ተሐፀር፡ 12 Tana 9 ትነውን፡ 12 ሌሊት፡ (2nd) Abb 55, 4 MSS omit 13f. Berl Tana 9 ትወፅእ፡ 14 ኅበሰእት፡ BM 485 BM 491 Berl Abb 55 Tana 9¹ omit; Tana 9² ኅበሰዕ፡ 15 በምዕራብ፡ Ull omits; Eth I በዓረብ፡ 15 BM 485 በምሥራቅ፡ Berl, 2 MSS ምሥራቅ፡ Tana 9 ለምሥራቅ፡ 15f. BM 491 በሣለስት፡ ወይሠርቅ፡ 16f. በሣለስት፡—ሰማይ፡ Berl በሣለስት፡ ዕለት፡ ሞዓት፡ ፲ወ፩ጸበሕ፡ ወየዐርብ፡ በምዕራብ፡ ፀሐይ፡ በሰማይ፡ 16 Bodl 5 7 MSS በሣለስ፡ 16 Tana 9 ፲ወ፩ጸበሕ፡ 17 BM 485 Berl Abb 35 Tana 9 በይእቲ፡ 18 BM 485 ሌሊተ፡ 18 ፰ክፍለ፡ Berl ሰብዓተ፡ ክፍለ፡ Bodl 5 adds ወትነውን፡ ፰ክፍለ፡ 18 BM 485 Tana 9 ወዕለተ፡ 19 BM 491, Ryl² Ull 5 MSS ወይትዔረይ፡ BM 485 Berl Abb 35 Abb 55, Bodl 5 5 MSS ወይትዓረይ፡ BM 484 ወትትዔረይ፡ Tana 9 ወትዔሪ፡ 4 MSS ወይትረአይ፡ 19 Tana 9 ሌሊተ፡



20 Tana 9 ወትከውን፡ 20 ዓመት፡ Berl omits; Tana 9 መዐለተ፡ 20 BM 485 መዋዕለ፡ 21 BM 485 BM 491 በ፫፻ወ፷ወረቡዕ፡ (BM 491 ወረቡዑ፡) Berl በሰለስቱ፡ ምእት፡ ወስሳ፡ ወረቡዕ፡ Abb 35 ሠለስቱ፡ ምእተ፡ ወስሳ፡ ወአርበዕቱ፡ Abb 55 ፫፻፷ወ፬ Tana 9 ፫፻፷ወበረቡዕ፡ 21 Ull ፋን፡ 21 Tana 9 reads ወዐለት፡ and transposes to after ወለሌሊት፡ 21 Berl, Ryl Ull BM 484 ወሌሊት፡ BM 491 ወለሌት፡ BM 485 Abb 35 Abb 55 Tana 9, Bodl 5 most Eth II MSS ወለሌሊት፡ 22 ወሕፀራ፡—በምሕዋረ፡ Berl በምዕራብ፡ ወምሕዋረ፡ 22 Tana 9, Ull ወሌሊት፡ BM 491, Ryl[1] ወለሌት፡ 23 Tana 9 ወውእቱ፡ 23 BM 485 BM 491 Berl ወይትሌለይ፡ 23 Berl ወይነውኅ፡ 23f. Bodl 5 Vat 71 ምሕዋረ፡ Tana 9 በምሕዋሬሁ፡ 24f. BM 485 BM 491 Berl Tana 9 ወይቀርብ፡ 25 ለፀሐይ፡ Berl በኀበ፡ የሐውር፡ ፀሐይ፡ 26 ወምግባእ፡ ሰበ፡ Abb 55 ወሰበ፡ 26 ይገብእ፡—፮ይገብእ፡ BM 485 ፮ይገብእ፡ only; Berl Abb 35 Abb 55 Tana 9 ይገብእ፡ only; BM 491 ይገብእ፤ ይገብእ፡ ለእንተሂ፡ 26f. BM 485 ወይወይወፅእ፡ 27 BM 485 Berl Abb 35 Abb 55 Tana 9 ውእቱ፡ BM 491, Bodl 5 Ull Vat 71 ዘውእቱ፡ 27 ዓቢይ፡ Bodl 5 Vat 71 omit 27 ዘለዓለም፡ Eth I omits 28f. ፀሐየ፡—ዘይሰማይ፡ Bodl 5 Vat 71 omit (hmt.) 28 Eth I, Ull 3 MSS ፀሐይ፡ 28 Tana 9 ለዓመተ፡ 28 Berl Tana 9 ወዘ፡

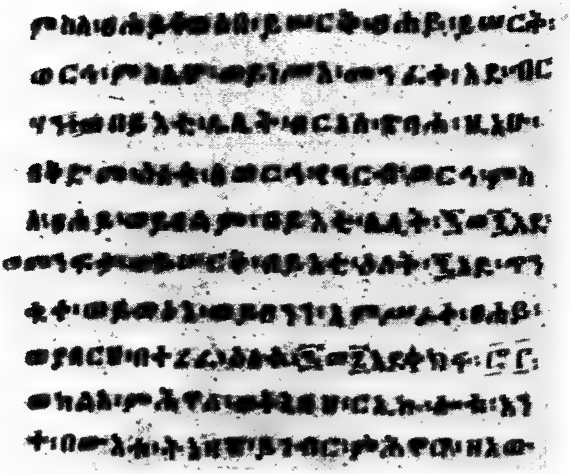


28f. ውእቱ፡ ዘይወፀእ፡ Abb 55 omits; BM 485 Berl Abb 35 add ውእቱ፡ 29 ብርሃን፡–ዘይሰመይ፡ Tana 9 omits 29 BM 485 BM 491 Berl Abb 35 ወይሰመይ፡ 29f. በአርአያ፡ ዚአሁ፡ Berl በአርአያሁ፡ ለውእቱ፡ 30 Bodl 5 Vat 71 እግዚእነ፡ 30f. ወከመዝ፡—ወይበውእ፡ BM 485 Tana 9 በከመ፡ ይወፀእ፡ ወከመዝ፡ (Tana 9 ከመዝ፡) ይበውእ፡ BM 491 ከመዝ፡ ይወፀእ፡ ወይበውእ፡ Berl Abb 35 ከመዝ፡ ይወፀእ፡ ወከመዝ፡ ይበውእ፡ Abb 55 ወከመዝ፡ ይበውእ፡ 3 MSS ወከመዝ፡ ይበውእ፡ ወይወፀእ፡ 31 Eth I, Bodl 5 10 MSS ወኢየሐፀፀ፡ ወኢየአርፍ፡ Ull ኢየዓርፍ፡ ወኢየሐፀፀ፡ 31f. አላ፡ ይረውፅ፡ Abb 55 omits 32 መዓልተ፡ ወ Tana 9 omits 32 በሰረገላ፡ BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 omit 33 BM 491 ወያበርህ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 ይበርህ፡ 33 እምዘ፡ ወርኀ፡ Tana 9 እምወርኀ፡ 35 Tana 9 ወእምድኅሬሁ፡ 35 Ull ርኢኩ፡ ለዘ፡ ትእዛዝ፡ 35 Berl ኵለእ፡ ትእዛዝ፡ Abb 55 Tana 9 ኵለኵ፡ ትእዛዝ፡ Ull ኵለኵ፡ ትእዘዘ፡ 36 ንኡስ፡ Ull omits 36 BM 491 ወዘሰሙ፡ 37 BM 491, Ryl 6 MSS ፀሐይ፡ BM 485 Berl Abb 35 Tana 9, Bodl 5 Ryl margin Ull other Eth II MSS ሰማይ፡ Abb 55 ሰማየ፡ 37 BM 485 BM 491 Berl Abb 55 Tana 9 ወሰረገላት፡ 38 BM 485 Berl Abb 55 ትነፍስ፡ Tana 9 ትነውኅ፡ 39 Abb 55 ብርሃኑ፡ 39f. BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወምብጻኢሁ፡ 40 Berl የተወለጥ፡ Tana 9 ወየተዌለጥ፡

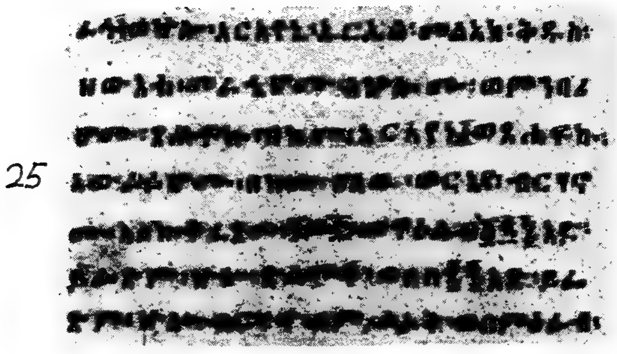


1 Tana 9 ሰበ፡ 1 Tana 9 የሬኢ፡ 1 ከቀኑ፡ Abb 35,
BM 484^{2} omit; BM 491 ከመ፡ከቀኑ፡ Berl ከቀኑ፡ዚአሁ፡ 1 ይከውን፡
Tana 9 ወይከውን፡ Bodl 5 Ryl^{1}(?) Ull 10 MSS add ብርሃኑ፡
2 BM 485 Berl Abb 35 ሰብዓተ፡ BM 491 Abb 55 Tana 9 ፯፡
3 Bodl 5 2 MSS መንገለ፡ 3f. Berl Abb 35^{1}(?) ወይወፅእ፡
4 በ፲ጽባሕ፡ BM 485 በሠለሰ፡ኆኅት፡ Abb 35 በሠለስ፡ጽባሕ፡
ይወፅእ፡ Abb 55 ወበሣልስ፡ይወፅእ፡ Tana 9 ፲ጽባሕ፡
4f. Abb 55 ይከውን፡ 5 BM 485 BM 491 Abb 55 ሠለሰ፡ዕለተ፡
Berl Abb 35 Tana 9 ሠለሰ፡ዕለት፡ 5f. ምስለ፡ፀሐይ፡
BM 491 ይበውእ፡ምስለ፡ፀሐይ፡ Berl ምስለ፡ፀሐይ፡በኍልቈ፡
ይወፅእ፡ፀሐይ፡ Ull ምስለ፡ፀሐይ፡ይወፅእ፡ 6 Tana 9
ወኆኅት፡ 7 ርኁቅ፡ Tana 9, Ull BM Add. 24185 omit
7 Abb 55 Tana 9, Bodl 5 Ryl 9 MSS ፯እዴ፡፬ወክፍሉ፡ BM 485 Berl
Abb 35 ሰብዓተ፡እዴ፡ (BM 485 እዴ፡) አሐዴ፡ወክፍሉ፡(Berl
ክፍሉ፡) BM 491 ፯እዴ፡ወ፯፬ወክፍሉ፡5 MSS ፯እዴ፡ወ፬ወክፍሉ፡
Ull ፯እዴ፡፬ወክፍሉ፡ BM 484 ሰብዓየ፡እዴ፡አሐዱ፡ወክፍሉ፡
7 Abb 35 ዚአሁ፡ 8 BM 491 Berl Abb 35 Abb 55, 5 MSS በከ፡
BM 485 በከመ፡ Tana 9 ከመ፡ 8 BM 485 Berl Abb 35 Abb 55
Tana 9 ብርሃኑ፡ 8 Tana 9, Ull እንበለ፡

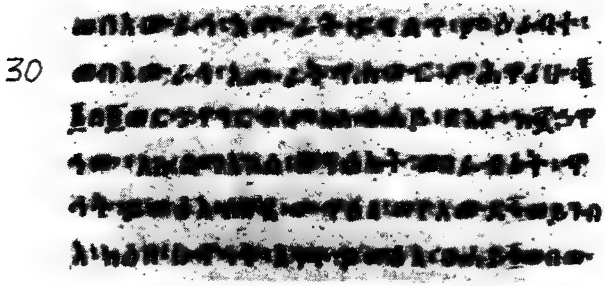
8f. ሰብኢቱ:—እም፲ወ፬እዴ: BM 491 ፯እዴ:እም፲ወ፭እዴ: Abb 35 ሰብዒቱ:እዴሁ:እምዓሠርቱ:ወአርባዕቱ:እዴ: Berl ሰብዐተ:እዴሁ:ዐሠርተ:ራብዐተ:እዴ: Abb 55 ሰብዐተ:እዴሁ:፲ራብዐተ:እዴ: Tana 9 ፯እዴሁ:፲:ራብዐተ:እዴ: ብርሃኑ:፯እዴ: BM 485 ሰብዓተ:እዴሁ:ዐሠርተ:ራብዐተ:መንፈቀ:እዴ: 9 Berl ወበዐለቱ: Abb 55 ወበዐለታ: Tana 9 በዐለተ: 9f. BM 485 Berl Abb 35 Abb 55 ተንሥእ: 10 ሰብአየ:—ወመንፈቀ: BM 491 Abb 55, BM 490 ፯እዴ: (BM 491 ፯እዴ:) ወመንፈቀ: Abb 35 ሰብዒተ:እዴ:ወመንፈቀ: BM 485 ሰብዓተ:እዴ:መንፈቀ: Berl ሰብዐተ:እዴ:መንፈቀ: Tana 9 ፯እዴ:መንፈቀ: BM 499 ሰብዓየ:እዴ:መንፈቀ: Garrett MS Westenholz MS ሰብዓየ:እዴ:መንፈቀ: 10 ብርሃኑ: Tana 9 omits; Ull Curzon 56 ብርሃን: 10f. ይከውን:ብርሃኑ: Berl omits (hmt.) 10 BM 485 BM 491 Abb 35 Abb 55 Tana 9 ወይከውን: 11 ፯ወ፯እዴ:—ወመንፈቀ: Ull Garrett MS ፯ወ፯እዴ:(Ull ፯ወ፮እዴ:) አሐቲ:ወመንፈቀ: 2 MSS ፯፯እዴ: አሐቲ:ወመንፈቀ: BM 485 ሰብዓተ:እዴ:አሐቲ:ወመንፈቀ: BM 491 ፯እዴ:አሐቲ:ወመንፈቀ: Abb 55, Curzon 55 ፯እዴ:አሐቲ: ወመንፈቀ: Ryl^{1} BM 486 ፯ወ፯እዴ:አሐቲ:መንፈቀ: Berl ሰብዐተ:እዴ:አሐቲ:መንፈቀ: Abb 35 ሰብዓተ:ሰዴሰተ: እዴ:ለአሐቲ:ወመንፈቀ: Tana 9 ፯እዴ:አሐቲ:መንፈቀ: 11 BM 485 BM 491 Berl Tana 9, Ryl^{1} Ull 5 MSS ወየአርብ:



12 ምስለ፡ BM 485 BM 491 Berl Abb 55 Tana 9 omit 13 ወርኃ፡ BM 485 Berl Abb 55 Tana 9 omit 13 BM 491 ምስሌሁ፡ወርኃ፡ 13 Berl ወይሠእ፡ 13f. Berl, 2 MSS ብርሃኑ፡ 14 በርእሰ፡ ጸበሐ፡ Abb 55 በጸርሐ፡ 14 BM 485 BM 491 Tana 9 ጸበሖ፡ 15 ለወርኃ፡ Tana 9 ወርኅ፡ 15 የዓርብ፡ወርኃ፡ Abb 55 omits (hmt.); Abb 35^{1}, 2 MSS omit ወርኃ፡ 16 BM 485 ፯ሰብዓት፡ እዴ፡ Abb 55 ፯፡፯እዴ፡ Ull ፮ወ፯እዴ፡ 3 MSS ፮ወ፯እዴ፡ BM 491 ስድስቱ፡፯እዴ፡ Berl ስድስቱ፡ሰብዐቱ፡እዴ፡ Abb 35 ስድስት፡ወሰብዓት፡እዴ፡ Tana 9 ፮፡፯፡እዴ፡ 17 Ryl^{2} ወመንፈቀ፡ Tana 9 መንፈቅ፡ Ryl^{1} and all other MSS ወንፈቀ፡ 17 Tana 9 ይሠርቅ፡ 17 Bodl 5 Ull 7 MSS ሰብዓየ፡እዴ፡ BM 485 Berl Abb 35 ሰብዓት፡እዴ፡ 18 ወይወፅእ፡ Abb 55, BM 492 omit 19 Eth I, BM 496 ወይበርህ፡ BM 491 adds ናግህ፡ 19 BM 485 Abb 35^{2} Abb 55 Tana 9 በቀዳሚ፡ዕለቱ፡ BM 491 በቀዳሚ፡ዕለቶ፡ Berl በተረፈ፡ዘኢሁ፡በዕለቱ፡ 19 Ull ፯ወ፮እዴ፡ BM 485 Berl Tana 9 ስድስት፡ሰብዓት፡ (Berl ሰብዐት፡) እዴ፡ BM 491 ስድስቱ፡ወ፯እዴ፡ Abb 35 Abb 55, BM 492 ስድስት፡ ወሰብዓት፡እዴ፡ 20 ወካልእ፡—ወቀእዘዘ፡ BM 485 ወካልእ፡ምሕቀሩ፡ቀእዘዘ፡ BM 491 ወካልአ፡ምሕቀረ፡ቀእዘዘ፡ Berl Abb 35 Abb 55 ወካልእ፡ምሕቀሩ፡ (Abb 35 ምሕቀረ፡) ቀእዘዝ፡ 20 Tana 9 ወካልእት፡ 21 በውእቱ፡ቀእዘዝ፡ Abb 55 omits 21 Abb 55 ምሕቀሩ፡



21f. Abb 35 በአውራኃ፡ Tana 9 ዘአውራኀ፡ 22 BM 485 ወኵሎ፡ ዝ፡ BM 491 Berl Abb 35 ወኵሎ፡ ዘ፡ Abb 55 ወኵሉዝ፡ Tana 9 ወኵሉ፡ ዘ፡ 22 ኡርኤል፡ — ቅዱስ፡ Ull መልአክ፡ ኡርኤል፡ 23 Eth I ዝውእቱ፡ 23f. ወምንባረሆሙ፡ — አርአየኒ፡ Abb 55 omits 23f. ወምንባረሆሙ፡ ጸሐፍኩ፡ BM 485 BM 491 Berl Tana 9 ወምንባረሆሙ፡ ወጸሐፍኩ፡ ምንባረሆሙ፡ 25 Ryl እውራኀሆሙ፡ other MSS እውራኂሆሙ፡ 25 Berl ሀለወ፡ 25 BM 491 ወራእዩ፡ 26 Tana 9 ይትፌጸም፡ 26 BM 485 BM 491 Abb 35 Abb 55 ዓሠር፡ ወኀሙስ፡ መዋዕል፡ Tana 9 ዐሠረ፡ ወኀሙስ፡ መዋዕለ፡ Berl ዐሰርቱ፡ ወኀምስቱ፡ only 26 Ull በ፩በበ፯፯እዴ፡ BM 485 ፩ለ፯ሰብዓት፡ እዴ፡ Berl አርባዕቱ፡ ለሰብዓቱ፡ ሰብዐቱ፡ እዴ፡ Abb 55 ፩ለ፯፡ ወ፯፡ እዴ፡ Tana 9 ፩በ፩፡ ፯እዴ፡ BM 491 በ፩ወርኃ፡ ሰብዓቱ፡ ሰብዓቱ፡ እዴ፡ Abb 35 በ፩ወርኃ፡ ሰብዓት፡ ሰብዓት፡ እዴ፡ 27 Tana 9 ይፌጽሙ፡ 27f. Ryl Ull 6 MSS ኵሎ፡ — ወበምዕራብ፡ Tana 9 ጽልመታ፡ ለዐሠር፡ ወኀሙስ፡ መዋዕል፡ ወበ፯፡ ፯እዴ። ወይፌጽም፡ ኵሎ፡ ብርሃና፡ በምሥራቅ፡ ወበምዕራብ፡ BM 485 BM 491 ኵሎ፡ (BM 485 ኵሉ፡) ብርሃና፡ በሠርቅ፡ ወበምዕራብ፡ Berl ኵሎ፡ ብርሃኑ፡ በሠረቅ፡ ወበምዕራብ፡ Abb 35^1 Abb 55, Bodl 4 ኵሎ፡ ብርሃና፡ በምሥራቅ፡ ወበምዕራብ፡ Abb 35^2 Bodl 5 other Eth II MSS ኵሎ፡ ብርሃና፡ በምሥራቅ፡ ወበበ፯፯እዴ፡ ይፌጽም፡ ኵሎ፡ ጽልመታ፡ በምዕራብ፡



29 BM 485 ኅውራን፡ ጽሙራተ፡ BM 491 ወኅውራን፡ ጽሙራት፡ Berl Abb 55 ወኅውራን፡ እሙራተ፡ Tana 9 ወኅውራን፡ እሙራን፡ 29 BM 485 Berl Abb 35 Abb 55 Tana 9 ይዌልጡ፡ 29 Ull ምዕራበቲሁ፡ 30 BM 485 ወበኅውራን፡ እሙራተ፡ ወየሐውር፡ Berl ወኅውራን፡ እሙራተ፡ የሐውር፡ Tana 9 ወበኅውራን፡ እሙራን፡ ወየሐውር፡ Abb 55 ወየሐውር፡ only 30 Berl ምንቅዕሆሙ፡ 3 MSS ምዕራቢሁ፡ 31 በ፪ወርኅ፡ Bodl 5 3 MSS ወበ፪ወርኅ፡ BM 491 በበወርኃ፡ ክልኤ፡ 31 Tana 9 ወበ፡ እለ፡ 31f. BM 485 ክልኤ፡ ኃቅኅወ፡ Berl ክልኤ፡ ኅውራን፡ ወኃቅኅው፡ 32 BM 485 Abb 35¹ Abb 55 ማእከለ፡ Berl Tana 9 ማእከለ፡ 32 Bodl 5 Ull most Eth II MSS በሣልስ፡ 32 Berl በራብዕት፡ Bodl 5 7 MSS ወበራብዕ፡ 32f. BM 485 ኃምስተ፡ 33 BM 485 Berl Abb 35 ሰብዓተ፡ Tana 9 ሰብዐተ፡ 33 BM 491 መቀለ፡ 34 በኃምስት፡ Abb 55 omits; Tana 9 ለኃምስት፡ 34 እንተ፡ ይወፅእ፡ Berl ወይወፅእ፡ Abb 55 ኀበ፡ ይወፅእ፡

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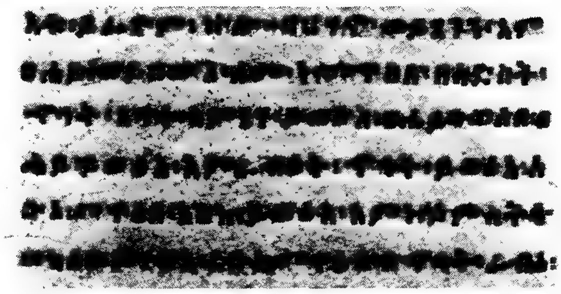
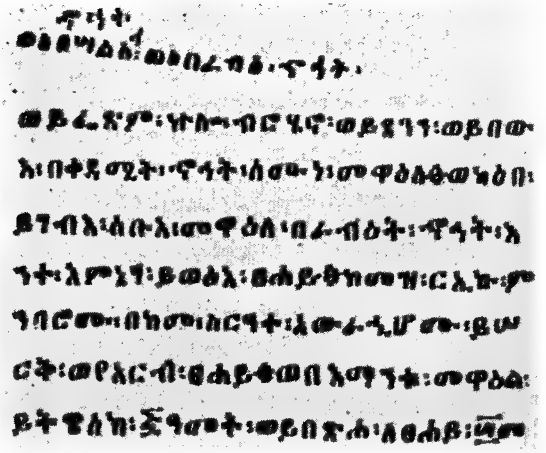
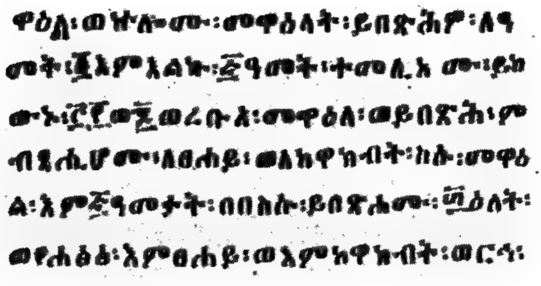


34f. ወበውእቱ፡ ይፌጽም፡ BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 ወይፌጽም፡ 35 Berl ኀበርሃኑ፡ 36f. ወይበውእ፡— ኆኅቶ፡ Bodl 5[1] omits 36 BM 491 እሙሩ፡ መቀዐለ፡ Berl በሰሙን፡ መቀዐሊ፡ 36f. BM 491 በሰዱስ፡ ኆቶ፡ Ull በሰዱስ፡ ኆኅቶ፡ Tana 9 በ፮ኆኅቶ፡ 37 እምሬሃ፡ Abb 55 ኀበ፡ 37f. Berl Abb 55, Bodl 5 Ull 12 MSS ይወፅእ፡ ፀሐይ፡ 38 Abb 55 በራብዕቶ፡ 38f. BM 491 ኀቡአ፡ 39 እምሩ፡ ንምስቶ፡ BM 485 እምሩ፡ ንምስተ፡ BM 491 እምሩን፡ ንምስቱ፡ Abb 55 በ፰፡ Tana 9 እምሩ፡ ኀምስቱ፡ Ull እምንምስቶ፡ ኆኅቶ፡ 40 ወኀዐበ፡ ይገብእ፡ Abb 55 ወይገብእ፡ 40 BM 485 በኆኅት፡ ራብዕ፡ Berl Tana 9, Ull በኆኅቶ፡ ራብዕቶ፡ Abb 55 ኀበ፡ ራብዕ፡

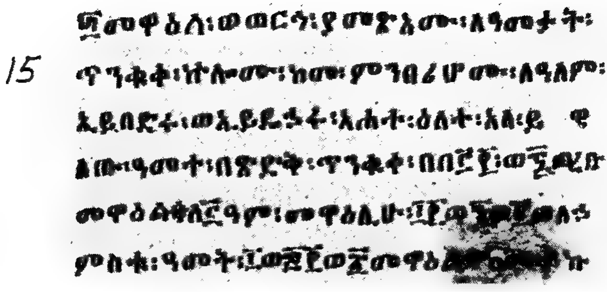


1 ከተሎ: Abb 55 omits 1 Berl ብርሃኖሙ: 1 ወይጸንን: Abb 55 omits; BM 491 Berl² Tana 9 ወያጸንን: Berl¹ ወጸንን: 2 Berl Tana 9, Ull በቀዳሚ: 2f. ወከዕበ: ይገብእ: Bodl 5 2 MSS ወይገብእ: 3f. ሰቡዐ: — እንተ: Abb 55 በራብዐቷ: ሰቡዐ: መዋዕለ: እንተ: 3 ሥናት: Ull omits 4 Berl እምኔሁ: 4 Berl Tana 9, Bodl 5 Ull 2 MSS ወከመዝ: Abb 55 ወእምዝ: 4f. BM 485 መንበሮሙ: 5 Abb 55 ከመ: 5f. ሰርዓተ: — ይሠርቅ: BM 485 BM 491 Abb 35¹ Abb 55 Tana 9 ይሠርቅ: አወራኅ: (Tana 9 አወራኅ:) Abb 35² ይሠርቅ: ሠርዓተ: አወራኂሁ: 6f. BM 485 BM 491 Berl Abb 35 ወየዓርብ: ፀሐይ: በእማንቱ: መዋዕል:: ወይትቄሰኝ: (BM 491 adds በዲበ:) ኃምስተ: ዓመተ: (BM 491 Abb 35 ፭ዓመታ:) Tana 9 ወየዐርብ: ፀሐይ: ወእማንቱ: መዋዕል: ወይትቄሰኝ: ፭ዓመታ: Abb 55 ወየዐርብ: ወይትቄሰኝ: ፭ዓመተ: only 7 ይትቄሰኝ: Ull adds ዲበ: 7 BM 485 Abb 55 ወይበጽሕ: BM 491 ወይበጽሕዋ: Berl ወበጽሐ: Tana 9 ወያበጽሕ: 7 Abb 55 ፀሐይ: 7f. BM 485 BM 491 Berl Abb 35 Abb 55 Tana 9¹(?), Ryl¹(?) ፯መዋዕል:

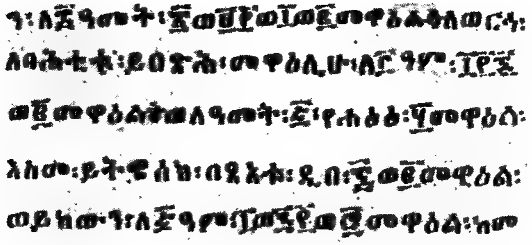


ቀዕሊ፡ወሠሠሎሙ፡መቀዕላት፡ይበጽሕም፡ለዓ
መት፡፩እምእሉኵ፡፫ዓመት፡ተመሊኦ ሙ፡ይከ
ውን፡፫፻ወ፷ወረቡዕ፡መቀዕለ፡ወይበጽሕ፡ም
ብጸሒሆሙ፡ለፀሐይ፡ወለከዋክብት፡ኵሉ፡መቀዕ
ለ፡እም፰ዓመታት፡በበኵሉ፡ይበጽሖሙ፡፹ዕለት፡
ወየሐፅፅ፡እምፀሐይ፡ወእምከዋክብት፡ወርኅ፡

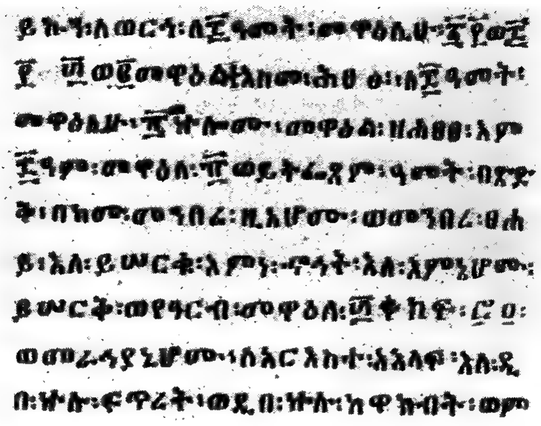
8 ወሠሠሎሙ፡መቀዕላት፡ Tana 9 omits; BM 485 BM 491 ወሠሠሎሙ፡ መቀዕለ፡ Berl Abb 35 ወሠሠሎ፡መቀዕለ፡ (Abb 35 መቀዕለ፡) Abb 55 ወሠሠሎሙ፡ only 8 Tana 9 ይበጽሕ፡ 8f. BM 485 Berl Abb 35 Tana 9, Ryl BM 486 ለዓመት፡፩እምእለኵ፡ BM 491 ለዓመተ፡ ኀሐዱ፡እምእለኵ፡ Bodl 5 Ull other Eth II MSS ለ፩ዓመት፡ እምእለኵ፡ Abb 55 ለ፩፡እምእለኵ፡ 9 Berl ተመለኦሙ፡ Tana 9 ተማለኦሙ፡ 9f. Eth I, BM 499 ይከውን፡ 10 Berl ፫ምእት፡ወስሳ፡ወረቡዐ፡ Abb 35 ሠለስቱ፡ምእት፡ወስሳ፡ ወረቡዐ፡ Ull ፫፻፷ወረቡዓ፡ Tana 9 ፫፻ወ፷ወረቡዕ፡ 10 መቀዕለ፡ Abb 55 omits; Tana 9 መቀዕለ፡ 10f. BM 485 Abb 35 Abb 55 ምብጸሒሁ፡ Berl ምፀብሒሁ፡ Tana 9 ሙብጽሒሁ፡ 11 Tana 9 ወለከዋክብተ፡ 11f. BM 485 Abb 35 Abb 55 ኵሉ፡ መቀዕለ፡ BM 491 ወኵሉ፡መቀዕለ፡ Berl ኵሉ፡መቀዕለ፡ Tana 9 ኵሙ፡መቀዕለ፡ 12 Ull እም፰ዓመት፡ BM 485 Abb 35 ለ፰ዓመታት፡ BM 491 በ፰ዓመታት፡ Berl ፰ዐመታት፡ Abb 55 Tana 9 ለ፰ዓመት፡ 12 በበኵሉ፡ Tana 9 omits; BM 485 Berl Abb 35 Abb 55 omit በበ 12 Tana 9 ወይበጽሖሙ፡ 12 BM 485 Berl Abb 35 Abb 55 ለ፹ዕለት፡ 13 BM 485 BM 491 Berl Abb 35¹ Abb 55 ወየሐፅፀ፡ 13f. እምፀሐይ፡—፹መቀዕለ፡ BM 485 BM 491 Abb 35¹ Tana 9 እምፀሐይ፡ወእምከዋክብት፡ሠለሰ፡መቀዕለ፡ እምፀሐይ፡ (Tana 9 adds ወወርኅ፡) ወእምከዋክብት፡(Abb 35¹ Tana 9 ወከዋክብት፡) Berl እምፀሐይ፡ወእምከዋክብት፡only; Abb 55 እምፀሐይ፡ወከዋክብት፡only



14 ወወርኀ፡ ይመጽኦሙ፡ Tana 9 ወይመጽእዎሙ፡ 14f. Bodl 5 ለዓመታተ፡ ፍንቁቅ፡ BM 485 ለዓመተ፡ ፍቁቃተ፡ BM 491 ለዓመታት፡ ፍንቁቃተ፡ Berl ለዓመት፡ ፍንቁቃተ፡ Abb 35¹ ለዓመት፡ ፍንቁቃት፡ (? ʹቃተ፡) Abb 35² Abb 55 ለዓመት፡ ፍንቁቅ፡ Tana 9 ለዓመት፡ ፍንቁቃሩ፡ 15 BM 491 Tana 9 ወኵሎሙ፡ 15 ለዓለም፡ Berl omits 16 BM 485 ኢይበድሩ፡ ወኢይሐሩ፡ Berl ኢይበድሩ፡ ወኢይኅድሩ፡ Abb 55 ኢይኅድሩ፡ only 16 Tana 9 አሐቲ፡ ዕለት፡ 16 BM 485 Berl Tana 9 እለ፡ 17 BM 491 በጽድቅ፡ ፍንቁ፡ BM 485 በጽድቅ፡ and omits ፍንቁቅ፡ 17 Berl በበ፡ ሠለስቱ፡ ምእት፡ ወስሳ፡ ወረቡዐ፡ Abb 55 Tana 9 በበ፡ ፫፻፷ወረቡዕ፡ 18 BM 491 ወመቅዕል፡ Berl መቅዕል፡ 18-20 ለ፫ዓም፡ — መቅዕል፡ Berl ፲፡ ፻፡ ፺፡ ወክልኤ፡ ዓመት፡ ወለኀምስቱ፡ ወመቅዕል፡ ወ፳ከመ፡ ይኩን፡ ለ፲፻፡ ዓመት፡ ወ መቅዕል፡ ወዓሠረ፡ ወሰኑይ፡ መቅዕል፡ (the numeral letters after ለ፲፻፡ ዓመት፡ have been erased, but ፳፱ still stands in the margin) 18 Tana 9 ለ፫፡ አም፡ 18 BM 485 BM 491 Abb 35¹ Abb 55 መቅዕል፡ Tana 9 መቅዕለ፡ 18 BM 485 Abb 55 ወ፲፻ወ፺ወክልኤ፡ BM 491 ፲፻ወ፷ወክልኤ፡ Ull ፲፻፺ወ፪፡ 19 ፲ወ፲፻ወ፳መቅዕል፡ BM 485 Abb 55 ፲ወ፲መቅዕል፡ ወ፳፡ (for omission of ፻ cf. below) BM 491 Tana 9 ፲፻ወ፲፻መቅዕል፡ ወ፳፡ (Tana 9 ወመቅዕል፡ ፳፡) Abb 35 ዐሠርቱ፡ ወሰመንቱ፡ ምእት፡ መቅዕል፡ ወእሥራ፡

20 

20 BM 485 Abb 55 ለ፲፻ዓመት፡ (cf. above and cf. Berl)
20 ፳ወ፱፻ወ፲ወ፪መዋዕል፡ BM 485 BM 491 Abb 35 Abb 55 ፳ወ፱፻፡
(BM 491 ፳፻ወ፱፻፡) መዋዕል፡ወዓሥር፡ወኀሙሱ፡መዋዕል፡
Tana 9 ፳፻ወ፱፻፡ወመዋዕል፡ዓሥር፡ወኀሙሱ፡ Ull Curzon 55
፳፻ወ፱፻ወ፲ወ፪መዋዕል፡ 20 BM 485 Berl Abb 55 በወርኁ፡
21 4 MSS በሕቲቱ፡ 21 Abb 35 ዩበጽሑ፡ 21 መዋዕሊሁ፡
Berl omits 21 Tana 9 ለ፫፡ኣመ፡ 21f. Ryl ፲፻፷ወ፪መዋዕል፡
Bodl 5 Ull other Eth II MSS ፲፻ወ፷ወ፪መዋዕል፡ BM 485 Berl[1] Abb 55
Tana 9 መዋዕል፡፲፻ወ፶መዋዕል፡ (Berl መዋዕል፡) Berl[2] erases
፻ወ፶ BM 491 መዋዕል፡፲፻፷ወካልኤቱ፡ መዋዕል፡ Abb 35
መዋዕል፡ዓሥርቱ፡ምእት፡ወስሳ፡ወካልኤ፡
22-24 ወለዓመት፡፭፡ — ፲ወ፯፻ወ፸መዋዕል፡ከመ፡Tana 9 ወለ፡፫፡
ኣም፡የኀጽጽ፡መዋዕል፡፷ወ፪፡ (mistake for መዋዕል፡፶፡ ?
Cf. above ፶፡ for ፷ወ፪፡ in BM 485 Berl[1] Abb 55 Tana 9) ::ለ፭ዓመት፡
፲፻ወ፯፻ወ፸፡መዋዕል፡፡ለ፭ዓም፡የኀጽጽ፡መዋዕል፡፶፡ከመ፡
22 Bodl 5 Ryl 8 MSS ወለዓመት፡፭፡ Ull 6 MSS ወለ፭፡ዓመት፡
BM 485 Abb 35 Abb 55 ወለ፭፡ዓም፡ BM 491 ወ፭ዓም፡ Berl
ወበዓመት፡፭፡ 22 BM 485 Berl Abb 35 መዋዕል፡ኀምሳ፡
(BM 485 ኃምሳ፡) BM 491 መዋዕል፡፶ Abb 35 መዋዕል፡ሃምሳ፡
23 Berl ጸሕከ፡ 23 Bodl 5 4 MSS በጸኣቱ፡ዩቱቄሑኑ፡
23 ጼበ፡ BM 485 BM 491 Berl Abb 55 omit 23 ፷ወ፪መዋዕል፡
Frankfurt MS[2] prefixes (in the margin) ፲፻፡ BM 485 Berl Abb 55
፷ወካልኤ፡መዋዕል፡ 24 BM 491 ፲፻ወ፯፻ወ፸መዋዕል፡
Berl ፲ወ፲፻፳ወመዋዕል፡



25 ለ፲ዓመት፡ መዋዕሊሁ፡ BM 485 Abb 55 በ፲መዋዕል፡ BM 491 ለ፲ዓመት፡ Berl ወ፲መዋዕል፡ Abb 35^1 በሰመንቱ፡ ዓመት፡ Abb 35^2 በሰመንቱ፡ ዓመት፡ መዋዕሊሁ፡ Tana 9 ለ፲ዓመት፡ መዋዕል፡ 25f. Ryl^2 ፳፻ወ፲፻፶ወ፱መዋዕል፡ BM 491 Abb 35, Bodl 5 Ryl^1 Ull other Eth II MSS ፳፻ወ፲፻ወ፶ወ፱መዋዕል፡ BM 485 ፻ወ፳ወ፲፻፡ወ፶ወሰኑዩ፡ መዋዕል፡ Berl ወ፳፻፶ወሰኑዩ፡ መዋዕል፡ Abb 55 ወ፳፻፡ወ፲፻፡ወ፶፡ወሰኑዩ፡ መዋዕል፡ Tana 9 ፳፻ወ፲፻፡ወ፶ወሰኑየ፡ መዋዕል፡ 26 BM 485 Berl ንፀ፡ BM 491 ኅፀፅ፡ Abb 55, Ryl^1(?) BM 486 ሕፀፅ፡ Tana 9 ኀጸ፡ 27 መዋዕሊሁ፡ BM 485 BM 491 Berl Abb 35 Abb 55 መዋዕል፡ Tana 9 መዋዕል፡ 27 BM 485 Abb 35 Abb 55 Tana 9, Ryl^1 9 MSS ፹ኀሥሎሙ፡ BM 491 ፹ኀሥሉ፡ Berl ፹፡ኀሥሎ፡ 27 Berl መዋዕል፡ 27 BM 491 Tana 9, Ull 2 MSS ዘሐፀ፡ 27f. Tana 9 እም፲እመት፡ Berl እመንቱ፡ ዓም፤ 28 መዋዕል፡፹፡ BM 491, 3 MSS ፹ only; BM 485 Berl Abb 35 Abb 55 Tana 9, Curzon 55 Munich 30 መዋዕል፡፹፡ Ull ፹መዋዕል፡ 28 BM 485 BM 491 Abb 55 ወየተሬጸሙ፡ Tana 9 ወየተፈጸም፡ 28 BM 491 ዓመታት፡ 29 BM 485 መንበረ፡ ዓለም፡ ዘእሆሙ፡ Berl ምንበረ፡ ዓለም፡ ዘእሆሙ፡ Abb 35 Abb 55 Tana 9 መንበረ፡ ዓለመ፡ ዘእሆሙ፡ 29 Berl ወምንበረ፡ 32 BM 485 BM 491 Abb 35 Abb 55 መራሕያኒሆሙ፡ Tana 9 ወመራኒሆሙ፡ 32 Berl ለእርእሶት፡ 33f. ወምሕለ፡ BM 485 ምሕለ፡ እለ፡ Berl ምሕለ፡ እሉ፡ Abb 35 Abb 55 ወምሕለ፡ እለ፡

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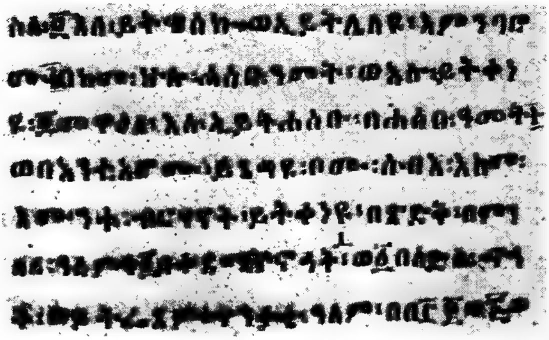
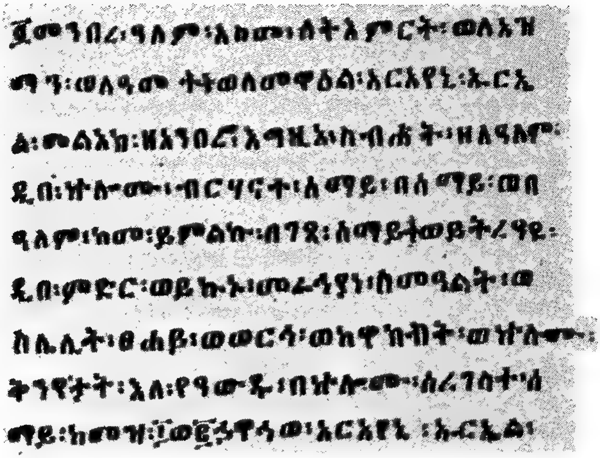
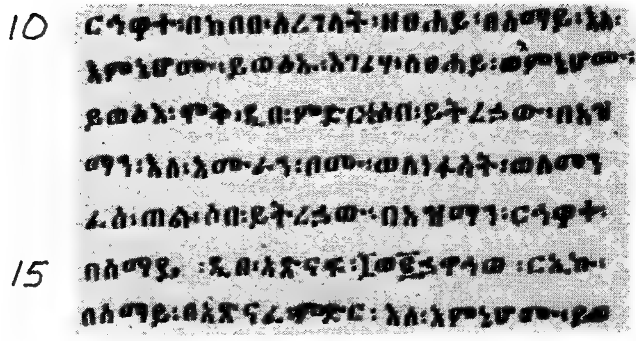


34 ፬እለ፡ ይትዌሰኩ፡ BM 491 ፬ኢይትዌሰኩ፡ 34 BM 485 Berl Abb 35 Abb 55 Tana 9 ኢይትሌለዩ፡ Bodl 5 4 MSS ወእለ፡ኢይትሌለዩ፡ 34f. Berl እምነ፡ምንበር፡ Tana 9 እምነ፡መንበሩ፡ BM 485 Abb 35[1] Abb 55 እምነ፡ምግበሩ፡ BM 491 እምነ፡ምግበሮሙ፡ 35 ኵሉ፡ Eth I omits 35 Tana 9 ወእለ፡ 36 BM 485 Berl Tana 9 ፬መዋዕል፡ Abb 55 ኣርባዕቱ፡መዋዕለ፡ 36 Tana 9 ኢተኀሰቡ፡ 37 በሙ፡ሰብእ፡ Ull omits በሙ፡ BM 485 ሰብእ፡ በሙ፡ 38 Berl Tana 9 ብርሃናተ፡ 38 Eth I በጸድቅ፡ ይትቀነዩ፡ 38f. BM 491 Berl, Bodl 5[1] 3 MSS ምንበረ፡ 2 MSS በኀበመ፡ምንበረ፡ Abb 35[2] BM 492 በመንበረ፡ BM 485 Abb 35[1] Abb 55 መንበረ፡ Tana 9 ለመንበርተ፡ 39 Ryl[2] ፩በቀዳሚት፡ BM 485 Abb 55 ፩በቅድመ፡ BM 491 Berl Abb 35 Tana 9, Bodl 5 Ryl[1] Ull other Eth II MSS ፩በቀዳሚ፡ 39 ኆኅት፡ Bodl 5 Ryl[2] (in upper margin) other Eth II MSS add ወ፩በሣልስ፡ኆኅት፡ወ፩በራብዕ፡ኆኅት፡ Ull adds ወ፩በሣልስ፡ኆኅት፡ወ፩በራብዕት፡ BM 485 BM 491 add ወ፩በሣል፡ኆኅተ፡ሰማይ፡ወ፩በራብዕ፡ኆኅት፡ Berl Abb 35 Abb 55 add ወ፩በሣልት፡ኆኅተ፡ሰማይ፡ወ፩በራብዕት፡ (Abb 55 ወ፩በራብዕ፡)ኆኅት፡ Berl further adds ወ፩በኃምስ፡ ኆኅት፡ Tana 9 adds ሰማይ፡ወ፩፡በሣልሳይ፡ኆኅት፡ሰማይ፡ ወ፩በራብዕት፡ኆኅተ፡ወ፩በኃምስ፡ኆኅተ፡ 39f. Tana 9 ኆኅተ፡ 40 Berl Abb 35 Abb 55 ወይፌጽም፡ Tana 9 ይትፌጸም፡ 40 BM 485 በኆንቃቄ፡ Tana 9 ኆንቀቀ፡ 40 ዓለም፡ Berl ዓም፡ Tana 9 ዓመተ፡

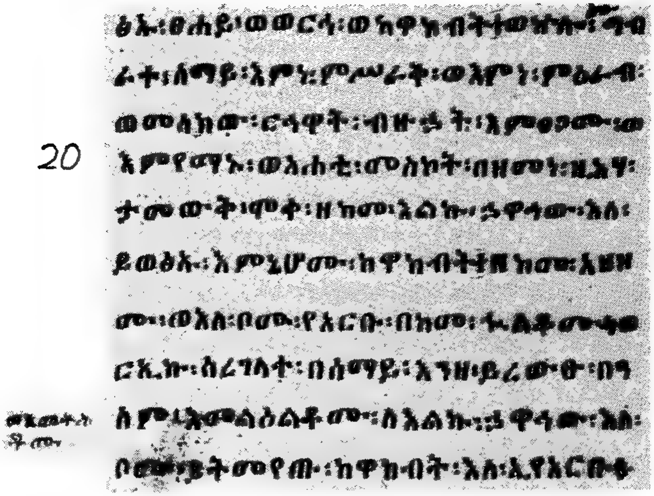


40-1 Berl በበ፫፡፻፡ወ፷ወ፬መንበረ፡Bodl 5 Vat 71 በ፫፻ወ፷ወ፬ መንበረ፡ BM 485, BM 492 Ull በበ፡፫፻፷ወ፬መንበረ፡ Tana 9, Curzon 56 በ፫፻፷፡ወ፬፡መንበረ፡ 1f. ወለአዝማን፡ Ull omits; Tana 9 ወአዝማን፡ 2 Bodl 5 7 MSS ወለዓመታት፡ Abb 55 ወለዓመት፡ Berl ወለዓለም፡ 2 Berl ወበመዋዕል፡ 2 Tana 9 አርአየከኒ፡ 3 Eth I, Ryl^{1} 2 MSS ዘአንበረ፡ 3 Tana 9 ስብሐተ፡ Berl መናፍስት፡ 3 BM 485 BM 491 Berl Abb 35 Abb 55, BM Add. 24990 ለዓለም፡ Tana 9 ዓለም፡ 4 በሰማይ፡Abb 35^{1} omits 5 BM 485 Tana 9 ይምልኩ፡ 5 BM 485 BM 491 Abb 35 Tana 9 ለገጸ፡ 5 ሰማይ፡ Berl ምድር፡ 5 Tana 9 ወይትረዩ፡ BM 484 BM 486 ወይትረዓዩ፡ 6 Tana 9, BM 499 Garrett MS ወይከውኑ፡ 6 Ryl^{1} BM 486 BM 492 በመዓልት፡ 6f. Abb 55, Ryl^{1} BM 486 ወበሌሊት፡Berl, Bodl 5 Ull 3 MSS ወሌሊት፡ Tana 9 ወሌሊተ፡ 7 Tana 9 ፀሐይ፡ወወርኅ፡ ወከዋክብተ፡ 7 Ryl^{2} Ull 3 MSS ወኵሎሙ፡Eth I, Bodl 5 Ryl^{1} other Eth II MSS ወኵሉ፡ 8 Berl በኵሉ፡ሰራዊት፡ 9 Tana 9 ወከመዘ፡ 9f. Abb 35 Abb 55 Tana 9, Ryl Ull 6 MSS ፲ወ፪፡ኀዋኅው፡—ርኁዋተ፡ BM 485 ዓሥሩ፡ወክልኤ፡ርኁዋተ፡ BM 491 ዓሠረ፡ወክልኤ፡ኀዋኅው፡አርአየኒ፡ኡርኤል፡ኀዋኅዋተ፡ Berl ዓሥሩ፡ወክልኤ፡ኀዋኅው፡ወአርአየኒ፡ኡራኤል፡Bodl 5 8 MSS ፲ወ፪ኀዋኅው፡ (3 MSS ፲ወ፪ኀዋኅው፡)ርኁዋተ፡ አርአየኒ፡ኡርኤል፡ 9 Tana 9 አርአኒ፡



ርኅቀት፡ በከበበ፡ ሰረገላት፡ ዘፀሐይ፡ በሰማይ፡ እለ፡
እምኔሆሙ፡ ይወፅኡ፡ አንገረ፡ ሰፀሐይ፡ ወእምኔሆሙ፡
ይወፅእ፡ ሞቅ፡ ዲበ፡ ምድር፡ ሶበ፡ ይትረኃው፡ በእዝ
ማን፡ እለ፡ እሙራን፡ በሙ፡ ወለነፋሳት፡ ወለመን
ፈስ፡ ጠል፡ ሶበ፡ ይትረኃው፡ በአዝማን፡ ርኅቀት፡
በሰማይ። ፡ዲበ፡ አጽናፋ፡] ወ፲ወ፪ ኆኃወ ፡ርእኩ፡
በሰማይ፡ በአጽናፈ፡ ምድር፡ እለ፡ እምኔሆሙ፡ ይወ

10 BM 485 BM 491 Abb 35 Abb 55 ሰረገላተ፡ ፀሐዩ፡ Berl ሰረገላት፡ ፀሐዩ፡ Tana 9 ሰረገላተ፡ ፀሐየ፡ 10 Berl ወበሰማዩ፡ Bodl 5 ዘሰማዩ፡ 11 Abb 55 እምኔሃ፡
11 የወፅኡ፡ — ወእምኔሆሙ፡ BM 485, Westenholz MS omit (hmt.)
11 Berl Tana 9 የወፅእ፡ 11 ወእምኔሆሙ፡ BM 491 Berl Abb 35[1] Abb 55 እምኔሆሙ፡ Tana 9 ዘእምኔሆሙ፡ 12 BM 485 ሙቀ፡ BM 491 Berl, Westenholz MS ሞት፡ Abb 55 ሙቀተ፡ Tana 9 ምቃቀ፡ 12 6 MSS የትረኃው፡ BM 491 adds ኆኀተ፡
13 Ull እሙራት፡ 13 በሙ፡ Tana 9 ርኅወቶሙ፡ 13 Berl ለነፋሳት፡ Tana 9 ወነፋሳተ፡ 13f. Tana 9 ወመንፈሰ፡ጠለ፡
14 Eth I, Ryl የትረኃው፡ Bodl 5 Ull other Eth II MSS የትረኃወ፡
14 በአዝማን፡ BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 omit
14f. ርኅቀተ፡ — አጽናፋ፡ Tana 9 omits 14f. Abb 35[2] Ryl[2] Ull 5 MSS ርኅቀተ፡ በሰማዩ፡ Ryl[1] 7 MSS ርኅቀተ፡ በሰማያት፡ Bodl 5 ርኅቀት፡ በሰማያት፡ BM 485 ርኅወት፡ በሰማዩ፡ BM 491 Abb 35[1] (?) ርኅወተ፡ በሰማዩ፡ Berl ርኅወተ፡ ለሰማዩ፡ Abb 55 በርኅወተ፡ ሰማዩ፡ 15 BM 485 አጽናፈ፡
15 ፲ወ፪ኆኃው፡ርኢኩ፡ BM 485 BM 491 Berl Abb 35 ሶበ፡ የትረኃው፡ ዓሠሩ፡ ወክልኤ፡ (Abb 35[2] adds ርኢኩ፡) ኆኃው፡ Abb 55 ሶበ፡ የትረኃወ፡ ዓሠሩ፡ ወክልኤ፡ ኆኃው፡ Tana 9 ዓሠር፡ ወክልኤ፡ ኆኃው፡ ርኅቀተ፡ 16 Eth I ዲበ፡ አጽናፈ፡ 16f. Ull የወፅኡ፡ እምኔሆሙ፡



16f. BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9, BM Add. 24185 የወፅእ፡ 17 Ryl[2] Ull 5 MSS ወኵሎሙ፡ Ryl[1] 2 MSS ወኵሎ፡ Eth I, Bodl 5 other Eth II MSS ወኵሉ፡ 17f. Tana 9 ግብረት፡ 18 ምሥራቅ፡ወእምኔ፡ Tana 9 omits 19 Berl ርኅውት፡ብዙኃት፡ Abb 35 ርኅዋት፡ብዙኃት፡ Tana 9 ብዙኃኑ፡፡ወርኅወት፡ 19f. Ull 6 MSS እምየማኑ፡ወእምፀጋሙ፡ Eth I እምፀጋም፡ ወእምየማን፡ 20 Abb 55 መሰኮት፡ Berl መሰኰወ፡ 20 በዘመኑ፡ Berl omits 21 Abb 55 ታሙቅ፡ 21 BM 491 ምውቀ፡ Berl, Garrett MS ሞት፡ Abb 55 ሙቀት፡ Tana 9 ሞቅ፡ 21 Abb 35 Abb 55, BM 492 በከመ፡ 21 Berl Tana 9 ንዋኅወ፡ 22 BM 485 Berl Tana 9 የወፅእ፡ 22 Tana 9 ከዋክብት፡ 22f. Tana 9 ትእዘዘሙ፡ 23 Tana 9 እለ፡ 23 Berl Tana 9 የዐርብ፡ 24 Tana 9 ሰረገላት፡ 25 BM 485 እመልዕልቶሙ፡ Bodl 5 Ryl margin Ull 9 MSS add ወእመትሕቶሙ፡ 26 በሙ፡ BM 491 omits 26 Bodl 5 Ull 2 MSS የትመየጡ፡በሙ፡ 26 Berl ኢየዓርብ፡ Tana 9 ኢየዐቅቡ፡

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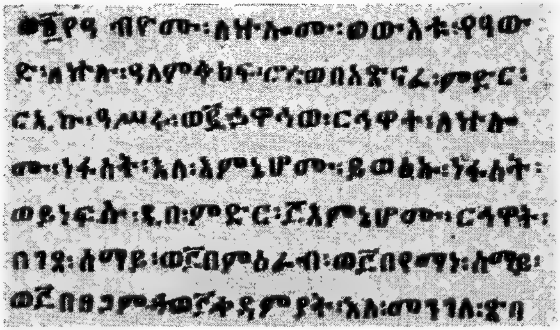
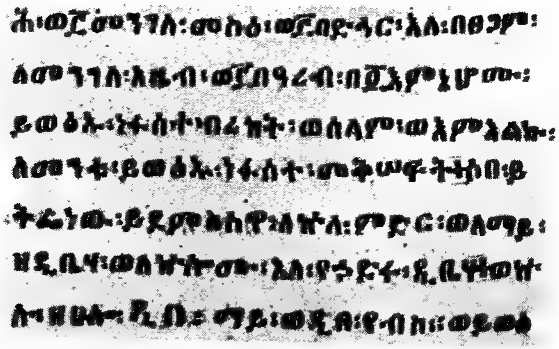
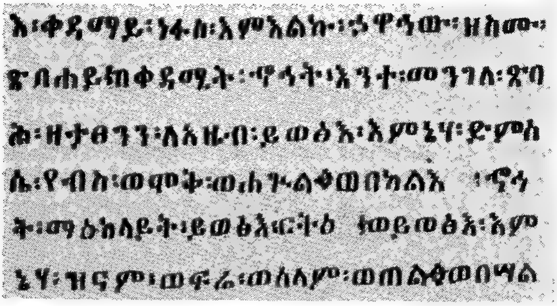


27 Ull ውእቱ: BM 485 BM 491 Abb 35, BM 492 ወውእቱ:ዘ Abb 55 ወዘ 28 Ryl² Ull 3 MSS በኵሉ: Berl ኵሉ: BM 485 BM 491 Abb 35 Abb 55 Tana 9, Bodl 5 Ryl¹ other Eth II MSS ለኵሉ: 28f. ወበአጽንፈ: — ርኢኩ: Abb 55 ወርኢኩ: only; Tana 9 በአጽንፈ:ምድር:ወርኢኩ: 29 ዓሥሩ: — ርኅዋተ: BM 491, 3 MSS ዓሥሩ:ወክልኤ:ኆዋኅው:ርኅዋተ: Berl ዓሥሩ:ወክልኤ:ኍዋኅው:ርኅዋቱ: Abb 35 ዐሠሩ:ወክልኤ:ኆዋኅው:ርኅዋተ: 29f. BM 491 ወለኵሎሙ: 30 ነፋሳት: (1st and 2nd) BM 485 ነፍሳት: 30 Berl Abb 55 Tana 9 ይወፅእ: 31 BM 491 Berl Tana 9, Ryl¹(?) Ull 5 MSS ወይነፍሱ: Abb 55 adds ነፋሳት: 31 Abb 55 Tana 9 ወ፫እምኔሆሙ: 31 BM 491 Tana 9, Westenholz MS ርኅዋተ: Berl ርኅው: 32 Berl በበ:ገጸ: 32 Berl በምዕራብ: (but with a space left for ፫ to be inserted and with Γ actually written in the margin - so in all the following cases) Ull BM 492 ወ፫በምዕራብ:ሰማይ: 32 Berl ወ በየማን: (with a space left for ፫) 33 Berl ወ በፀጋም: (with a space left for ፫) 33 BM 485 BM 491 Abb 35, Munich 30 ፫ቀዳማያት: Berl ወ ቀዳማዊያት: (with a space left for ፫) Tana 9 ፫ቀዳሚያተ:



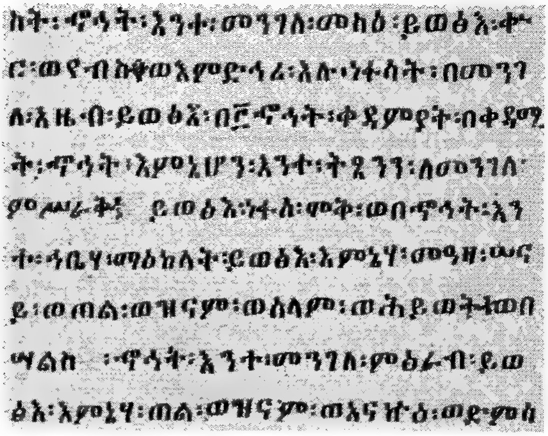
35

34 Berl ወ መንገለ: (with a space left for ፫) BM 485 BM 491 Abb 35 Abb 55 ወ፫ለመንገለ: Tana 9 ፫መንገለ: 34 Ull ፫በድኃር: እለ: BM 485 BM 491 ወ፫በድኃረ: እሉ: Berl ወ መንገለ: (with a space left for ፫) በድኃረ: እለ: Abb 55 ወ፫በድኃረ: እለ: Tana 9 ፫በድኃሬ: እሉ: 35 Tana 9 በመንገለ: 35 BM 485 Abb 35 Abb 55 Tana 9 ወ፫ለዓረብ: Berl ወ ለምዕራብ: (with a space left for ፫) 35 BM 485 Berl Abb 35 Tana 9 ለ፬እምኔሆሙ: Abb 55 ወ፬እምኔሆሙ: 36 ይወፅኡ: BM 491 omits; BM 485 Berl Abb 35 Abb 55 Tana 9 ይወፅእ: 36 BM 485 ነፋሳት: በረከተ: Abb 55 ነፋስ: በረከት: 36 ወሰላም: Tana 9 omits 36 Tana 9 እምእለኩ: 37 ሰመንቱ: Abb 55 omits; BM 485 BM 491 Berl Abb 35 እሙንቱ: 37 Tana 9 ይወፅእ: 37 BM 485 ነፍሳተ: Tana 9 ነፋሳት: 37 BM 491 መቅሠፍተ: Berl መቅሠፍቲ: Tana 9 በመቅሠፍት: 37 Tana 9 ወሰበ: 37f. BM 485 Abb 35 ይትፌኖነው: Berl ይትፌኖዎ: Tana 9 ይትፈነዉ: Tana 9 adds ወከመ: 38 ይደምስስዋ:—ወለማየ: Ull ይደምስሱ: ኵሎ: ምድረ: ወማየ: 38 BM 485 Tana 9, Ryl 4 MSS ይደምስስዋ: BM 491 Abb 35 Abb 55, Bodl 5 other Eth II MSS ይደመስስዋ: Berl ወይደምስስዋ: 38 Berl Tana 9 ለኵሉ: 38f. ወለማየ:—ወለኵሎሙ: Abb 55 omits 38 BM 485 BM 491 Abb 35 Tana 9, BM 484^2 ወማየ: Bodl 4 ወለሰማየ: Berl, 2 MSS ወሰማየ: 39 BM 485 BM 491 Abb 35 Tana 9 ወኵሉ: 39 Abb 55 ወእለ: 39f. Ull ወለኵሉ: ዘሀሎ: Abb 55 ወዘሀሎ: only 40 Ryl^2 3 MSS ዲበ: Ryl^1(?) and all other MSS ውስተ: 40 ማየ: Tana 9 ምድር: Curzon 55 Munich 30 ሰማየ: 40-1 BM 491 Berl Tana 9 ይወፅእ:



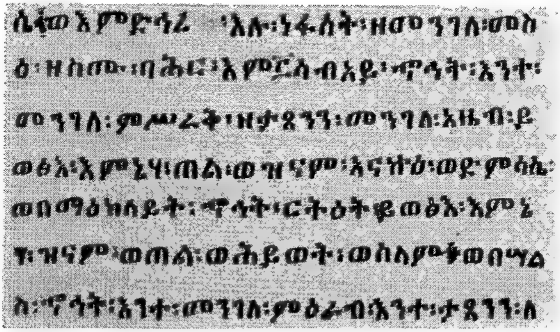
እ፡ቀዳማይ፡ነፋስ፡እምእልኩ፡ኆዋኃው፡ዘስሙ፡
ጽባሐይ፡በቀዳሚት፡ኆኅት፡እንተ፡መንገለ፡ጽባ
ሕ፡ዘታፀንን፡ለአዜብ፡ይወፅእ፡እምኔሁ፡ድምስ
ሴ፡የብስ፡ወሞቅ፡ወሐጕል፡ወበካልእ ፡ኆኅ
5 ት፡ማዕከላይት፡ይወፅእ፡ርቱዕ ፡ወይወፅእ፡እም
ኔሁ፡ዝናም፡ወፍሬ፡ወሰላም፡ወጠል፡ወበሣል

1 Ull ቀዳማዊ፡ 1 Tana 9 ኆዋኃው፡ 2 Berl ጸባሐዩ፡ Tana 9 ጽባሐዊ፡ 2 BM 491 ወበቀዳሚት፡ Tana 9 በቀዳሚ፡ 3 MSS በቀዳማይ፡ 2 MSS በቀዳሚ፡ 2f. እንተ፡—ይወፅእ፡ Abb 55 ወታጸንን፡ለአዜብ፡ወይወፅእ፡ 3 Ryl Ull 7 MSS ዘታፀንን፡ Bodl 5 8 MSS እንተ፡ታፀንን፡ BM 485 BM 491 Berl Abb 35 Tana 9 ወታጸንን፡ 3 Bodl 5 በአዜብ፡ 3 Tana 9 ወይወፅእ፡ 3f. BM 485 ድምሳሴ፡ 4 የብስ፡ Berl adds ይወፅእ፡ቀዳማይ፡ነፋስ፡እምእለኩቱ፡ኆዋኃው፡ዘስሙ፡ ጸባሐዩ፡በቀዳሚት፡ኆኃት፡እንተ፡መንገለ፡ጸባሕ፡ኢታጸንን፡ ለአዜብ፡ይወጽእ፡እምኔሁ፡ድምሳሴ፡የብስ፡ 4 Berl 4 MSS ወሞት፡ Abb 55 ወሙቀ፡ Tana 9 ወመቅሠፍት፡ 4 Abb 55 ወኀይል፡ 4f. Ryl[2] 2 MSS ወበካልእ፡ኆኃት፡ Bodl 5 Ryl[1] Ull other Eth II MSS ወበካልእት፡ኆኃት፡ BM 485 Berl Abb 55 ወ፪ኆኃት፡ BM 491 ወካልኤቱ፡ኆኃት፡ Abb 35 ወካልእት፡ ኆኃት፡ Tana 9 ወበ፪፡ኆኃተ፡ 5 Abb 55 Tana 9 ማእከላዪት፡ 4 MSS ማእከላዊት፡ 5f. ይወፅእ፡—ወጠል፡ Abb 55 ይወፅእ፡እምኔሁ፡ርቱዕ፡ወሰላም፡ወዝናም፡ወፍሬ፡ ወጠል፡ Tana 9 ርቱዕት፡ይወፅእ፡እምኔሁ፡ዝናም፡ወፍሬ፡ ወምስለ፡ጠል፡ 5 Berl, Bodl 5[1](?) ወይወፅእ፡ 5 ርቱዕ፡ወይወፅእ፡ BM 485, BM 486 omit (hmt.); Abb 35 ርቱዕ፤ ይወፅእ፡ 6f. BM 485 BM 491 Berl Abb 35 Abb 55, Ull 9 MSS ወበሣልስ፡ Tana 9 በሣልስት፡



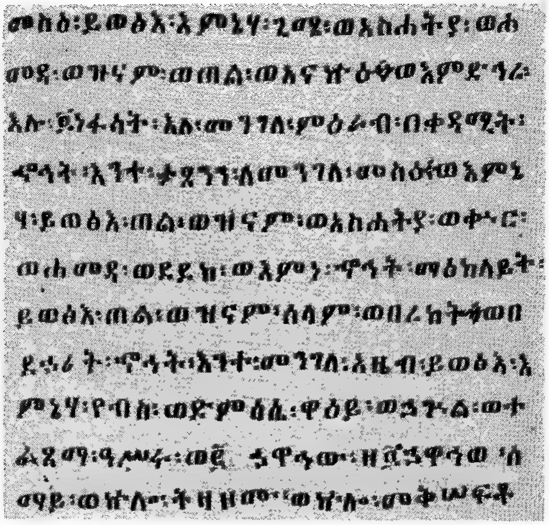
ስት፡ኆኅት፡እንተ፡መንገለ፡መስዕ፡ይወፅእ፡ቍ
ር፡ወየብስ፡ወእምድኅሬ፡እሉ፡ነፋሳት፡በመንገ
ለ፡አዜብ፡ይወፅእ፡በ፫ኆኅት፡ቀዳምያት፡በቀዳሚ
ት፡ኆኅት፡እምኒሆን፡እንተ፡ትዴንን፡ለመንገለ፡
ምሥራቅ ይወፅእ፡ነፋስ፡ሞቅ፡ወበኆኅት፡እን
ተ፡ኀቤሃ፡ማዕከላት፡ይወፅእ፡እምኔሃ፡መዓዛ፡ሠና
ይ፡ወጠል፡ወዝናም፡ወሰላም፡ወሕይወት፡ወበ
ሣልስ ፡ኆኅት፡እንተ፡መንገለ፡ምዕራብ፡ይወ
ፅእ፡እምኔሃ፡ጠል፡ወዝናም፡ወአናኅዕ፡ወድምሰ

7 ኆኅት፡ Tana 9 omits 7 እንተ፡መንገለ፡ Abb 55 ዘ Tana 9 እንተ፡መንለ፡ 7 Tana 9 ወይወፅእ፡ 8 ነፋሳት፡ Abb 55 omits 8f. Berl, 2 MSS ዘመንገለ፡ Abb 55 ለመንገለ፡ Tana 9 ወመንገለ፡ 9 በ፫ኆኅት፡ቀዳምያት፡ Berl omits; Abb 55 ፫ኆኅት፡ only; Tana 9 በ፫ኆኅት፡ only; BM 485 Abb 35 በ፫ኆኅት፡ቀዳማይት፡ (BM 485 omits ፫ , but leaves a space for it to be inserted); BM 491 በሠለስቲ፡ ዕለት፡ ዘኆኅት፡ቀዳማይ፡ 9f. BM 485 BM 491 Abb 35 በቀዳማይት፡ Bodl 5 5 MSS በቀዳሚ፡ 10 Tana 9 ኆኅተ፡ 10 Abb 55 ወእምኔሆን፡ BM 485 BM 491 Berl Tana 9, BM 492 እምኔሆሙ፡ 10 BM 485 BM 491 Berl Abb 35 Tana 9, 3 MSS ተጸንን፡ 10 ለመንገለ፡ Berl መንገለ፡ Abb 55 ለ only 11 BM 485 BM 491 Abb 55 Tana 9, Ryl[1] ወይወፅእ፡ 11 BM 485 ነፍሳተ፡ሞቅ፡ BM 491 ነፋሳት፡ምውቃት፡ Berl ነፋስ፡ምውቅ፡ Abb 35 Abb 55 ነፋሳተ፡ሞቅ፡ Tana 9 ነፋተ፡ወመውቅ፡ 2 MSS ነፋስ፡ሞት፡ 11 Tana 9 በኆኅት፡ 11f. Ryl እንተ፡—ማዕከላት፡ Ull እንተ፡ማእከላይት፡ only; Abb 55 ማእከላዪት፡ only; BM 485 BM 491 Berl Abb 35, Bodl 5 other Eth II MSS እንተ፡ኀቤሃ፡ ማእከላይት፡ Tana 9 እንዘ፡በኀቤሃ፡መእከላዪት፡ 12 Berl ይወፅኡ፡ 13f. BM 485 BM 491 Abb 35 Abb 55, Ryl[1] 6 MSS ወበሣልስት፡ኆኅት፡ Berl በሣልስት፡ and omits ኆኅት፡ Tana 9 ወ፫ኆኅተ፡ 14 እንተ፡ Abb 55 ዘ 15 እምኔሃ፡ Abb 55, Bodl 5 omit 15 Berl Abb 35 Abb 55 ወአናፍኅዕ፡ Tana 9 ወአናፍኆዕ፡



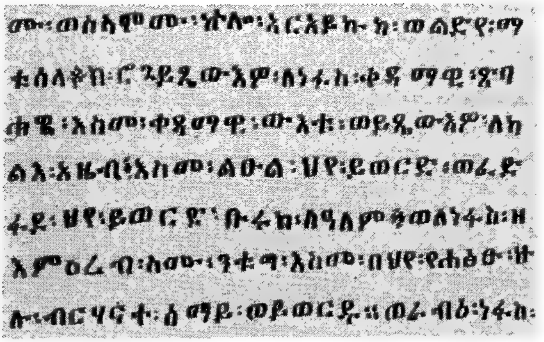
ሴፉ፡ወእምድኅረ ⁝ እሉ፡ነፋሳት፡ዘመንግለ፡መስ
ዕ፡ዘሰሙ፡በሕሬ፡እም፫ሰብአይ፡ኖኅት፡እንተ፡
መንግለ፡ምሥራቅ፡ዘታጸንን፡መንግለ፡አዜብ፡ይ
ወፅእ፡እምኔሃ፡ጠሌ፡ወዝናም፡እናኅዕ፡ወድምሳሴ፡
ወበማዕከለይት፡ኖኅት፡ርትዕት፡ይወፅእ፡እምኔ
ሃ፡ዝናም፡ወጠሌ፡ወሕይወት፡ወሰላም፡ወበሣል
ስ፡ኖኅት፡እንተ፡መንግለ፡ምዕራብ፡እንተ፡ታጸንን፡ለ

16 Abb 55 እለ፡ 16 ነፋሳት፡ BM 485 omits; BM 491 Abb 35^1
Abb 55 Tana 9 ነፋስ፡ 16f. ዘመንግለ፡መስዕ፡ Berl omits;
BM 491 ዘመንግለ፡ጽባሕ፡ወመስዕ፡ Abb 55 ዘመስዕ፡
17 Tana 9 ወሰመ፡ 17 እም፫ሰብአይ፡ኖኅት፡ BM 485 Abb 35
Abb 55 ወዘወፅአ፡እም፫ኖኅት፡ BM 491 ወዘወፅአ፡እምኖኅት፡
ዓበይ፡ ሰብዓይ፡ Berl ዘወፅአ፡እም፫ኖኅት፡ Tana 9
ወዩወፅእ፡እም፫ኖኅት፡ 18 ዘታጸንን፡መንግለ፡ Berl
omits; BM 485 Abb 35^1 Abb 55 Tana 9 omit ዘታጸንን፡ BM 491
ዘዩጸንን፡መንግለ፡ 18f. BM 485 Abb 35 Tana 9 ወዩወፅእ፡
19 እምኔሃ፡ Abb 55 omits 19 BM 485 ዝናም፡ 19 Abb 35,
5 MSS ወእናኅተዕ፡ Berl Abb 55 ወእናኈዕ፡ Tana 9 ወእናኍዕ፡
19 BM 485 ዳምሳሴ፡ 20 Ryl Ull 5 MSS ወበማዕክለይት፡
BM 485 BM 491 Berl ወእማእክለይ፡ 7 MSS ወእማእክለይት፡ Bodl 5
Vat 71 ወእማእክለዊት፡ Abb 35, BM 484 ወማእክለይት፡ Abb 55 Tana 9
ወማእክለዪት፡ 20 ኖኅት፡ Abb 55, Curzon 55 omit
20 Bodl 5 Vat 71 ርትዕት፡ኖኅት፡ 20f. እምኔሃ፡ Eth I
omits 21 ዝናም፡—ወሰላም፡ BM 485 Tana 9 ሕይወት፡ዝናም፡
(Tana 9 ወዝናም፡) ጠሌ፡ BM 491 ሕይወት፡ዝናም፡ጠሌ፡ሰላም፡
Berl Abb 35 Abb 55 ሕይወት፡ዝናም፡ወጠሌ፡ወሰላም፡
21f. BM 485 Berl Abb 35 Abb 55, 3 MSS ወበሣልስት፡ Tana 9
ወእምሣልስት፡ 22 እንተ፡መንግለ፡ Berl omits መንግለ፡
Abb 55 ዘመንግለ፡



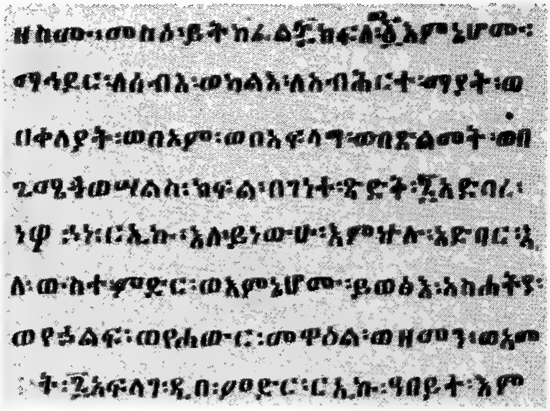
መስዕ፡ይወፅእ፡እምኔሃ፡ጊሜ፡ወአስሐትያ፡ወሐ
መዳ፡ወዝናም፡ወጠል፡ወአናኅዕቀወእምድኅሬ
እሉ፡፬ነፋሳት፡እለ፡መንገለ፡ምዕራብ፡በቀዳሚት፡
ኆኅት፡እንተ፡ትጸንን፡ለመንገለ፡መስዕ፡ወእምኔ
ሃ፡ይወፅእ፡ጠል፡ወዝናም፡ወአስሐትያ፡ወቍር፡
ወሐመዳ፡ወደደክ፡ወእምነ፡ኆኅት፡ማዕከላይት፡
ይወፅእ፡ጠል፡ወዝናም፡ሰላም፡ወበረከት፡ወበ
ደኃሪት፡ኆኅት፡እንተ፡መንገለ፡አዜብ፡ይወፅእ፡እ
ምኔሃ፡የብስ፡ወድምሳሴ፡ዋዕይ፡ወኃጕል፡ወተ
ፈጸማ፡፲ወ፪፡ኆኃው፡ዘ፬ኆኃወ፡ሰ
ማይ፡ወኵሎ፡ትዛዘሙ፡ወኵሎ፡መቅሠፍቶ

23 Tana 9 ወይወፅእ: 23f. Tana 9 ወሐመዳ: 24 Tana 9 ወዝናመ: 24 Berl Abb 35 Abb 55 ወአናፍኂዕ Tana 9 ወአናፍኁዕ: 25 እለ፡መንገለ: Berl እንተ፡መንገለ: Tana 9 እመንገለ: 25 ምዕራብ: Berl መስዕ: (cf. below); Bodl 5 2 MSS ዓረብ: 25f. በቀዳሚት፡ኆኅት፡ Abb 55 omits; BM 491 Abb 35[1] Tana 9 ቀዳሚት፡ኆኅት: BM 485 ቃዳሚት፡ኆኅት: Berl ቀዳማዊ: only 26f. እንተ፡—ወእምኔሃ: Abb 55 ወመንገለ፡መስዕ፡ወእምኔሆን: BM 485 BM 491 Abb 35 Tana 9 እንተ፡መንገለ፡መስዕ፡ወእምኔሆሙ: (Tana 9 እምኔሆሙ:) Berl እንተ፡መንገለ፡ምዕራብ: (cf. above) ወእምኔሁ: 26 Bodl 5 Vat 71 መንገለ: 27 ጠል፡—ወቍር: BM 485 BM 491 Abb 35 Abb 55 Tana 9 ጠል፡ወአስሐትያ፡ወቍር: Berl ቍር፡ወአስሐትያ፡ጠል: 28 Tana 9 ወሐመዳ: 28 BM 485 BM 491 ዲዲክ: Tana 9 ወዲዲክ: 28 Berl, BM 492 ኆኅት፡ማእከላዊት: Abb 55 ማእከላይት፡ኆኅት: 29 Abb 35 ወይወፅእ: 29 ጠል: Bodl 5 omits 29 BM 485 BM 491 Berl Abb 35 Abb 55 ወሰላም: Tana 9 ወሰላመ: 29f. Berl Abb 55 ወደኃሪት: 30 ኆኅት: Abb 55 omits 30 እንተ: Abb 55 ዘ 30f. እምኔሃ: Bodl 5 Vat 71 omit 31 BM 485 BM 491 Berl[2] Tana 9 ወዋዕይ: 31f. BM 485 BM 491 Abb 35 Abb 55 ወተፈጸሙ: Tana 9 ወተፈጸመ: 32 Ull ወ፪ኤቱ: ኃዋኃው: Tana 9 ወክልኤ:ኃዋኃው: 33 BM 491 Berl Tana 9 ወኵሉ: 33 ወኵሎ: (2nd) Berl Abb 55 ወ only; BM 491 Tana 9 ወኵሉ:

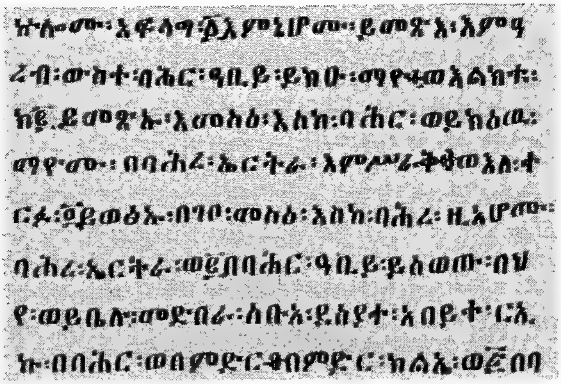


ሙ፡ወሰላምሙ፡ኵሎ፡አርአይኩከ፡ወልድየ፡ማ
35 ቱሰላ፡ከ፡ርኁ ይጼውዕዎ፡ለነፋስ፡ቀዳማዊ፡ጽባ
ሐዌ፡እስመ፡ቀዳማዊ፡ውእቱ፡ወይጼውዕዎ፡ለካ
ልእ፡አዜብ፡እስመ፡ልዑል፡ህየ፡ይወርድ፡ወፈድ
ፋደ፡ህየ፡ይወርድ፡ቡሩክ፡ለዓለም፡ወለነፋስ፡ዘ
እምዕራብ፡ስሙ፡ንቱግ፡እስመ፡በህየ፡የሐፅፁ፡ኵ
ሉ፡ብርሃናተ፡ሰማይ፡ወይወርዱ። ወራብዕ፡ነፋስ፡

34 Abb 35, Ryl 3 MSS ወሠለምሙ፡ኵሎ፡ Berl, Bodl 5 Ull 12 MSS omit ኵሎ፡ BM 485 BM 491 Abb 55 ወሠለሙ፡ኵሎ፡ Tana 9 ወሠለምሙ፡ወኵሉ፡ 35 Tana 9 ዩጸውዕዎ፡ 35 BM 485 ለነፍሣት፡ Abb 35 ለነፋሠ፡ Abb 55, Bodl 4 ለነፋሣት፡ Tana 9 በነፍሥ፡ 35f. ቀዳማዊ፡—እስመ፡ BM 491 ቀዳማዊ፡ እምሠራቅ፡ቀዳማዊ፡እስመ፡ Berl ለቀዳማዊ፡ወለጸባሐዊ፡ ውእቱ፡ስሙ፡ 35 Tana 9 ቀዳሚ፡ 35f. Ryl² Ull 4 MSS ጽባሐዌ፡ Abb 35, Bodl 5 Ryl¹ 11 MSS ጽባሐዊ፡ BM 485 Abb 55 ለጽባሐዊ፡ Tana 9 ለጽባሕዩ፡ 36 Tana 9 ቀዳማዩ፡ 37 አዜብ፡ Tana 9 ዘአዜብ፡ BM 485 adds እስመ፡ቀዳማዊ፡ውእቱ፡ ወዩጼውዕዎ፡ለካልእ፡አዜብ፡ 37f. ወፈድፋዱ፡ Tana 9 adds እስመ፡ 38 BM 491 ዩወርዱ፡ህየ፡ 38 BM 485 BM 491 Berl Abb 35 Abb 55 ወነፋስ፡ Tana 9 በነፋስ፡ 38f. Ryl(²?) ዘእምዐረብ፡ BM 485 BM 491 Abb 55 እምዕራብ፡ Berl, Garrett MS ዘምዕራብ፡ Abb 35 ምዕራብ፡ Tana 9 ወበምዕራብ፡ Bodl 5 (Ryl¹ ?) Ull other Eth II MSS ዘእምዕራብ፡ 39 Berl ንቱግ፡ 39 እስመ፡ Tana 9 omits 39 Bodl 5 ህየ፡ 39 BM 485 BM 491 Berl Abb 55 የኃፀፀ፡ Tana 9 ወየሐጽጽ፡ 39f. Berl, Bodl 5 5 MSS ኵሎ፡

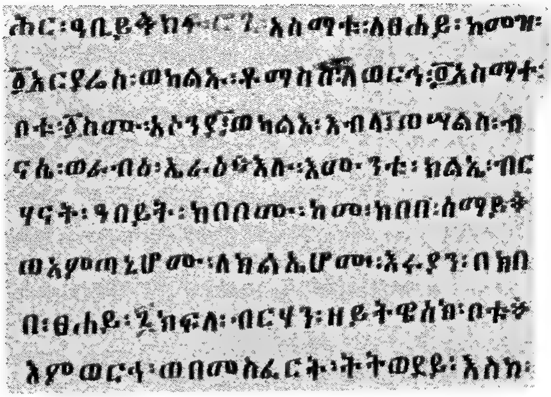


1 ዘኮሙ፡ መኮዐ፡ Berl ዘመኮዐ፡ 1 Berl Tana 9 ፫ክፍለ፡ Abb 55 ፫መክፍለተ፡ 1 BM 485 BM 491 Berl Abb 35 Abb 55, Bodl 5 Ryl[1] other Eth II MSS ፬እምኔሆሙ፡ 2 Tana 9 ማኅደረ፡ Berl ማኅበረ፡ 2 Berl ወለካልእ፡ 2 BM 485 በአብሕርት፡ ማዩ፡ BM 491 በአብሕርተ፡ ማዩ፡ Berl ለአብሕርተ፡ ማዩ፡ Abb 35 Abb 55 በአብሕርተ፡ ማያት፡ Tana 9 አብሕርተ፡ ማዩ፡ 2f. Ryl ወበቀለያት፡ Berl በቀለያት፡ Abb 55, 2 MSS ወቀለያት፡ other MSS ወበቀላያት፡ 3 Tana 9 ወበአም፡ 3 BM 491 ወአፍላግ፡ 3 ወበጽልመት፡ Abb 55 omits; BM 485 BM 491 Abb 35 ወጽልመት፡ Berl ወጸልመት፡ 3f. Eth I, Westenholz MS ወጊሜ፡ 4 ወሣልስ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 ወካልእ፡ 4 ክፍል፡ Tana 9 አፍላግ፡ 4f. 3 MSS ወ፯አድባረ፡ ነዋኃን፡ Ull ፯አድባረ፡ ነዋኃን፡ BM 485 ሰብዓቱ፡ አድባር፡ ነዋኃት፡ Berl ወ፯አድባር፡ ነዋኅት፡ Abb 55 Tana 9 ፯አድባር፡ ነዋኃተ፡ (Tana 9 ነዋኃን፡) 7 ወየሐውር፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 omit 7 Tana 9 በዘመን፡ 7f. BM 485 Berl Abb 55 ወለዓመተ፡ BM 491 ወለዓመትኒ፡ Abb 35 ለዓመት፡ Ryl[1](?) BM 486 ወአመታት፡ 8 Ryl 7 MSS ፯አፍላገ፡—ዓበይት፡ Bodl 5 2 MSS ፯አፍላገ፡ ምድር፡ ርኢኩ፡ ዓበይት፡ Ull 6 MSS ፯አፍላገ፡ ዓበይት፡ ርኢኩ፡ ዲበ፡ ምድር፡ BM 485 አፍላግ፡ ዲበ፡ ምድር፡ ርኢኩ፡ ዓቢዩ፡ BM 491 Abb 35 Abb 55 Tana 9 አፍላግ፡ (Abb 35 Tana 9 አፍላገ፡) ዲበ፡ ምድር፡ ርኢኩ፡ ዓበይት፡ Berl አፍላግ፡ ዲበ፡ ምድር፡ ወርኢኩ፡



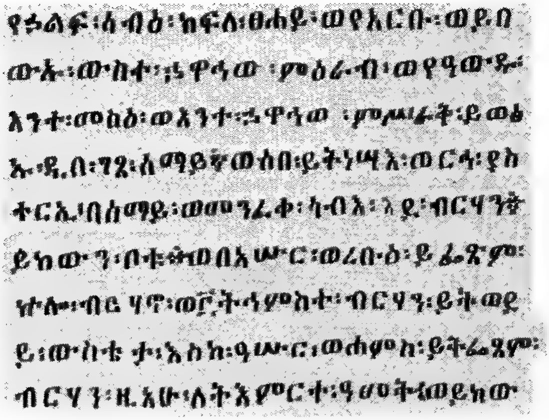
ኵሎሙ፡ አፍላግ፡ ፬እምኔሆሙ፡ ይመጽኡ፡ እምዓ
ረብ፡ ውስተ፡ ባሕር፡ ዓቢይ፡ ይክዑ፡ ማየሙ፡ ወእልክቱ፡
ክ፪ ይመጽኡ፡ እመስዕ፡ እስከ፡ ባሕር፡ ወይክዕዉ፡
ማየሙ፡ በባሕረ፡ ኤርትራ፡ እምሥራቅ፡ ወእለ፡ ተ
ርፉ፡ ፬ይወፅኡ፡ በገቦ፡ መስዕ፡ እስከ፡ ባሕረ፡ ዚኣሆሙ፡
ባሕረ፡ ኤርትራ፡ ወ፪በባሕር፡ ዓቢይ፡ ይሰወጡ፡ በህ
የ፡ ወይቤሉ፡ መድበሬ፡ ሰቡአ፡ ደሰያተ፡ አበይተ፡ ርኢ
ኩ፡ በባሕር፡ ወበምድር፡ ቀበምድር፡ ክልኤ፡ ወ፭በባ

9 ኣፍላግ፡ BM 491 omits; Berl adds ዐበይት፡   9 Berl ወይመጽኡ፡ Tana 9, 4 MSS ይወጽኡ፡   9f. Berl Tana 9 እምዕረብ፡   10 Ull ወይክዑ፡ Tana 9 ይክዕው፡   10 ወእልክቱ፡ Abb 55 ወ only   11 ክ፪፡ BM 491 adds ይቀውሙ፡ወ   11 እስከ፡ ባሕር፡ Abb 55 omits   11 BM 485 ወይክዑ፡ Tana 9 ወይኩውን፡   12 በባሕረ፡ኤርትራ፡ Berl በባሕር፡ Tana 9 ለባሕረ፡ኢርትራ፡   12 BM 485 እምሥራቀ፡ Tana 9 ምሥራቅ፡   12 Bodl 5 ወእሉ፡ Vat 71 ወእሉ፡እለ፡   13 4 MSS ፬ ይመጽኡ፡ Bodl 5 2 MSS ይወፅኡ፡ ፬፡   13 BM 485 Berl ባሕር፡   13f. ዚኣሆሙ፡ — ወ፪በባሕር፡ Berl omits; BM 485 ዚኣሆሙ፡ኤርትራ፡ወኣርበዕቱ፡ በባሕር፡   13f. ዚኣሆሙ፡ ባሕረ፡ Abb 55, Ull BM 492 omit   14 ባሕረ፡ Tana 9 በባሕረ፡   14 ወ፪በባሕር፡ BM 491 ወክልኤቱ፡ባሕር፡   14 BM 491 Abb 35 Abb 55 Tana 9 ወይሰወጡ፡ BM 485 Berl ወይሠውጡ፡   14f. Berl ወበህየ፡ ይቤሉ፡ Abb 55 Tana 9 በህየ፡ወይብሉ፡   15 Ull መድበረ፡ BM 485 Abb 35 ምብድረ፡ BM 491 ምድራ፡ Berl መብድረ፡ Abb 55 ምብድራ፡ Tana 9 እንተ፡ መብድር፡ (cf. 28.1)   15 BM 485 Berl Abb 55 ሰብዐ፡ Abb 35 Tana 9 ሰቡዐ፡ BM 491 ወርኢኩ፡ሰቡዓ፡   15 Berl ዴሰያት፡   15 Abb 35 Tana 9 ዐቢያተ፡   15f. BM 491 ወርኢኩ፡   16f. Ryl BM 486 በምድር፡ — ዓቢይ፡ Bodl 5 Ull 9 MSS ፪በምድር፡ ወ፭በባሕር፡ ዓቢይ፡   5 MSS ፪ወ፭በባሕር፡ ዓቢይ፡   BM 491 ፪በምድር፡ ወ፭በባሕረ፡ኤርትራ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 ሰብዐ፡ወክልኤ፡በባሕረ፡ኤርትራ፡



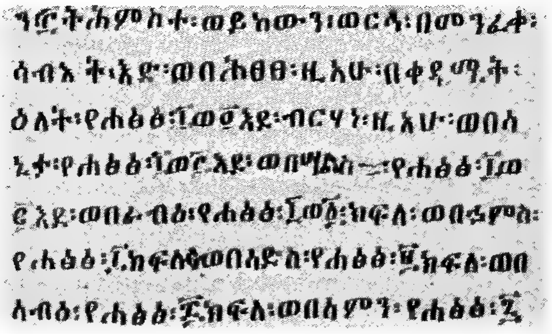
ሖር፡ዓቢይ፡ቅክቱ፡ር፯ አስማቲ፡ለፀሐይ፡ከመዝ፡
፩እርያሬስ፡ወካልእ፡ቶማስ፨ለወርኅ፡፬አስማቲ፡
ቡቱ፡፩አስሙ፡ኦሰንያ፤ወካልእ፡እብላ፤ወሣልስ፡ብ
20 ናሴ፡ወራብዕ፡ኤራዕ፨እሉ፡እሙንቱ፡ክልኤ፡ብር
ሃናት፡ዓበይት፡ክበበሙ፡ከመ፡ክበበ፡ሰማይቅ
ወአምጣኒሆሙ፡ለክልኤሆሙ፡እሩያን፡በክበ
በ፡ፀሐይ፡፯ክፍል፡ብርሃን፡ዘይትዌሰክ፡ቦቱ፡
እምወርኅ፡ወበመስፈርት፡ትትወደይ፡እስከ፡

17 BM 491 Abb 35 Abb 55, 3 MSS ወአስማተ፡ BM 485 ወአስማቲሁ፡
18 Ull ካልኡ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ወካልእ፡
18 Eth I, 5 MSS ቶማስ፡ 18 Ryl BM 486 ለወርኅ፡ BM 491 Berl Abb 35 Tana 9, Bodl 5 Ull other Eth II MSS ወለወርኅ፡ BM 485 Abb 55 ወወርኅ፡ 18 Abb 35 Abb 55, Ryl BM 484 ፬አስማተ፡ BM 485 አርባዕተ፡አስማተ፡ BM 491 Berl, Bodl 5 Ull other Eth II MSS ፬አስማት፡ 19 Ryl[1] 2 MSS አዕንያ፡ BM 485 Abb 55 አሱንያ፡ Berl Tana 9, Munich 30 አስንያ፡ 19 Tana 9, Ull 6 MSS ወካልኡ፡
19 BM 485 Berl አብላ፡ BM 491 እብብላ፡ Tana 9 አበላ፡
19 Ull Munich 30 ወሣልሱ፡ 19f. BM 485 Abb 55 Tana 9 በናሴ፡
20 Ull Munich 30 ወራብዑ፡ 20 Tana 9 ኤራ፡ 20 እሙንቱ፡ Abb 55 omits 20 ክልኤ፡ Bodl 5 2 MSS omit 21 ክበበሙ፡ Ull transposes to after ሰማይ፡ 21 ከመ፡ Abb 55 omits
22 ወአምጣኒሆሙ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ወአምጣኑ፡ክበበሙ፡ከመ፡ክበበ፡ሰማይ፡ Abb 55 ወአምጣኑ፡ክበበሙ፡
22 BM 485 Abb 55 Tana 9 ዕሩየ፡ BM 491 Berl Abb 35, Ull ዕሩዩ፡
22f. Ull BM 492 ለክበበ፡ፀሐዩ፡ (Ull ፀሐዩሰ፡) 23 Abb 35, BM 486 ሰብዓተ፡ክፍለ፡ 23 Tana 9 ብርሃኑ፡ 23 BM 485 ዘይትወሰክ፡በቱ፡ Ull ቦቱ፡ዘይትዌሰክ፡ Tana 9 ዘይትሐወስ፡ ቦቱ፡ Bodl 5 adds ክፍለ፡ብርሃን፡ 24 Abb 55 በመስፈርት፡ BM 485 BM 491 ወመስፈርተ፡ Tana 9 ወመስፈርቶ፡ 24 Tana 9 ተተወዩ፡



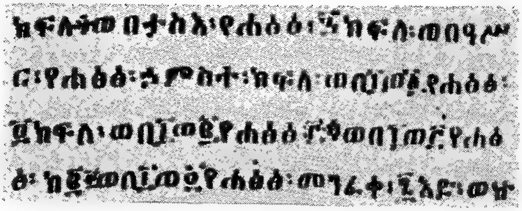
25 የኀልፍ፡ሰብዕ፡ክፍለ፡ፀሐይ፡ወየአርብ፡ወይበ
ውእ፡ውስተ፡፡ኆኅተ፡ምዕራብ፡ወየዓውዱ፡
እንተ፡መስዕ፡ወእንተ፡ኆኅተ፡ምሥራቅ፡ይወፅ
እ፡ዲበ፡ገጸ፡ሰማይ፡ወሶበ፡ይትነሣእ፡ወርኅ፡ያስ
ተርኢ፡በሰማይ፡ወመንፈቀ፡ሳብእ፡እዴ፡ብርሃንቱ
30 ይከውን፡በቱ፡ወበዐሠር፡ወረቡዕ፡ይፌጽም፡
ኵሎ፡ብርሃኖ፡ወ፫፡ትኅምስቱ፡ብርሃኑ፡ይትወደ
ይ፡ውስቴቱ፡እስከ፡ዓሠር፡ወሐምስ፡ይትፌጸም፡
ብርሃኑ፡ዚአሁ፡ለትእምርተ፡ዓመት፡ወይከው

25 BM 491 ሰብዐ፡ 25 Berl ክፍለ፡ 25 ወየአርብ፡Tana 9 omits; Ull የዓርብ፡ Bodl 5 ወየዓርብ፡ 25f. ወይበውእ፡ Abb 55 omits; Tana 9 ወይበውኡ፡ Tana 9 adds ወይወፅኡ፡
26 ውስተ፡ Eth I omits 26 Tana 9 ወይአውዱ፡ 27f. Tana 9 ይወፅኡ፡ 28 ዲበ፡ገጸ፡ Abb 55 በገጸ፡ 29 በሰማይ፡ Abb 55 omits; Ull በገጸ፡ሰማይ፡ 29f. ወመንፈቀ፡—በቱ፡ BM 485 መንፈቀ፡ሰብዐተ፡እዴ፡ብርሃን፡ይከውን፡በቱ፡ኵሉ፡ BM 491 Tana 9 መንፈቀ፡ሰብዐት፡እዴ፡ብርሃናተ፡ (Tana 9 ብርሃኑ፡) ይከውን፡በቱ፡ኵሉ፡ Berl መንፈቀ፡፯እዴ፡ ብርሃን፡ይከውን፡በቱ፡ኵሎ፡ Abb 35 መንፈቀ፡ሰብዐት፡ እዴ፡ወብርሃን፡ (Abb 35² እዴ፡ብርሃን፡) ይከውን፡በቱ፡ ኵሉ፡ Abb 55 መንፈቀ፡፯እዴ፡ብርሃን፡ይከውን፡
30 BM 485 Berl Abb 35 አመ፡ዐሠር፡ወረቡዕ፡ BM 491 አመ፡ ዓሠሩ፡ወረቡዐ፡ Abb 55 ወአመ፡፲ወ፬፡ Tana 9 እምዓሥር፡ ወረቡዕ፡ 30 Berl ይትፌጸም፡ 31 ኵሎ፡ Eth I omits
31 BM 485 ወ ተኀመሰ፡(with a space left for ፫ to be inserted) BM 491 ወሠለስቱ፡ተኀምስተ፡ Tana 9 ወ፫፡ታኀምሰ፡ and omits ብርሃን፡—ወሐምስ፡ 31 Abb 35 ብርሃኑ፡ 31f. 3 MSS ይትወዴይ፡ 32 BM 485 ዐሠር፡ወኀምስ፡ BM 491 Berl Abb 35 Abb 55, Ull 2 MSS ዓሠር፡ወኀምስ፡ 32 Tana 9 ይትፈጸም፡
33 Ull ዘአሁ፡ 33 BM 491 ለትእምርት፡ዘ 33 Tana 9 ዓመተ፡



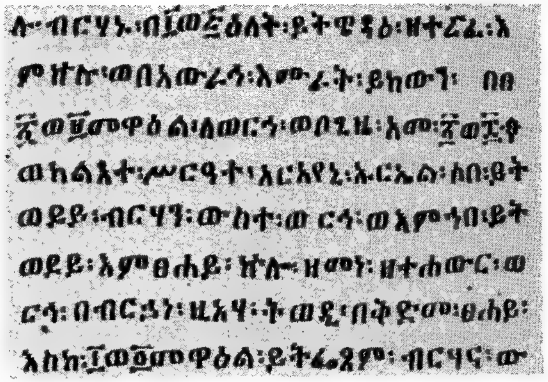
ኅ፫ትሕምስቱ፡ ወይከውን፡ ወርኃ፡ በመንፈቀ፡
35 ሰብእቱ፡ እደ፡ ወበሕፀፀ፡ ዚአሁ፡ በቀዳሚት፡
ዕለት፡ የሐፅፅ፡ ፲ወ፬እደ፡ ብርሃኑ፡ ዚአሁ፡ ወበሳ
ኒታ፡ የሐፅፅ፡ ፲ወ፫እደ፡ ወበሣልስ፡ የሐፅፅ፡ ፲ወ
፪እደ፡ ወበራብዕ፡ የሐፅፅ፡ ፲ወ፩፡ ክፍለ፡ ወበኃምስ፡
የሐፅፅ፡ ፲ክፍለ፡ ወበሳድስ፡ የሐፅፅ፡ ፱ክፍለ፡ ወበ
ሳብዕ፡ የሐፅፅ፡ ፰ክፍለ፡ ወበሳምን፡ የሐፅፅ፡ ፯

34 BM 485 ለ፫ትኅመስተ፡ (?/ቱ፡) BM 491 ለሠለስቱ፡ ትኅምስት፡
Berl ሠለስቱ፡ ትኅምስት፡ Abb 35 ለሠለስቱ፡ ታኅመስት፡
Abb 55 ለ፫፡ ትኅምስት፡ Tana 9 ፫ትሕምስቱ፡ 34 Tana 9
ወርኃ፡ 34 Berl Abb 55 ለመንፈቀ፡ 2 MSS መንፈቀ፡
35 BM 485 ሰብዐ፡ Berl Abb 55 ፯፡ 35 BM 485 እዴ፡
35 Tana 9 ወበኅጸት፡ 35 Berl ዚአሆሙ፡ 35f. በቀዳሚት፡
ዕለት፡ Abb 55 omits 36 ዕለት፡ Ull omits; Tana 9 ዕለተ፡
36 የሐፀፀ፡ Berl omits 36 ፲ወ፬እዴ፡ Tana 9 adds ዚአሁ፡
36 ብርሃኑ፡ Berl Abb 55 omit; BM 485 adds እዴ፡ 36f. BM 485
ወበሳኒታ፡ 37 Berl ፲ወ፫እዴ፡ BM 485 BM 491 Abb 35 Abb 55
፲ወ፫እዴ፡ ብርሃን፡ Tana 9 ፲ወ፫፡ እዴ፡ ብርሃኑ፡ 37 Bodl 5
ወበ፫፡ BM 485 ወበ፡ ፫፡ BM 491 ወበሠለስቱ፡ እዴ፡ Abb 35
ወበሣልስት፡ Abb 55 ወበሣልስቱ፡ Tana 9 ወበሣልስተ፡
37f. Berl ፲ወ፪እዴ፡ BM 491 Abb 35 Abb 55 Tana 9 ፲ወ፪፡ only;
BM 485 ዓሥረ፡ ወክልኤ፡ only 38 BM 485 BM 491 Abb 35 Abb 55
Tana 9 ወበራብዕት፡ 38 የሐፀፀ፡ Etn I omits 38 ክፍለ፡
Ull እዴ፡ 38 BM 485 Tana 9 ወበ፡ ፭፡ BM 491 Berl Abb 35 Abb 55
ወበኃምስት፡ 39 BM 485 BM 491 Berl Abb 35 Abb 55
ወበሳድስት፡ 39 Berl ፱ክፍለ፡ 39f. Eth I ወበሳብዕት፡
Ull ወበበሳብዐ፡ 40 Berl ፲ክፍለ፡ 40 BM 485 Berl
Tana 9, Bodl 5 6 MSS ወበሳምንት፡ BM 491 ወበሰመንቱ፡
40-1 Berl ፯ክፍለ፡ BM 485 BM 491 Abb 35 Abb 55 ፯፡ only



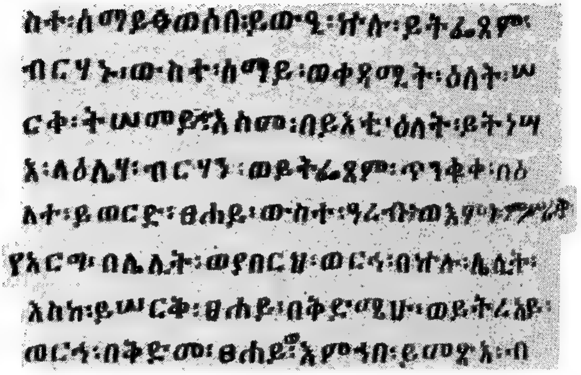
ክፍሉ፡ ወበታስእ፡ የሐፅፅ፡ ፯ክፍለ፡ ወበዓሥ
ር፡ የሐፅፅ፡ ኃምስተ፡ ክፍለ፡ ወበ፲ወ፩ የሐፅፅ፡
፬ክፍለ፡ ወበ፲ወ፪ የሐፅፅ ፫ ወበ፲ወ፫ የሐፅ
ፅ፡ ክ፪ ወበ፲ወ፬ የሐፅፅ፡ መንፈቀ፡ ፲እድ፡ ወሁ

1 BM 485 BM 491 Berl Abb 35 Tana 9 ወበታሰዐቱ፡ 1 Tana 9a ኢየሐጽጽ፡ (Tana 9a begins with this word) 1 ፯ክፍለ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9a omit ክፍለ፡ Berl ፮ክፍለ፡ 1f. BM 485 ወበዐሠርቱ፡ BM 491 ወበዓሠርት፡ Berl Abb 35 Abb 55 Tana 9 ወበዓሥርቱ፡ 2 BM 485 ወየኅጽጽ፡ 2 ኃምስተ፡ ክፍለ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9a omit ክፍለ፡ Berl ፫ክፍለ፡ 2 Berl, Ull በ፲ወ፩፡ BM 485 ወበዐሠርቱ፡ ወ፩፡ BM 491 ወበዓሠርት፡ ወአሐዱ፡ ክፍለ፡ Abb 35 ወበዓሥርቱ፡ ወአሐዱ፡ Abb 55 Tana 9a ወበዓሥር፡ ወ፩፡ 3 ፬ክፍለ፡ Abb 35 Abb 55 Tana 9, Bodl 5 4 MSS omit ክፍለ፡ BM 485 BM 491 Berl Tana 9a ራብዕተ፡ 3 Ull በ፲ወ፪፡ BM 485 ወበ፲ወክልኤ፡ Abb 35 ወበዓሠርቱ፡ ወክልኤቱ፡ 3 ፫፡ Ull 9 MSS add ክፍለ፡ 3 Ull በ፲ወ፫፡ Bodl 5 ወ፲ወ፫፡ BM 491 ወበዓሥር፡ ወ፴፡ 4 ክ፪፡ Ull Munich 30 add ክፍለ፡ Bodl 5 ፱፡ BM 485 BM 491 Abb 55 Tana 9a መንፈቀ፡ Berl መንፈቆ፡ Tana 9 መንፈቁ፡ Abb 35 ክልኤቱ፡ 4 Berl, Ull በ፲ወ፬፡ Tana 9a ዓሥር፡ ወራብዕ፡ 4f. መንፈቀ፡ — በ፲ወ፭ዕለት፡ BM 485 BM 491 መንፈቀ፡ ወሱገበዐቱ፡ ጸዳ፡ (BM 491 ጸዱ፡) ኅተሉ፡ ብርሃኑ፡ ወበዐሥር፡ ወኃምስቱ፡ (BM 491 ኃምስ፡) ዕለቱ፡ Berl Tana 9 መንፈቀ፡ (Berl መንፈቈ፡) ወበሱገበዐቱ፡ ጸዳ፡ የኃፀፀ፡ ኅተሉ፡ ብርሃኑ፡ (Tana 9 ብርሀኑ፡) ወበዐሥር፡ ወኅምስ፡ ዕለቱ፡ Abb 35 መንፈቀ፡ ሱገባቱ፡ ጸዳ፡ ኅተሉ፡ ብርሃኑ፡ ወበዓሥርቱ፡ ወኃምስ፡ ዕለቱ፡ Abb 55 Tana 9a መንፈቀ፡ ወ፲ጸዳ፡ ኅሉ፡ (Tana 9a ወኅተሉ፡) ብርሃኑ፡ ወበ፲ወ፭፡ ዕለቱ፡ (Tana 9a ዕለት፡)



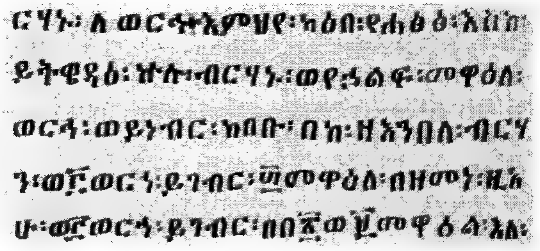
ሉ፡ብርሃኑ፡በ፲ወ፭ዕለት፡ይትዌዳዕ፡ዘተርፈ፡እ
ምዘሉ፡ወበአውራኅ፡እሙራት፡ይከውን፡ በበ
፳ወ፱መዋዕል፡ለወርኅ፡ወበጊዜ፡እሙ፡፳ወ፲ቀ
ወከልእተ፡ሠርዓተ፡አርአየኒ፡ኡርኤል፡ሶበ፡ይት
ወደይ፡ብርሃን፡ውስተ፡ወርኅ፡ወእምኀበ፡ይት
ወደይ፡እምፀሐይ፡ኵሉ፡ዘመን፡ዘተሐውር፡ወ
ርኅ፡በብርሃኑ፡ዚአሃ፡ትወዴ፡በቅድመ፡ፀሐይ፡
እስከ፡፲ወ፬መዋዕል፡ይትፌጸም፡ብርሃና፡ው

5 Abb 55 Tana 9 ይትወዳእ፡ 5 Eth I, Ryl[1] ዘተረፈ፡
5f. Tana 9 ወእምኵሉ፡ 6 Berl እውራኅ፡ Abb 55 በአውራኅ፡
Tana 9a ወበ፡አውራሐ፡ 6 BM 491 Tana 9a እሙራተ፡ Berl
እሙራን፡ 6 Berl ወይከውና፡ 6f. Ryl[1](?) BM 486
ዘበበ፳ወ፱መዋዕል፡ BM 491 ፳ወ፱መዋዕል፡ Tana 9 በበ፡፳፱፡
መዋዕል፡ ፲ ወበጊዜ፡ — ፳ወ፲፡ BM 485 ወበበ፳እመ፡
ወሐሙን፡ BM 491 ወበ፡ወበእስራ፡ወሐሙን፡ Berl ወበ፡እመ፡
በበ፡፲ወ፱፡ Abb 35 Tana 9 Tana 9a ወበበ፡እመ፡እሥራ፡
ወሐሙን፡ Abb 55 እመ፡፳፡ወ፲፡ 8 BM 491, Ryl[1] Ull 9 MSS
ወካልአተ፡ሥርዓተ፡ BM 485 ወካልእቱ፡ዓሠርቱ፡ Berl
ወካልአቱ፡፲፡ Abb 55 ወካልእ፡ዓሥርቱ፡ Tana 9 ወካልአተ፡
ሥርዓቱ፡ Tana 9a ወካልእተ፡፲፡ 9 Tana 9 ብርሃኑ፡
9 Tana 9, Ull እምኀበ፡ Tana 9a ወኀበ፡ 10 BM 485 BM 491
Abb 35[1] እምፀባሐይ፡ Berl እምጸባሐዩ፡ Abb 55 እምጽባሕ፡
ይወጽእ፡ Tana 9 እምጽባሕ፡ፀሐይ፡ 10 BM 485 Abb 35
Abb 55 ኵሉ፡ዘመን፡ Berl ኵሎ፡ዘመን፡ Tana 9 Tana 9a ወኵሉ፡
ዘመን፡ 10 Berl እንተ፡ተሐውር፡ 11 BM 485 BM 491
Abb 35 Abb 55 Tana 9a ብርሃኑ፡ Berl ወበብርሃኑ፡ Tana 9
ወብርሃኑ፡ 11 Tana 9a ትቀዲ፡ Tana 9 ይትወደይ፡
11 Tana 9 ለቅድመ፡ 12 Tana 9 ይትፌጸም፡ 12 BM 491
ብርሃን፡ Tana 9 ብርሃናት፡

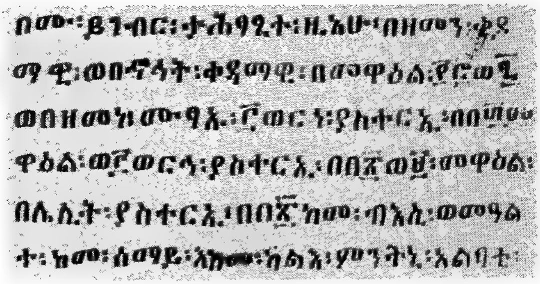


ስተ፡ሰማይ፡ወሰበ፡ይወዒ፡ኵሉ፡ይትፌጸም፡
ብርሃኑ፡ውስተ፡ሰማይ፡ወቀጸሚት፡ዕለት፡ሠ
15 ርቅ፡ትሠመይ፡እስመ፡በይእቲ፡ዕለት፡ይትነሣ
እ፡ለዕሊሃ፡ብርሃን፡ወይትፌጸም፡ጥንቁቀ፡በዕ
ለት፡ይወርድ፡ፀሐይ፡ውስተ፡ዓረብ፡ወእምነ፡ምሥራቅ
የአርግ፡በሌሊት፡ወያበርህ፡ወርኅ፡በኵሉ፡ሌሊት፡
እስከ፡ይሠርቅ፡ፀሐይ፡በቅድሜሁ፡ወይትረአይ፡
20 ወርኅ፡በቅድመ፡ፀሐይ። እምነ፡ይወጽእ፡በ

12f. ውስተ፡ሰማይ፡ Eth I omits 13 BM 485 Tana 9 Tana 9a ይፄዒ፡ 13f. ኵሉ፡—ሰማይ፡ Berl ወኵሎሙ፡ይትፌጸም፡ ብርሃና፡ውስተ፡ only 13 Tana 9 ይፈጽም፡ Tana 9a ይትፈጸም፡ 14 Tana 9 ብርሃኑ፡ 14 BM 485 BM 491 Berl Abb 35 Abb 55 Tana 9a በቀዳሚት፡ 14f. BM 485 ሠረቀ፡ Berl ሠርቅ፡ 15 Tana 9 ወሰማይ፡ 15 Tana 9 ይእቲ፡ 15f. Tana 9 ትንሥእ፡ 16 ብርሃን፡ BM 491 omits; Tana 9a reads ብርሃኑ፡ and transposes to after ይትፈጸም፡ 16 BM 485 BM 491 Abb 35 Abb 55 ይትፌጸም፡ Tana 9 ወይትፈጸም፡ Tana 9a ይትፈጸም፡ 16 Tana 9a በጥንቁቀ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 Tana 9a add እሉ፡ 17 Tana 9 እምነ፡ 17 ምሥራቅ፡ Ryl[1] BM 486 omit 18 Tana 9 ወየዐርግ፡ Berl የዓርብ፡ 18 ወያበርህ፡— ሌሊት፡ BM 491 ወወርኅ፡በኵሉ፡ሌሊት፡ወያበርህ፡በሌሊት፡ 18 Tana 9 ወይበርህ፡ 18 ወርኅ፡ Abb 55 omits; Tana 9 Tana 9a ወርኃ፡ 18 በኵሉ፡ሌሊት፡ Tana 9 በሌሊት፡ 19 BM 485 BM 491 Berl Abb 35 Tana 9a ወእስከ፡ 19 በቅድሜሁ፡ Abb 55 omits 19 BM 485 Berl Abb 55 Tana 9a, Bodl 4 ወይትዐረይ፡ Tana 9 ወይትሬአይ፡ 20 Berl በቅድሜሁ፡ለፀሐይ፡ 20 Tana 9, Ryl[2] Ull 2 MSS ወእምንበ፡ BM 485 እንበ፡ BM 491 Berl Abb 35 Abb 55 Tana 9a, Bodl 5 Ryl[1] other Eth II MSS እምንበ፡ 20 Berl Abb 35 ይወጽእ፡

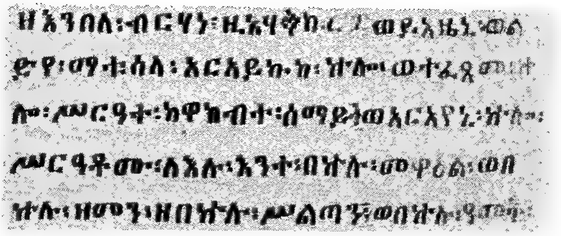

ርሃኑ፡ ለወርኅ፡ እምህየ፡ ከዐበ፡ የሐፀፀ፡ እስከ፡
ይትዌዳዕ፡ ኵሉ፡ ብርሃኑ፡ ወየኀልፍ፡ መዋዕለ፡
ወርኅ፡ ወይነብር፡ ክበቡ፡ በኩ፡ ዘእንበለ፡ ብርሃ
ን፡ ወ፲ወርኅ፡ ይገብር፡ ፴መዋዕለ፡ በዘመኑ፡ ዚአ
ሁ፡ ወ፲ወርኅ፡ ይገብር፡ በበ፳ወ፱መዋዕላ፡ እሉ፡

20f. BM 485 BM 491 Abb 35 Abb 55 ብርሃን፡ Berl ብሃኑ፡ Tana 9 Tana 9a ብርሃኑ፡ 21 ለወርኅ፡ Abb 55, Ull omit 21 እምህየ፡ — የሐፀፀ፡ Abb 55 ወየኀፀፀ፡ ኀዐበ፡ 21 Berl ኢየኀፀፀ፡ 22 Berl ይትወዳእ፡ 22 ኵሉ፡ ብርሃኑ፡ Abb 55 omits; Bodl 5 Vat 71 omit ኵሉ፡ BM 485 BM 491 Tana 9a, 6 MSS ኵሉ፡ ብርሃን፡ Tana 9 ኵሉ፡ ብርሃኑ፡ 22 BM 485 መዋዕለ፡ 24 Ryl¹ ወ፲ወርኅ፡ BM 491 ወሠስተ፡ ወርኃ፡ Tana 9 ፲ወርኅ፡ Tana 9a ወሠለስተ፡ ወርኅ፡ 24 Tana 9 የነብር፡ 24f. ፴መዋዕለ፡ — ይገብር፡ BM 485 በመዋዕለ፡ ወበእዝማኑ፡ ዚአሁ፡ ሶበ፡ ታንጸጼት፡ ዚአሁ፡ ይገብር፡ ሠለስተ፡ ወርኃ፡ ይገብር፡ በከመ፡ BM 491 Abb 35 መዋዕለ፡ (Abb 35² ፴መዋዕለ፡) ወበዘመኑ፡ ዚአሁ፡ ሶበ፡ (BM 491 በበ፡) ታሕጸጼት፡ (Abb 35 ታሕፀጼት፡) ዚአሁ፡ ይገብር፡ ሠለስተ፡ ወርኃ፡ ይገብር፡ (BM 491 adds በከመ፡) Berl መዋዕለ፡ ወበዘመኑ፡ ዚአሁ፡ ሶበ፡ ይገብር፡ ፲ወርኅ፡ ወይገብር፡ በከመ፡ Abb 55 በመዋዕለ፡ ወበዘመኑ፡ ዚአሁ፡ ይገብር፡ ፲ወርኃ፡ ይገብር፡ Tana 9 በመዋዕለ፡ ወበዘመኑ፡ ዚአሁ፡ ወሶበ፡ ታኅፀጼት፡ ዚአሁ፡ ይገብር፡ ፲ወርኅ፡ ይገብር፡ Tana 9a በመዋዕለ፡ ወዘመን፡ ዚአሁ፡ ሶበ፡ ተንጸጸ፡ ዚአሁ፡ ይገብር፡ ፲ወርኅ፡ ይገብር፡ በከመ፡ 24 5 MSS ለዘመኑ፡ 25 Ryl¹ ወ፲ወርኅ፡ 25 Ull 2 MSS በ፳ወ፱መዋዕለ፡ BM 491 በበእሥራ፡ ወተስዐ፡ መዋዕለ፡



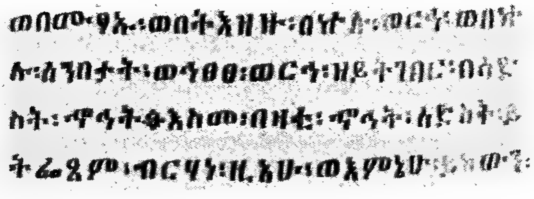
በሙ፡ ይገብር፡ ታሕፃጺት፡ ዚአሁ፡ በዘመን፡ ቀዳ
ማዊ፡ ወበኖኅት፡ ቀዳማዊ፡ በመዋዕለ፡ ፻፸ወ፯
ወበዘመነ፡ ሙፃእ፡ ፫ወርኃ፡ ያስተርኢ፡ በበ፴መ
ዋዕል፡ ወ፫ወርኃ፡ ያስተርኢ፡ በበ፳ወ፱፡ መዋዕል፡
በሌሊት፡ ያስተርኢ፡ በበ፳ ከመ፡ ብእሲ፡ ወመዓል
ተ፡ ከመ፡ ሰማይ፡ እስመ፡ ካልእ፡ ምንትኒ፡ አልቦቱ፡

26 BM 485 BM 491 Berl Abb 55 ይገብሩ፡ 26 BM 485 Tana 9 ታሐጸጼት፡ Berl Abb 35 Abb 55[1](?) ታኅፃጼት፡ Abb 55[2] ታሕጸጸት፡ Tana 9a ተኀጺጸት፡ 26 BM 485 በዘመነ፡ Berl ወዘመን፡ Tana 9a በዘመነ፡ 26f. Tana 9 ቀዳማይ፡ 27 ወበኖኅት፡ Abb 55 omits; Berl በኖኅት፡ 27 ቀዳማዊ፡ Abb 55 omits; Ull ቀዳሚ፡ Tana 9 ቀዳማይ፡ 27 Ryl በመዋዕለ፡፻፸ወ፯፡ Berl መዋዕለ፡፻፸ወ፯፡ Abb 35 በመዋዕለ፡ምእት፡ወሰብዓ፡ወሰብዓቱ፡ Tana 9 መዋዕለ፡፻ወ፸ወ፯፡ other MSS በመዋዕለ፡፻ወ፸ወ፯፡ 28 ወበዘመነ፡ Abb 35 Abb 55 add ዚአሁ፡ Berl ዘመን፡ Tana 9 ወበዘመን፡ 28 BM 485 BM 491 Berl Abb 55 Tana 9, Ryl[1] ፫ወርኃ፡ Abb 35 ሠለስተ፡ወርኃ፡ 28 ያስተርኢ፡ Tana 9 omits; Berl ወያስተርኢ፡ 28f. በበ፴መዋዕለ፡—ያስተርኢ፡ BM 491, 2 MSS omit 29 BM 485 Abb 35, Ryl ወ፫ወርኃ፡ (BM 485 omits ፫, but leaves a space for its insertion) Berl ወ፴ወርኃ፡ Abb 55 ወበ፫ወርኃ፡ Tana 9 Tana 9a, Bodl 5 Ull other Eth II MSS ወ፫ወርኀ፡ 29 Tana 9 በበ፳ወታስዕ፡ 29f. ወ፱፡— በበ፳፡ Abb 35[1] omits (hmt.) 30 Berl በበ፡ሌሊት፡ 30 BM 491 Tana 9 Tana 9a ታስተርኢ፡ 30 በበ፳ከመ፡ Tana 9 omits በበ፳ Berl ዘበበ፡፳ከመ፡ 30f. BM 485 BM 491 Abb 35, BM 484 ወመዐልት፡ Berl Tana 9a, BM 492 በመዓልት፡ Tana 9 ወበማዐልተ፡ 31 Tana 9a በከመ፡ 31 Tana 9 Tana 9a ካለእ፡ 31 Ull አልቦቱ፡ምንትኒ፡ BM 485 BM 491 Berl Abb 55 Tana 9 Tana 9a, 5 MSS ምንትኒ፡አልቦቱ፡



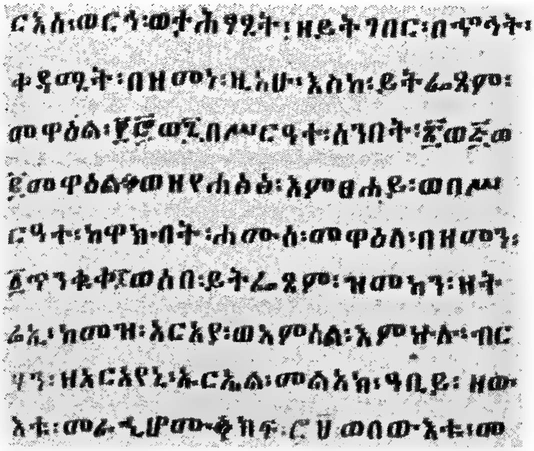
ዘእንበለ፡ብርሃኑ፡ዚአሃ፡ቅክሬ፡ወይእዜኒ፡ወል
ድየ፡ማቱሳላ፡አርአይኩከ፡ኵሎ፡ወተፈጸመ፡ኵ
ሉ፡ሥርዓተ፡ከዋክብተ፡ሰማይ፡ወአርአየኒ፡ኵሎ፡
35 ሥርዓቶሙ፡ለእሉ፡እንተ፡በኵሉ፡መዋዕል፡ወበ
ኵሉ፡ዘመን፡ዘበኵሉ፡ሥልጣን፡ወበኵሉ፡ዓመት፡

32 BM 491 ዚአሁ፡ 33 ማቱሳላ፡ BM 485 BM 491 Berl Abb 55 Tana 9 Tana 9a omit 33 Eth I ኵሎ፡አርአዩኩከ፡ 33 BM 485 BM 491 Abb 35 Tana 9 ወተፈጸማ፡ 33f. Ryl ኵሎ፡ሥርዓተ፡ Bodl 5 Ull other Eth II MSS ኵሉ፡ሥርዓተ፡ Abb 55 ኵሉ፡ ሥርዐታተ፡ BM 485 Berl Abb 35 Tana 9a ሥርዓተ፡ኵሉ፡ BM 491 ሥርዓት፡ዘኵሉ፡ Tana 9 ሥርዓት፡ወኵሉ፡ 34 BM 485 BM 491 Abb 35 ከዋክብተ፡ሰማያት፡ Berl ከዋክብት፡ሰማያት፡ 3 MSS ከዋክብት፡ዘሰማዩ፡ Tana 9a ከዋክብተ፡ዘሰማያት፡ 34 Abb 55 አርአየኒ፡ Tana 9a ወአርአየ፡ 35 ለእሉ፡እንተ፡ Abb 55 omits 35 መዋዕለ፡ Eth I ዕለት፡ 36 ዘበኵሉ፡ ሥልጣን፡ Tana 9 omits; Bodl 5 Vat 71 ወበኵሉ፡ሥልጣን፡ BM 485 ዘበሥልጣኑ፡ BM 491 Berl Abb 35 Tana 9a ዘበሥልጣን፡ Abb 55 ወዘበሥልጣን፡ 36 ወበኵሉ፡Berl በእሉ፡ 36 Tana 9a ዓመት፡



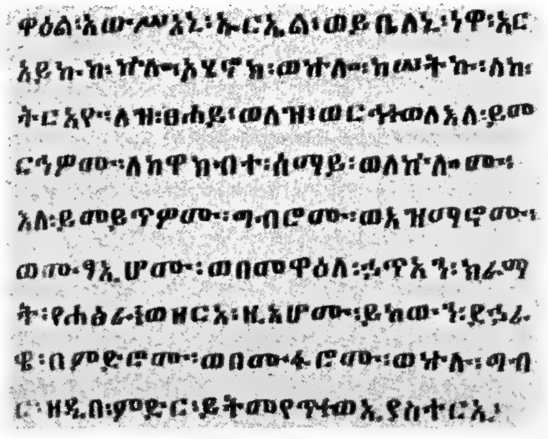
ወበመፀኡ፡ወበትእዛዙ፡በነፍሳ፡ወርኅ፡ወበነ
ፍሳ፡ሰንበታት፡ወዓፀፀ፡ወርኅ፡ዘይትገበር፡በሰድ
ስት፡ሞዓትቆእስመ፡በዘቲ፡ሞዓት፡ሰድስት፡ይ
ትፌጸም፡ብርሃኑ፡ዚአሁ፡ወእምኔሁ፡[illegible]ው፡

37f. ወበመፀኡ፡—ሰንበታት፡Abb 55 ወበነፍሳ፡ወርኅ፡ወበነፍሳ፡ ሰንበት፡ only; BM 485 BM 491 Berl Abb 35 Tana 9 ወበመጸኡ፡ ወበትእዛዝ፡ወነፍሳ፡ (Tana 9 ወበነፍሳ፡) ወርኅ፡ወነፍሳ፡ (Tana 9 ወበነፍሳ፡) ሰንበት፡ Tana 9a መፀኡ፡ወበነፍሳ፡ትእዛዝ፡፡ ወነፍሳ፡ወርኅ፡ወነፍሳ፡ወሰንበት፡ 38 Tana 9 ወታዓጸፀት፡ Tana 9a ወተዓጸጸ፡ 38 ወርኅ፡ Tana 9 adds በነፍሳ፡ 38 BM 485¹(?) ዘይነብር፡ BM 485² ዘይገነብር፡ Berl Abb 55 Tana 9 Tana 9a ዘይገብር፡ 38f. በሰድስት፡ BM 491 adds ወርኅ፡ BM 485 በሰንበት፡ Abb 35, Bodl 5 6 MSS በሰድስ፡ 39 Tana 9 ሞዓተ፡ 39 እስመ፡—ሰድስት፡Abb 55 omits 39 BM 485 ሰድስተ፡ 39f. Tana 9 Tana 9a ይትፌጸም፡ 40-2 ብርሃኑ፡—ይትፌጸም፡Bodl 5 Vat 71 omit (hmt.) 40 Eth I ዚአሁ፡ 40 BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9 Tana 9a ወእምኔሆሙ፡



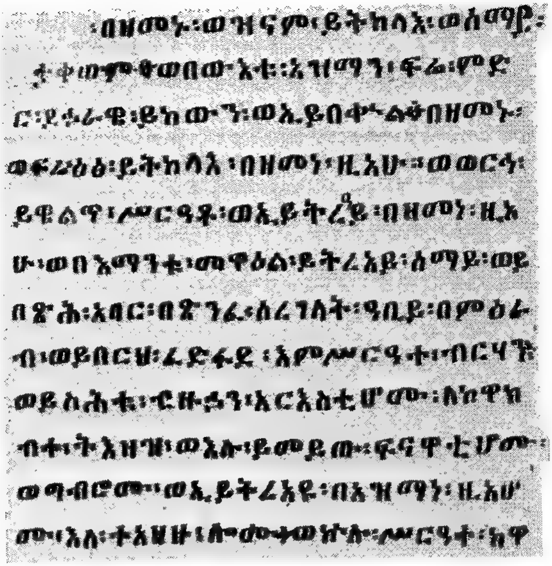
ርእሱ፡ወርኅ፡ወተሐፃፂት፡ዘይትገበር፡በሞዓት፡
ቀዳሚት፡በዘመኑ፡ዚአሁ፡እስከ፡ይትፌጸም፡
መዋዕል፡፻፸ወ፯፡በሠርዓተ፡ሰንበት፡፳ወ፭ወ
፪መዋዕል፡ወዘየሐፅፅ፡እምፀሐይ፡ወበሠ
5 ርዓተ፡ከዋክብት፡ሐሙሱ፡መዋዕለ፡በዘመኑ፡
፩፭ንቁቀ፲ወሰበ፡ይትፌጸም፡ዝመክን፡ዘተ
ፌኢ፡ከመዝ፡አርአየ፡ወአምሰል፡እምዙሉ፡ብር
ሃን፡ዘአርአየኒ፡ኡርኤል፡መልአክ፡ዓቢይ፡ዘው
እቱ፡መራሒሆሙ፡ቆ ክፍ፡ር ሀ ወበውእቱ፡መ

1 ርእሱ፡—ወተሐፃፂት፡ BM 485 ርእሱ፡ተሐጸጼት፡ BM 491 ርእሱ፡ተኅጸጺተ፡ Berl Abb 55 ርእሱ፡ተኅፃፄት፡ Abb 35 ርእሱ፡ሕፀፅ፡ Tana 9 Tana 9a ርእሱ፡ተኅፃፄተ፡ 1 Berl ይትገበር፡ Tana 9 Tana 9a ዘይትገብር፡ Ull ዘይከውን፡ 1 Tana 9a በሞዓተ፡ Berl adds እንተ፡ 2 Berl በዘመ፡ 2 Abb 35 Tana 9 ዚአሁ፡ 2 እስከ፡ Abb 55 omits 2 Abb 35 Tana 9 Tana 9a ይትፌጸም፡ 3 መዋዕል፡ Abb 55 omits; BM 491 መዋዕለ፡ 3 Berl Abb 55 Tana 9, Ryl ፻፸ወ፯በሠርዓተ፡ BM 485 Abb 35 Tana 9a, Ull 13 MSS ፻ወ፸ወ፯በሠርዓተ፡ BM 491 ፻ወ፸ወ፯በሠርዓቶ፡ዘሠርዓቶ፡ Bodl 5 ፻፸ወ፯፡ወበሠርዓተ፡ 2 MSS ፻ወ፸ወ፯ወበሠርዓተ፡ 3 BM 491 Tana 9a ሰንበተ፡ 3f. BM 485(?) ወ፳፭፡ኅለኄቲ፡መዋዕል፡ Abb 55 Tana 9a ፳ወ፭፡ ፪መዋዕል፡ Tana 9 ፳፭፡፪መዋዕል፡ 4 BM 485 BM 491 Berl Abb 55 Tana 9 Tana 9a የኅጽጽ፡ Ull ወየሐፀፀ፡ 4f. BM 491 Berl በሠርዓተ፡ 5 Berl ኅሙሱ፡መዋዕል፡ Tana 9 ኅሙሱ፡ መዋዕል፡ 5f. BM 485 Berl Abb 55 Tana 9a በዘመኑ፡ ፩፭ንቀቀ፡ BM 491 በዘመኑ፡ኅሐይ፡፭ንቀቀ፡ 6 Berl Tana 9a ይትፌጸም፡ 6 BM 491 በዝመካን፡ 6f. BM 485 BM 491 Abb 55 ተፌኢ፡ Tana 9 ዘተፌእዩ፡ Tana 9a ይተራአዩ፡ 7 ከመዝ፡ Abb 55 omits 7 BM 485 አምሳለ፡ 7f. BM 491 ብርሃኑ፡ 8f. Tana 9 Tana 9a, Ryl^1(?) 3 MSS ዘውእቱ፡ 9f. መራኂሆሙ፡—ኡርኤል፡Tana 9a omits

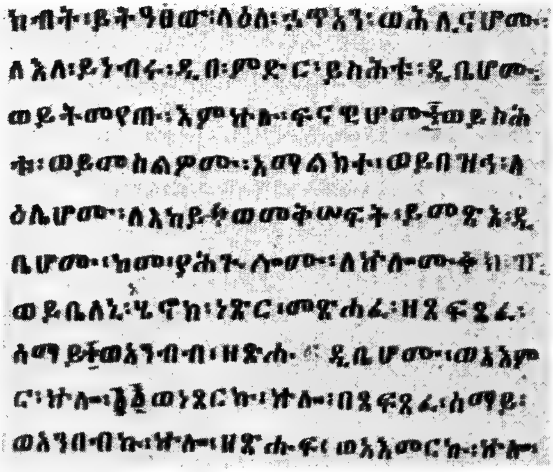


ቀዕል፡ አውሥአኒ፡ ኡርኤል፡ ወይቤለኒ፡ ነዋ፡ አር
አይኩከ፡ ኵሎ፡ አሄኖክ፡ ወኵሎ፡ ከሠትኩ፡ ለከ፡
ትርአዮ፡ ለዝ፡ ፀሐይ፡ ወለዝ፡ ወርኅ፡ ወለእለ፡ ይመ
ርኅዎሙ፡ ለከዋክብተ፡ ሰማይ፡ ወለኵሎሙ፡
እለ፡ ይመይጥዎሙ፡ ግብሮሙ፡ ወእዘማኖሙ፡
ወሙፃኢሆሙ፡ ወበመዋዕለ፡ ኃጥአን፡ ክረም
ት፡ የሐፅሩ፡ ወዘርእ፡ ዚኢሆሙ፡ ይከውን፡ ይዴኀሬ
ቁ፡ በምድሮሙ፡ ወበሙፋሮሙ፡ ወኵሉ፡ ግብ
ር፡ ዘዲበ፡ ምድር፡ ይትመየጥ፡ ወኢያስተርኢ፡

10 ኡርኤል: Berl omits; BM 485 BM 491 Abb 35 Tana 9 add መልአክ:
10 ነዋ: BM 491 omits; Abb 55 ናሁ: 10f. BM 485 Abb 35 Abb 55 Tana 9 አርአየከ: 11 BM 485 BM 491 Berl Abb 35 Tana 9a ኵሎ: ሄኖክ: Tana 9 ሄኖክ: ኵሎ: Abb 55 ሄኖክ: only 12 Abb 35 ትርአዮሙ: 12f. ወለእለ: ይመርኅዎሙ: Bodl 5 Vat 71 ወ only 13f. ለከዋክብተ: —እለ: Abb 55 ለከዋክብት: ወለእለ: 13 Tana 9 ወኵሎሙ: 14 ግብሮሙ: Tana 9a omits
14 ወእዝማኖሙ: BM 485 BM 491 Abb 35 Tana 9 Tana 9a add ወይመይጥዎሙ: 15 Abb 55 ወሙፃኢሆሙ: Tana 9 ሙፃኢሆሙ:
15 Berl Tana 9a ወመዋዕለ: 15f. Abb 35[1] ክረማት: (?) BM 485 ወክረምተ: Berl ወክሬምት: Abb 55 ወክረምት: Tana 9 Tana 9a ወክረምት: 16 BM 485 Berl Abb 35 Abb 55 Tana 9 Tana 9a የኅፅሩ: 16 ወዘርኦ: ዚኢሆሙ: Berl ወዚኢሆሙ: ዘርኦ: 16f. BM 485 Berl Abb 55 Tana 9a, BM Add. 24990 ዴኀሬቂ: Abb 35 ዴኃሬቂ: 17f. በምድሮሙ: —ወኢያስተርኢ: Abb 55 ለምድሮሙ: ወኵሉ: ዘዲበ: ምድር: ያስተርኢ:
17 BM 485 BM 491 Berl Abb 35 Tana 9a ለምድሮሙ: ወበወፋሮሙ: Tana 9 በምድሮሙ: ወበወፋሮሙ: 17 Berl ለኵሉ: Tana 9 ወበኵሉ: 18 ዘዲበ Tana 9 በ 18 BM 485 BM 491 Berl Abb 35 Tana 9a ይመይጥ; Tana 9 ወይመይጥ: Abb 35 adds ፋናቂሁ:
18 Berl Tana 9[1], Curzon 55 ወያስተርኢ: Abb 35 ያስተርኢ: (cf. Abb 55)

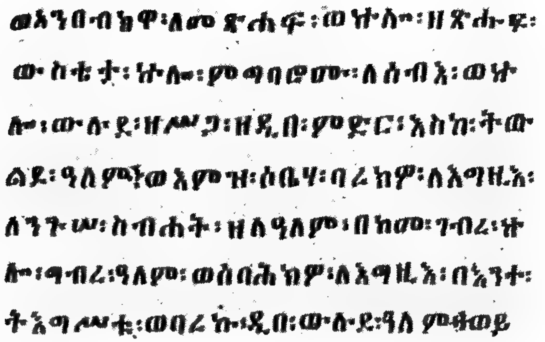


19 BM 485 BM 491 Berl Abb 55 Tana 9a ለአዝማኖሙ: Abb 35 በአዝማኖሙ: Tana 9 በዘመኖሙ: 19 Berl ይትከለእ: Tana 9 Tana 9a ይትከላእ: 20 BM 485 Berl Abb 35[1] Tana 9 ትቀውም: Abb 55 Tana 9a ይቀውም: 20 Tana 9 በውእቱ:ዘመን:ወፍሬ: 21 BM 485 Berl Abb 55 Tana 9a, 3 MSS ይጠሬቁ: 22 Tana 9a ፍሬ: 22 Tana 9a ወይትከለእ: 23 Tana 9a ይትዌለጥ: 23 Tana 9a ወኢይትረአይ:ሠርዓቶ: 23f. Berl ዚአሆሙ: 24 Berl ወበውእቱ: Tana 9 በእማንቱ: 24 BM 485 Abb 35 Abb 55 Tana 9 Tana 9a በሰማይ: 25 Tana 9a ሠረገላት: 25f. BM 485 BM 491 Abb 35[1] Abb 55 Tana 9a ለምዕራብ: 26 Berl ወበርሃ: 27 Berl ይሰሕቱ: 27f. BM 485 Berl[1] Tana 9, 2 MSS ለከዋክብት:ትእዘዝ: Berl[2] ለከዋክብት:ትእዘዘ: 28f. ወእሉ: — ወኢይትረአዩ: Abb 55 እሉ:ኢይትረአዩ: 28 Abb 35 እሉ: Tana 9 ለእሉ: 28 Ryl Ull 5 MSS ፍናዊቲሆሙ: BM 485 BM 491 Berl Abb 35 Tana 9 Tana 9a, Bodl 5 other Eth II MSS ፍናዊሆሙ: 29 BM 491 Berl, Curzon 56 በዘመኑ: Tana 9 በአማኑ: 30 Tana 9 ይትኤዘዙ: 30 BM 491 Tana 9a ወኵሎ: 30 BM 485 Abb 55 ሠርዓቱ: 30f. ከዋክብት: Abb 55 omits



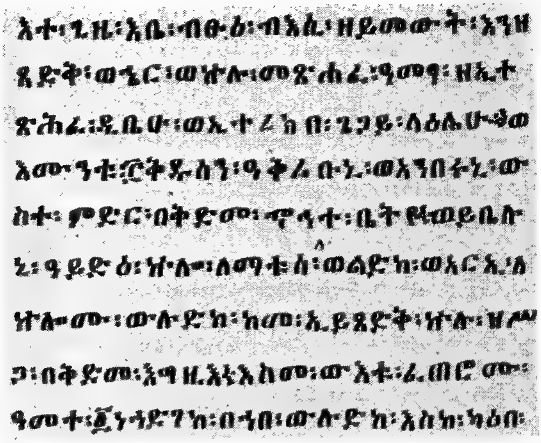
ከብት፡ ይትዓፀው፡ ለዕለ፡ ኃጥአን፡ ወሕሊናሆሙ፡
ለእለ፡ ይነብሩ፡ ዲበ፡ ምድር፡ ይስሕቱ፡ ዲቤሆሙ፡
ወይትመየጡ፡ እምኵሉ፡ ፍናዊሆሙ፡ ወይስሕ
ቱ፡ ወይመስልዎሙ፡ አማልክተ፡ ወይበዝኅ፡ ላ
35 ዕሌሆሙ፡ ለእኩይ፡ ወመቅሠፍት፡ ይመጽእ፡ ዲ
ቤሆሙ፡ ከመ፡ ያሕጉሎሙ፡ ለኵሎሙ፡ [illegible]
ወይቤለኒ፡ ሄኖክ፡ ነጽር፡ መጽሐፈ፡ ዘጸፍጸፈ፡
ሰማይ፡ ወአንብብ፡ ዘጽሑፍ፡ ዲቤሆሙ፡ ወአእም
ር፡ ኵሎ፡ ፩፩ ወነጸርኩ፡ ኵሎ፡ በጸፍጸፈ፡ ሰማይ፡
ወአንበብኩ፡ ኵሎ፡ ዘጽሑፍ፡ ወአእመርኩ፡ ኵሎ፡

31 BM 485, Ryl[1] Bodl 5 7 MSS ይትዓፀው: Berl ዘይትዐፀው:
31 Tana 9a ለዐለ: 32 Tana 9a ለዐለ: 32 ይነብሩ:
BM 485 BM 491 Berl Abb 35[1] Abb 55 Tana 9 Tana 9a omit 32 Tana 9a
ወዴበ: 32 Tana 9 Tana 9a ወይስሕቱ: 32–34 ዴቤሆሙ:
—አማልክተ: Abb 55 ዴበ: ምድር: ወይመስልዎሙ: አማልክተ:
33 BM 485 Abb 35, Ull BM 492 ፍናዊቲሆሙ: Berl ፍናዊሁ:
33f. ወይስሕቱ: Berl omits 34 Ull ወይመስልዎሙ: Berl
ወይመየጥዎሙ: Abb 35 ወይብልዎሙ: 34 Berl Tana 9
አማልክት: 34f. BM 491 ለዐለ: 35 Ryl ለእኩይ: BM 485
Abb 35 Abb 55 Tana 9 Tana 9a, Bodl 5 Vat 71 እኩዩ: BM 491, Ull
other Eth II MSS እኩይ: Berl እኩየ: 35 Tana 9 ወይመጽእ:
35f. Ull 4 MSS ለዐሌሆሙ: 36 ከመ: Tana 9 ወ 36 BM 485
BM 491 Abb 35 Abb 55 Tana 9a ታሕጉል: ኵሎ: (Tana 9a ኵሉ:)
Berl ታሕጉሎሙ: ለኵሉ: Tana 9 ይሕጉል: ኵሎ:
37 አሄኖክ: —መጽሐፈ: BM 485 Berl Abb 35 Abb 55 Tana 9 Tana 9a
ነጽር: ሄኖክ: BM 491 ነጽር: አሄኖክ: 37 Ryl[1] 2 MSS ሄኖክ:
37f. BM 491 ዘጸፍጸፈ: ወዘሰማይ: Berl ዝጸፍጸፈ: ሰማይ:
Tana 9 ፀፍፀፈ: ሰማይ: 38 Berl አንብብ:
38f. ወአእምር — ፩፩: Berl omits 38f. BM 491 ወአእምሮ:
39 ኵሎ: በጸፍጸፈ: BM 485 ኵሎ: ለፀፍፀፈ: BM 491 Abb 35 Abb 55
Tana 9a ለጸፍጸፈ: only; Berl Tana 9 ፀፍፀፈ: only 40 ዘጽሑፍ:
—ኵሎ: Berl አእመርኩ: ኵሎ: ዘጽሑፍ: 40 Tana 9a
ዘጸሐፍኩ: 40 Bodl 5 ወአእመር: Ull ወእመርኩ:

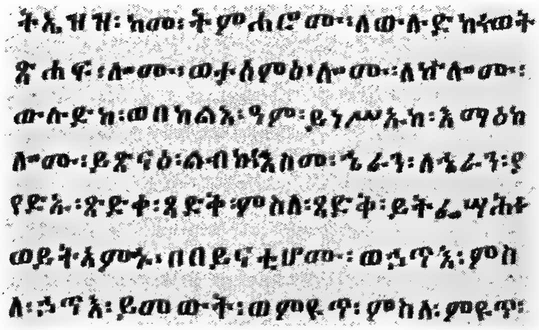


ወአንበብክዎ፡ለመጽሐፍ፡ወኵሎ፡ዘጽሑፍ፡
ውስቴቱ፡ኵሎ፡ምግባሮሙ፡ለሰብእ፡ወኵ
ሎ፡ውሉደ፡ዘሥጋ፡ዘዲበ፡ምድር፡እስከ፡ትው
ልደ፡ዓለም፡ወእምዝ፡ሰቤሃ፡ባረክዎ፡ለእግዚእ፡
5 ለንጉሠ፡ስብሐት፡ዘለዓለም፡በከመ፡ገብረ፡ኵ
ሎ፡ግብረ፡ዓለም፡ወሰበሕክዎ፡ለእግዚእ፡በእንተ፡
ትዕግሥቱ፡ወባረክዎ፡ዲበ፡ውሉደ፡ዓለም፡ወይ

1 BM 491 ዘአንበብክዎ፡ 1–3 ለመጽሐፍ፡—ምድር፡ Abb 55 ለመጽሐፍ፡ኵሎ፡ምግባሮሙ፡ለሰብእ፡only 1–3 ለመጽሐፍ፡ —ወኵሎ፡ BM 485 Tana 9a ለመጽሐፍ፡ኵሎ፡ምግባሮሙ፡ለሰብእ፡ ወኵሉ፡ BM 491 Abb 35 ለመጽሐፈ፡ኵሉ፡ምግባሮሙ፡ለሰብእ፡ ወኵሉ፡ Tana 9 ለይእቲ፡መጽሐፍ፡ወኵሎ፡ምግባሮሙ፡ለሰብእ፡ ወኵሎ፡ 2 ኵሎ፡Berl omits 3 Tana 9, Ryl 3 MSS ዘሥጋ፡ BM 485 BM 491 Berl Abb 35 Tana 9a, Bodl 5 Ull other Eth II MSS ሥጋ፡ 3 Tana 9 ቡዲበ፡ 4 ወእምዝ፡—ባረክዎ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 Tana 9a ወእምሰቤሃ፡ባረክዎ፡ Ull ወእምዝ፡ ባረክዎ፡ሰቤሃ፡ 4 ለእግዚእ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 Tana 9a add ዐቢይ፡ BM 491 adds ዓይ፡ 5 Bodl 5 Ull 2 MSS ንጉሠ፡ BM 491 ወለንጉሠ፡ Berl ለንጉሥ፡ለእግዚአ፡ 5 Tana 9 ስብሐተ፡ 5 ዘለዓለም፡ Bodl 5 2 MSS omit; Eth I ለዓለም፡ 5f. በከመ፡—ዓለም፡ Abb 55 omits 5 Tana 9 ከመ፡ 6 ግብረ፡ Berl omits 6 BM 485 Abb 35 Abb 55 Tana 9 Tana 9a ወሰባሕኩ፡እግዚአ፡ (Abb 55 Tana 9 Tana 9a እግዚእ፡) BM 491 ወሰባሕኩ፡ለእግዚእ፡ 6f. በእንተ፡ ትእግሥቱ፡ BM 485 BM 491 Abb 35 Abb 55 Tana 9 Tana 9a በትዕግሥቱ፡ 7 Berl ወባረከ፡ Tana 9 ወበከይኩ፡ 7 ዲበ፡ Tana 9 adds ምድር፡በእንተ፡ 7 Bodl 5 Ryl^2 6 MSS ዓለም፡ Eth I, Ryl^1 Ull 7 MSS አዳም፡

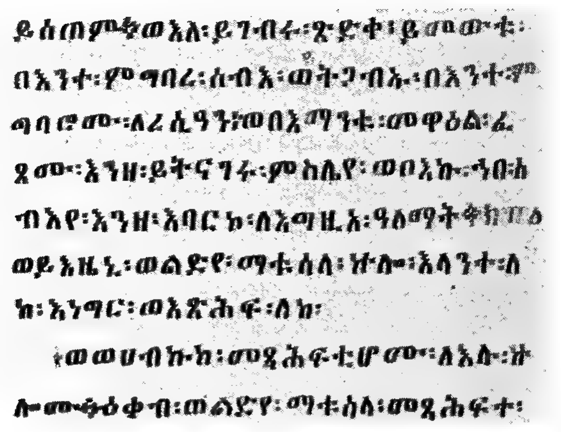

እቶ፡ ጊዜ፡ እቤ፡ ብፁዕ፡ ብእሲ፡ ዘይመውት፡ እንዘ
ጻድቅ፡ ወኄር፡ ወኵሉ፡ መጽሐፈ፡ ዓመፃ፡ ዘኢተ
ጽሕፈ፡ ዲቤሁ፡ ወኢተረክበ፡ ጌጋይ፡ ላዕሌሁ፡ ወ
እሙንቱ፡ ፯ቅዱሳን፡ ዓቅረቡኒ፡ ወአንበሩኒ፡ ው
ስተ፡ ምድር፡ በቅድመ፡ ኆኅተ፡ ቤትየ፡ ወይቤሉ
ኒ፡ ዓይድዕ፡ ኵሎ፡ ለማቱሳላ፡ ወልድከ፡ ወአርእዮ
ኵሎሙ፡ ውሉድከ፡ ከመ፡ ኢይጸድቅ፡ ኵሉ፡ ዘሥ
ጋ፡ በቅድመ፡ እግዚእ፡ እስመ፡ ውእቱ፡ ፈጠሮሙ፡
ዓመተ፡ ፩ንኀድገከ፡ በኀበ፡ ውሉድከ፡ እስከ፡ ካዕበ፡

7f. Bodl 5 2 MSS ወውእቱ፡ ጊዜ፡ BM 485 BM 491 Berl Abb 35¹ Abb 55 Tana 9a ወእምዲሁ፡ Tana 9 እምዲሁ፡ 8 እንዘ፡ BM 485 Abb 35¹ Abb 55 Tana 9 Tana 9a omit 9f. BM 485 BM 491 Abb 55 Tana 9a ኢተጽሕፈ፡ Tana 9 ኢትጸሐፍ፡ 10 ወኢተረክበ፡ — ላዕሌሁ፡ Berl ወኢይትረክብ፡ ጌጋይ፡ ላዕሌሁ፡ BM 485 Abb 55 Tana 9a ወኢይትረክብ፡ ዐለተ፡ ኵነኔ፡ BM 491 ወኢተረክበ፡ ዐለተ፡ ኵነኔ፡ Abb 35¹ ወኢይትረክብ፡ በዐለተ፡ ኵነኔ፡ Abb 35² ወኢተረክበ፡ ጌጋይ፡ ላዕሌሁ፡ በዐለተ፡ ኵነኔ፡ Tana 9 ወኢተረክበ፡ በይእቲ፡ ዐለት፡ ኵነኔ፡ 10 3 MSS በላዕሌሁ፡ 10f. ወእሙንቱ፡ — ዓቅረቡኒ፡ BM 485 Tana 9a ወእሙንቱ፡ ኢቀረቡኒ፡ (Tana 9a ኢይቀርቡኒ፡) ፯ ቅዱሳን፡ BM 491 Berl Tana 9 ወእሙንቱ፡ ኣቅረቡኒ፡ (Tana 9 ኣቅረቡ፡) ሠለስቱ፡ ቅዱሳን፡ Abb 35 Abb 55 ወእሙንቱ፡ ሠለስቱ፡ ቅዱሳን፡ ኣቅረቡኒ፡ (Abb 55 ኢቀርቡኒ፡) 11 ወአንበሩኒ፡ Bodl 5 omits 12 በቅድመ፡ Bodl 5 omits 12 Berl ቤት፡ 12f. Tana 9a, Bodl 5 4 MSS ወይቤሉኒ፡ 13f. Abb 35 ለኵሉ፡ 14 Berl ውሉድከ፡ 14 BM 485 ይጸድቅ፡ BM 491 ኢይጸድቅ፡ 14f. ኵሉ፡ ዘሥጋ፡ Abb 55 ኵሎ፡ ሕያው፡ 16 Berl ዓመት፡ ኣሐዱ፡ Bodl 5 Ull most Eth II MSS ፩ዓመተ፡ 16 ንኀድገከ፡ BM 485 Abb 55 ንሕድግ፡ BM 491 ንሐድግ፡ Tana 9 ንኀድከ፡ 16 Berl ኀበ፡ 16 BM 485 BM 491 Berl Abb 35 Abb 55 Tana 9 ወልድከ፡



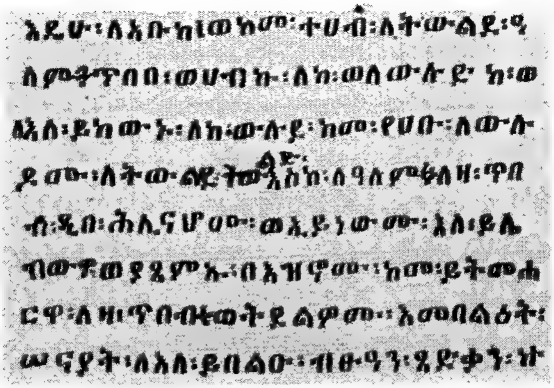
ትኤዝዝ፡ ከመ፡ ትምሐሮሙ፡ ለውሉድከ ከኣወት
ጽሐፍ፡ ሎሙ፡ ወታሰምዕ፡ ሎሙ፡ ለኵሎሙ፡
ውሉድከ፡ ወበክልኢ፡ ዓም፡ ይነሥኡከ፡ እማዕከ
ሎሙ፡ ይጽናዕ፡ ልብከ፡ እስመ፡ ኄራን፡ ለኄራን፡ ያ
የድኡ፡ ጽድቀ፡ ጻድቅ፡ ምስለ፡ ጻድቅ፡ ይትፌሣሑ
ወይትኣምኁ፡ በበይናቲሆሙ፡ ወኃጥእ፡ ምስ
ለ፡ ኃጥእ፡ ይመውት፡ ወምዩጥ፡ ምስለ፡ ምዩጥ፡

16f. እስከ፡—ትኤዝዝ፡ Abb 55 omits; BM 491 Abb 35 እስከ፡ ትኤዝዝ፡ ካዕበ፡ BM 485 እስከ፡ ትእዝዝ፡ ካዕበ፡ Tana 9 Tana 9a እስከ፡ (Tana 9 እስመ፡) ትእዘዘ፡ ካዕበ፡ Berl እስከ፡ ካዕበ፡ ትናዝዘ፡ 17 ከመ፡ Berl omits 17 BM 491, Garrett MS ትምህሮሙ፡ 17 Abb 55 ለውለድከ፡ 17f. BM 485 Berl Tana 9a, 2 MSS ወትጽሕፍ፡ 18f. ወታሰምዕ፡—ውሉድከ፡ Abb 55 omits; Berl Tana 9 ታሰምዕ፡ (Tana 9 ወታሰምዕ፡) ለኵሎሙ፡ ውሉድከ፡ 18 BM 485 Tana 9a, Ryl(^{2}?) 8 MSS ወታሰምዕ፡ BM 491 Abb 35, Bodl 5 Ryl^1(?) Ull other Eth II MSS ወታስምዕ፡ 19 BM 485 BM 491 Tana 9a ለውሉድከ፡ Tana 9a adds ትጽሕፍ፡ 19 Abb 35 በክልኤ፡ 19 BM 491 Tana 9a ዓመ፡ 19 Berl ይነሣኣከ፡ Tana 9 ይነሥእከ፡ 19f. Tana 9 እምነኔሎሙ፡ 20 ይጽናዕ፡ ልብከ፡ BM 491 ወበክልኤ፡ ይጽናእ፡ ልበሙ፡ 20 እስመ፡ Tana 9 omits; Tana 9a adds ነፍስ፡ 20 Berl ኄር፡ 20 ለኄራን፡ Tana 9a omits 21 ጽድቀ፡ ጻድቅ፡ BM 485 ጻድቀ፡ only; BM 491 ጽድቀ፡ only; Berl ጻድቅ፡ only; Abb 55 ጻድቅ፡ only; Tana 9 ጽድቀ፡ ወጻድቃን፡ Tana 9a ጽድቀ፡ ወ only 21 ጻድቅ፡ (2nd) Tana 9 ጻድቃን፡ 21 Tana 9 ይትፌሥሑ፡ Tana 9a ይትፈሥሑ፡ 22f. ወኃጥእ፡—ይመውት፡ Berl omits ምስለ፡ ኃጥእ፡ Abb 35 Tana 9 Tana 9a, 2 MSS ወኃጥኣን፡ ምስለ፡ ኃጥኣን፡ ይመውቱ፡ 23 ወምዩጥ፡ Berl ወምዩጡ፡ 23 ምዩጥ፡ Abb 55 adds ይትመየጥ፡ ወ



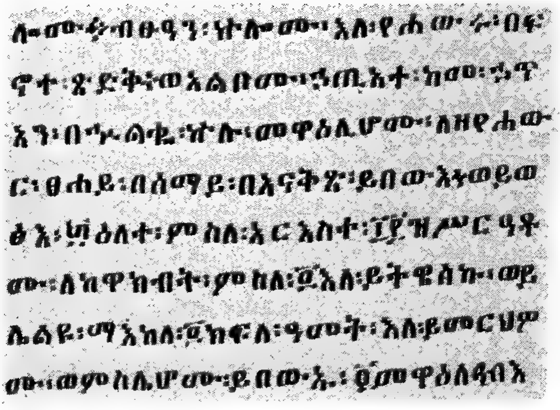
ይሰጠምሙ፡ወእለ፡ይገብሩ፡ጽድቀ፡ይመውቱ፡
በእንተ፡ምግባረ፡ሰብእ፡ወትጋብኡ፡በእንተ፡ም
ግባሮሙ፡ለረሲዓን፡ወበእማንቱ፡መዋዕሊ፡ፈ
ጸሙ፡እንዘ፡ይትናገሩ፡ምስሌየ፡ወበእኩ፡ኀበ፡ሰ
ብእየ፡እንዘ፡እባርኮ፡ለእግዚእ፡ዓለማትቀክ[illegible]ዕ
ወይእዜኒ፡ወልድየ፡ማቱሰላ፡ኵሎ፡እላንተ፡ለ
ከ፡እነግር፡ወእጽሕፍ፡ለከ፡
⁝ወወሀብኩከ፡መጻሕፍቲሆሙ፡ለእሉ፡ኵ
ሎሙ፡ዕቀብ፡ወልድየ፡ማቱሰላ፡መጻሕፍተ፡

24 Tana 9 Tana 9a ይሰጠሙ፡ 24 Tana 9 Tana 9a^2 ኢይመውቱ፡ 25 Tana 9 ይትጋብእ፡ Tana 9a ወይትሐብኡ፡ 25f. ምግባሮሙ፡ Abb 35^1 omits; BM 485 Abb 35^2 Abb 55 Tana 9 Tana 9a ግብሮሙ፡ 26 Berl ለረሲዐኒ፡ 26 BM 485 BM 491 Abb 35 Tana 9 Tana 9a በእማንቱ፡ Bodl 5 ወበእማቱ፡ 27 BM 485 ይናገሩ፡ Tana 9 ይትናገር፡ 27 Berl በእኩ፡ 27 ኀበ፡ Abb 55 ምሰለ፡ 27f. Tana 9 ሰብየ፡ 28 BM 485 BM 491 Tana 9a^1 ወእንዘ፡ 28 BM 485 BM 491 Abb 35 Abb 55 Tana 9 Tana 9a ዓለም፡ (cf. 9.4) 29f. ኵሎ፡ — እነግር፡ Tana 9 እነግረከ፡ኵሎሙ፡ለከ፡ 29 ኵሎ፡እላንተ፡ Ull omits ኵሎ፡ Abb 55 omits እላንተ፡ 5 MSS እላንተ፡ኵሎ፡ BM 485 Abb 35 ኵሎሙ፡እሉንተ፡ BM 491 ኵሎ፡እሎንተ፡ Berl ኵሉ፡ዘንቱ፡ Tana 9a ኵሎ፡እሉንተ፡ 30 Tana 9a ወእጽፍ፡ 30 ለከ፡ BM 485 BM 491 Abb 35 Tana 9a omit; BM 485 BM 491 Tana 9a add ወኵሎሙ፡ከሠትኩ፡(Tana 9a እከሥት፡) ለከ፡ Berl Abb 35, Bodl 5 Ryl^1 12 MSS add ወኵሎ፡ከሠትኩ፡ለከ፡ Abb 55 adds ከሠትኩ፡ Tana 9 adds ከሠትኩ፡ ለከ፡ 31 Abb 35, BM 486 ወሀብኩከ፡ BM 491 ወወሀብኩኒ፡ 31f. ኵሎሙ፡ Berl adds ሎሙ፡ 32 ማቱሳላ፡ BM 485 BM 491 Berl Tana 9 Tana 9a omit 32 BM 485 BM 491 Berl Tana 9 Tana 9a መጽሐፈ፡



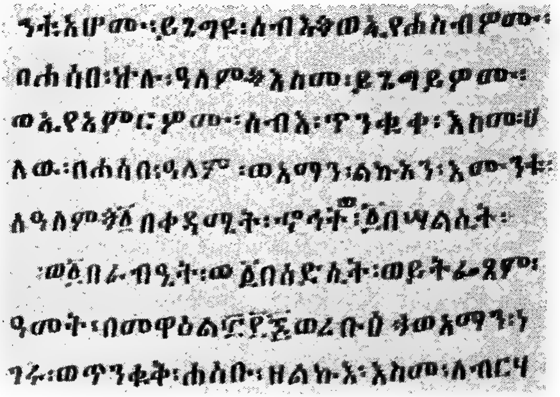
እዴሁ፡ለአቡከ፤ወከመ፡ተሁብ፡ለትውልደ፡ዓ
ለምቅጥበበ፡ወሀብኩ፡ለከ፡ወለውሉድ፡ከ፡ወ
35 ለእለ፡ይከውኑ፡ለከ፡ውሉደ፡ከመ፡የሀቡ፡ለውሉ
ዶሙ፡ለትውልድ፡ትው ልድ፡እስከ፡ለዓለም፡ለዘ፡ጥበ
ብ፡ጼበ፡ሕሊናሆሙ፡ወኢይነውሙ፡እለ፡ይሌ
ቡውዋወያጸምኡ፡በእዝኖሙ፡ከመ፡ይትመሐ
ርዋ፡ለዛ፡ጥበብ፡ወትደልዎሙ፡እመበልዐት፡
ሠናያት፡ለእለ፡ይበልዑ፡ብፁዓን፡ጻድቃን፡ሀ

33 Tana 9, Ull ትገመ: 33 BM 485 ለውሉዱ: 33f. Berl ዓለመ: 34 Tana 9a ጥበበ: 34 BM 491, Tana 9 ወሀብኩኩ: 34 ለከ: Tana 9 omits 34 ወለውሉድከ: BM 485 ወጥበበ:ወልድከ: BM 491 ወለውሉድከ:ወለውሉድከ: Berl Tana 9a ለውሉድከ: Abb 35 ወለወልድከ: 35 Tana 9a ለከ: ውሉዱ: Bodl 5 ውሉዱ:ለከ: 36 Bodl 5 Ryl^2 3 MSS ለትውልዱ:ትውልዱ:እስከ:ለዓለም: Ull ለትውልዱ: ዘለዓለም: Ryl^1 other Eth II MSS ለትውልዳት:እስከ:ለዓለም: BM 485 BM 491 Abb 35 Abb 55 Tana 9a ለትውልዳት: only; Tana 9 ወለትውልዳት: only; Berl እስከ:ለትውልዳት:እስከ:ለዓለም: 36 BM 485 Tana 9 ለዘ: Berl ለዝ: 36f. Tana 9 ይጠበብ: Tana 9 Tana 9a add ወይሴብሑ:(Tana 9a ይሴብሑ:) ትትሎመ: ጠቢባን:ወተሰንክብ:ጥበብ: 37 Berl ወዲበ: Bodl 5 Vat 71 ወሰተ: 37 Tana 9 Tana 9a ሕሊናክመ: 37 Abb 55 ኢይነውመ: 37f. Bodl 5 Ryl^2 3 MSS እለ: ይሌብውዋ: BM 485 BM 491 Berl, Ryl^1 Ull other Eth II MSS እለ:ይሌብዉ: Abb 35 ኣለ: ይሌብዉ: Abb 55 ወይሌብዉ: Tana 9 Tana 9a ኣለ:ይለብዉ: 38 Tana 9a ወያጸምኡ: 38 BM 485 Berl Abb 35 Tana 9 Tana 9a እዝኖመ: 38f. Tana 9a ይተመሀርዎ: 39 ለዘ:ጥበብ: Abb 55 ለጥበብ: Tana 9 Tana 9a ለዝ:ጥበብ: 39 ወትደለዎመ: Ull adds ወትኄይሶመ: 39 Tana 9a እመበልዐት: 40 BM 485 Tana 9 ሠናይተ: 40 ለእለ: ይበልዑ: Abb 55 omits 40-1 ብፁዓን:—እለ: Abb 55 ብፁዓን:ጻድቃን:ወእለ:



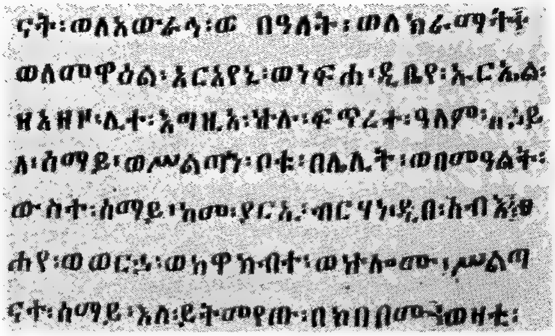
ሎሙ፡ፉ፡ብፁዓን፡ኵሎሙ፡እለ፡የሐውሩ፡በፍ
ኖተ፡ጽድቅ፡ወአልቦሙ፡ኃጢአት፡ከመ፡ኃጥ
ኣን፡በኈልቈ፡ኵሉ፡መዋዕሊሆሙ፡ለዘየሐው
ር፡ፀሐይ፡በሰማይ፡በአናቅጽ፡ይበውእ፡ወይወ
ፅእ፡፴ዕለተ፡ምስለ፡አርእስተ፡፲፻ዝሥርዓቶ
ሙ፡ለከዋክብት፡ምስለ፡፬እለ፡ይትዌሰኩ፡ወይ
ሌልዩ፡ማእከለ፡፬ክፍለ፡ዓመት፡እለ፡ይመርህዎ
ሙ፡ወምስሌሆሙ፡ይበውኡ፡፬መዋዕለዳብእ

1 ብፁዓን፡ኵሎሙ፡ BM 485, Munich 30 omit; Tana 9 Tana 9a omit ኵሎሙ፡ BM 491 ብፁዓን፡ጻድቃን፡ኵሎሙ፡ Berl ብፁዓን፡ጸንካ፡ኵሎሙ፡ 1f. በፍኖተ፡ጽድቅ፡ BM 491 በፍኖተ፡ጻድቃን፡ Bodl 5 በጽድቅ፡ 2 BM 491 Abb 35, Bodl 5 Ull most Eth II MSS ኃጢኣት፡ 2f. ከመ፡ኃጥኣን፡ Abb 55 omits 3 BM 485 በኆልቈ፡ 3 ኵሉ፡ Abb 55 omits; Abb 35 ኵሎ፡ Tana 9 ኵሎሙ፡ 3 Tana 9a ምስሌሆሙ፡ 3f. Tana 9 ዘየሐውር፡ 4 Abb 55 ወሰማይ፡ 4 Tana 9 ወበአንቀጽ፡ Tana 9a በአንቀጽ፡ 4f. Tana 9a ወይወፅ፡ 5 Abb 55 ፲ዕለተ፡ Berl ሠላሳ፡ዕለተ፡ Tana 9 ሣለሳ፡ዕለተ፡ Tana 9a ፴ዕለተ፡ 5f. BM 485 Abb 35 Tana 9 Tana 9a አርእስተ፡፲፻ዘሥርዓቶሙ፡ BM 491 አሠርተ፡ አርእስተ፡፻ዘሥርዓቶሙ፡ Berl አርእስተ፡፲፻ዝሥርዓቶሙ፡ Abb 55 ፲ወ፻አርእስተ፡ሥርዐቶሙ፡ 6 Abb 35 ወምስለ፡ 6f. ወይሌልዩ፡ Berl Abb 35 Tana 9 እለ፡ይሌልዩ፡ 3 MSS ወይትሌለዩ፡ BM 485 Abb 55 እለ፡ይትሌለዩ፡ BM 491 ወእለ፡ ይትሌለዩ፡ Tana 9a እለ፡ይትሌለዩ፡ 7 ማእከለ፡ BM 485 ማእከለ፡ወማእከሉ፡ለ BM 491 ማዕከለ፡ወማዕከለ፡ Abb 35 Tana 9a ማእከለ፡ወማእከለ፡ለ Abb 55 ለማእከለ፡ Tana 9 ማእከለ፡ወማእከለ፡ለ 7 Tana 9 Tana 9a ፬፡ክፍለ፡ 8 Tana 9 ምስሌሆሙ፡ 8 Tana 9a ይበውእ፡ 8 BM 491 Berl Abb 55 ፬መዋዕለ፡ BM 485 አርባዕ፡መዋዕለ፡ Tana 9 Tana 9a ፴መዋዕለ፡



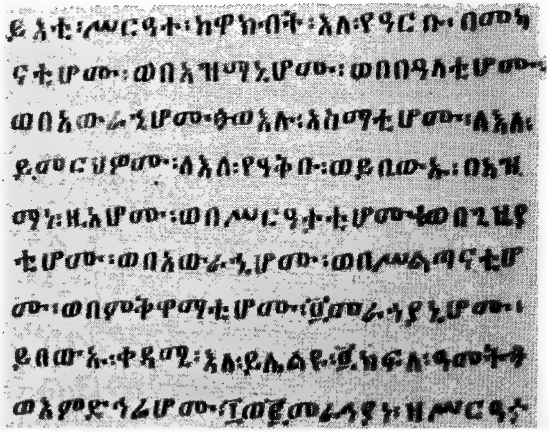
ንቱ፡አሀመ፡ይጌግዩ፡ሰብእ፡ወኢየሐስብዎሙ፡
በሐሰበ፡ኵሉ፡ዓለም፡እስመ፡ይጌግዩዎሙ፡
ወኢየአምርዎሙ፡ሰብእ፡ጥንቁቀ፡እስመ፡ሀ
ለው፡በሐሰበ፡ዓለም፡ወአማን፡ልኩአን፡እሙንቱ፡
ለዓለም፡፩በቀዳሚት፡ኆኅት፡፩በሣልሲት፡
፡ወ፩በራብዒት፡ወ፩በሳድሲት፡ወይትፌጸም፡
ዓመት፡በመዋዕል፫፻፷ወረቡዕ ቱ ወአማን፡ነ
ገሩ፡ወጥንቁቅ፡ሐሰቡ፡ዘልኩእ፡እስመ፡ለብርሃ

8f. በእንተ፡ኣሀዎሙ፡ Abb 55 በቱ፡ Tana 9 በእንተ፡ኣሀ፡ BM 485 Berl Abb 35 Tana 9 Tana 9a add በቱ፡ 9 Tana 9, Bodl 5 ወየሐስብዎሙ፡ 10 ኵሉ፡ Abb 55 Tana 9 omit; Berl ኵሎ፡ 10 ዓለም፡ Tana 9 ዓም፡ Bodl 5 ሰብእ፡ 10 Ull ዩጌግዩ፡ 11 BM 491 ወያእምርዎሙ፡ 11 ጥንቁቀ፡ Abb 55 omits 12 BM 491 ለሐሳበ፡ 12 Ryl² ዓለም፡ Abb 55 ዓለም፡ወዓመት፡ (cf. v.11) Ryl¹(?) and all other MSS ዓመት፡ 13 ለዓለም፡ Abb 55 omits; Tana 9 በዓለም፡ 13 Ull ፩በቀዳሚ፡ BM 485 Berl Abb 35 Abb 55 Tana 9 Tana 9a አሐቲ፡በቀዳሚት፡ BM 491 ወአሐቲ፡ በቀዳሚት፡ 13 ኆኅት፡ Berl adds ወአሐቲ፡በካልእ፡ 13 BM 485 ወአሐቲ፡በሣልስት፡ኆኅት፡ BM 491 Berl Abb 35 Tana 9 Tana 9a ወአሐቲ፡በሣልስት፡ Abb 55 ወበሣልስ፡አሐቲ፡ 14 Ryl Ull 5 MSS ወ፩በራብዒት፡ Bodl 5 other Eth II MSS ወ፩በራብዕት፡ Eth I ወአሐቲ፡በራብዕት፡ Berl Abb 55 add ወአሐቲ፡በኃምስት፡ 14 Ryl Ull ወ፩በሳድሲት፡ Bodl 5 other Eth II MSS ወ፩በሳድስት፡ Eth I ወአሐቲ፡በሳድስት፡ 14 Tana 9 ዩትፌጸም፡ 15 BM 485 BM 491 Abb 55 Tana 9a ወዓመት፡መዋዕል፡ Berl Abb 35 ዓመት፡መዋዕል፡ Tana 9 ዓመት፡መዋዕለ፡ 15 BM 485 BM 491 Abb 55 Tana 9 Tana 9a ፫፻ወ፷ወረቡዕ፡ 16 BM 485 Abb 35 Abb 55 Tana 9a ወጥንቁቀ፡ Tana 9 ጥንቁቀ፡



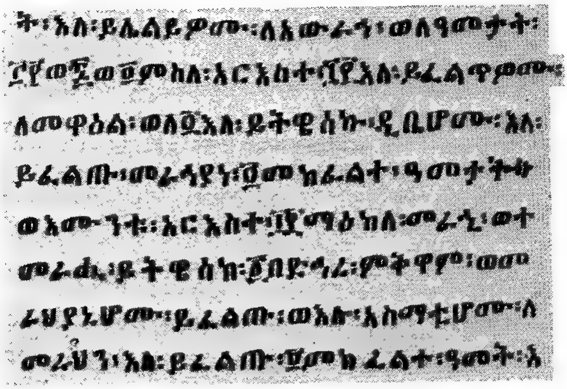
ናት፡ወለአውራኅ፡ወ በዓላት፡ወለክራማት፡
ወለመዋዕል፡አርአየኒ፡ወነፍሐ፡ዲቤየ፡ኡርኤል፡
ዘአዘዞ፡ሊተ፡እግዚእ፡ኵሉ፡ፍጥረተ፡ዓለም፡ኀይ
20 ለ፡ሰማይ፡ወሥልጣን፡ቦቱ፡በሌሊት፡ወበመዓልት፡
ውስተ፡ሰማይ፡ከመ፡ያርኢ፡ብርሃነ፡ዲበ፡ሰብእ፡ፀ
ሐየ፡ወወርኀ፡ወከዋክብተ፡ወኵሎሙ፡ሥልጣ
ናተ፡ሰማይ፡እለ፡ይትመየጡ፡በክበበበሙ፡ወዘቲ፡

17 Ryl[2] BM Add. 24185 ወበዓላት፡ Berl Tana 9a, Bodl 5 Ryl[1] Ull other Eth II MSS ወለበዓላት፡ BM 485 ወለዘበዓላት፡ BM 491 በዓላት፡ Abb 35 Abb 55 ለበዓላት፡ Tana 9 ወለበዓላት፡ 17f. BM 485 Abb 55 ወለክረማት፡ወለመዋዕል፡Tana 9 Tana 9a ወለክረምት፡ ወለመዋዕል፡ Ull ወመዋዕል፡ወለክራማት፡ 18 ኡርኤል፡ 5 MSS transpose to before ወነፍሐ፡ 19 Abb 35[2] Bodl 5 Ryl[2] 5 MSS ዘአዘዘ፡ BM 485 BM 491 Abb 35[1] Abb 55 Tana 9 Tana 9a, Ryl[1] Ull 7 MSS ዘአዘዘ፡ Berl ዘአርአየኒ፡ 19 Tana 9a እግዚእ፡ 19 ኵሉ፡ፍጥረተ፡ Abb 55 omits; BM 491, 4 MSS omit ፍጥረተ፡ BM 485 Tana 9 Tana 9a ኵሉ፡ፍጥረት፡ 19f. Eth I, Ryl[1] Ull 5 MSS ለኀይል፡ 20 BM 485 Berl Abb 35 Abb 55 Tana 9 Tana 9a, Ryl[1] BM 490 ወሥልጣነ፡ 20 BM 485 Tana 9a ሌሊት፡በመዓልት፡ BM 491 ለሌሊት፡በመዓልት፡ Berl ሌሊት፡ወመዓልት፡ Abb 35[1] ለሌሊት፡ለመዓልት፡ Abb 35[2] በሌሊት፡ወለመዓልት፡ Abb 55 ለሌሊት፡ወመዐልት፡ Ull በመዓልት፡ወሌሊት፡ 21 ውስተ፡ሰማዩ፡ Ull omits 21 BM 485 ያርእየኒ፡ 21f. ፀሐየ፡— ወከዋክብተ፡ Berl Abb 35 ፀሐዩ፡ወወርኁ፡ወከዋክብት፡ (Berl ከዋክብት፡) BM 485 Tana 9 Tana 9a ፀሐየ፡ወወርኁ፡ ወከዋክብት፡(BM 485 ወከዋክብተ፡) 22 ወወርኃ፡ BM 491 adds ዲበ፡ሰብእ፡ 22 Berl ወኵሉ፡ 22f. Abb 55 ሥልጣነ፡ 23 Berl ሰማያት፡ 23 BM 485 ይትመየጥ፡ Abb 35 ይትመየጠ፡ 23 Bodl 5 በበክበበሙ፡ Abb 55 ለክበበሙ፡ 23 Abb 35 Abb 55 ዘቲ፡



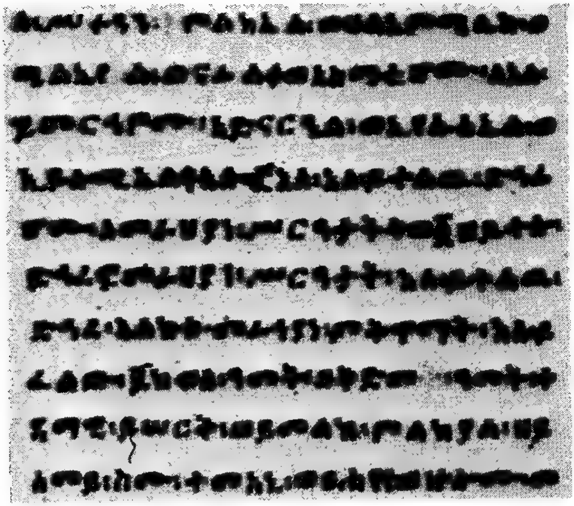
ይእቲ፡ሥርዓተ፡ከዋክብት፡እለ፡የዐርቡ፡በመካ
ናቲሆሙ፡ወበአዝማኒሆሙ፡ወበበዓላቲሆሙ፡
ወበአውራኂሆሙ፡፲ወእሉ፡አስማቲሆሙ፡ለእለ፡
ይመርሕዎሙ፡ለእለ፡የዐቅቡ፡ወይበውኡ፡በአዝ
ማኒ፡ዚአሆሙ፡ወበሥርዓታቲሆሙ፡ወበጊዜያ
ቲሆሙ፡ወበአውራኂሆሙ፡ወበሥልጣናቲሆ
ሙ፡ወበምቅዋማቲሆሙ፡፬መራሕያኒሆሙ፡
ይበውኡ፡ቀዳሚ፡እለ፡ይፈልጡ፡፬ክፍለ፡ዓመት፡
ወእምድኅሬሆሙ፡፲ወ፪መራሕያኒ፡ዘሥርዓት

24 Berl የዐቅቡ፡ BM 492 Ryl^{1}(?) የዓርጉ፡ 24-26
በመካናቲሆሙ፡—ወበአውራኂሆሙ፡ Abb 55 ወአዝማኒሆሙ፡
ወአውራኂሆሙ፡ only 25 Berl, Ull ወበአዝማናቲሆሙ፡
25 Tana 9a ወበበ፡ዕለቲሆሙ፡ Berl ወበዓመታቲሆሙ፡
26 BM 491 Berl Tana 9 ወበአውራኃቲሆሙ፡ Tana 9a ወአውራኃቲሆሙ፡
26 Abb 35 ወእለ፡አስማቲሆሙ፡ Abb 55 ወአስማቲሆሙ፡
27 BM 491, Bodl 5 4 MSS ወለእለ፡ Tana 9 እለ፡ 27 የዓቅቡ፡
ወይበውኡ፡ Abb 55 omits የዓቅቡ፡ወ Tana 9 ይበውኡ፡ወየዐርቡ፡
27f. Tana 9 በዘመኑ፡ 28 ዚአሆሙ፡ BM 485 BM 491 Berl Abb 35
Tana 9 Tana 9a add እሉ፡ (Berl Abb 35 Tana 9 እለ፡)
ይመርኃዎሙ፡በመካናቲሆሙ፡ Abb 55 adds ወእለ፡ይመርሕዎሙ፡
28-30 ወበሥርዓታቲሆሙ፡—ወበምቅዋማቲሆሙ፡ Abb 55
ወጊዜያቲሆሙ፡ወበምቅዋማቲሆሙ፡ only 29 Tana 9a
ወበአውራኃቲሆሙ፡ 30f. ፬መራሕያኒሆሙ፡—ዓመት፡ Abb 55
፬መራሕያኒሆሙ፡ወእለ፡ይሌለዩ፡፬ክፍለ፡ዓለም፡ወዓመት፡ (cf.
v.6) 30f. ፬መራሕያኒሆሙ፡—ቀዳሚ፡ BM 491 አርባዕቱ፡
መራሕያቲሆሙ፡ወይበውኡ፡ቀዳሙ፡ Tana 9 ፬መራሕያን፡
ወይበውኡ፡ቀዳሜ፡ 31 Berl Tana 9a ቀዳሜ፡ 31 እለ፡
Berl adds ይበውኡ፡ወ 32 Abb 35 Abb 55 Tana 9a, Bodl 5 Ull most
Eth II MSS ፲ወ፪መራሕያን፡ BM 491 Berl ፲ወ፪መራሕያኒሆሙ፡
Tana 9 ዓሥር፡ወክልኤ፡መራሒያኒ፡ 32f. ዘሥርዓታተ፡
Abb 55 omits; Tana 9 በሥርዓታ፡ተ፡ Tana 9a ዘሥርዐታት፡

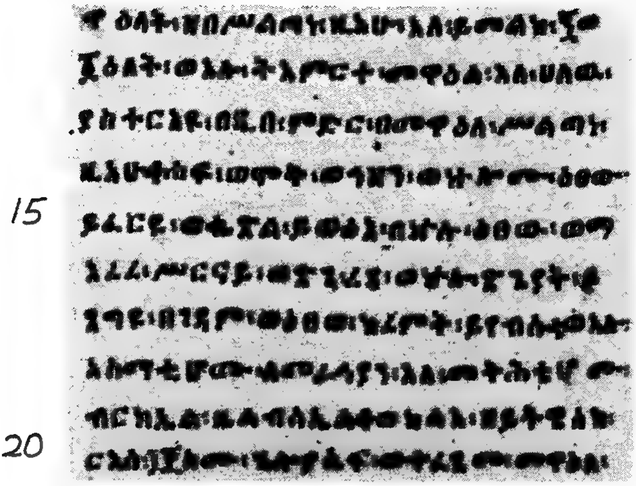


ቅ፡ እለ፡ ይሌልይዎሙ፡ ለአውራኅ፡ ወለዓመታት፡
፫፻ወ፷ወ፬ምክለ፡ አርእስተ፡ ፲፻ እለ፡ ይፈልጥዎሙ፡
35 ለመዋዕል፡ ወለ፬ እለ፡ ይትዌሰኩ፡ ዲቤሆሙ፡ እለ፡
ይፈልጡ፡ መራኅያኒ፡ ፬መክፈልተ፡ ዓመታትሁ
ወእሙንቱ፡ አርእስተ፡ ፲፻ ማዕከለ፡ መራኁ፡ ወተ
መራሒ፡ ይትዌሰክ፡ ፩በድኅረ፡ ምቅዋም፡ ወመ
ራህያኒሆሙ፡ ይፈልጡ፡ ወእሉ፡ አስማቲሆሙ፡ ለ
መራሕን፡ እለ፡ ይፈልጡ፡ ፬መክፈልተ፡ ዓመት፡ እ

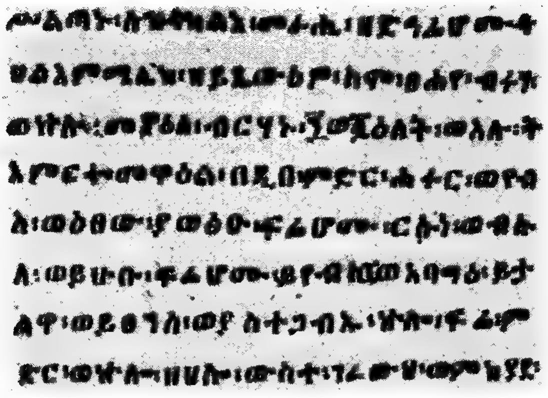
33 BM 491 ይሌልዎሙ፡ 33 Berl ለአውራኂሆሙ፡ Tana 9a ወለአውራኅ፡ 33f. Ryl BM 486 ወለዓመታት፡ — አርእስተ፡ Bodl 5 Ull other Eth II MSS ወለዓመት፡ ፫፻ወ፷ወ፬ (Ull 2 MSS ፫፻፷ወ፬) ምስለ፡ አርእስተ፡ BM 485 Abb 55 Tana 9 Tana 9a ወለ፡ ፫፻ወ፷አርእስተ፡ (Abb 55 አርእስቲ፡) BM 491 ወለ፫፻ አርእስተ፡ Berl ወ፫፻፷አርእስተ፡ Abb 35 ወለሠለስቱ፡ ምእት፡ ወስሳ፡ ወአርባዕቱ፡ ምስለ፡ አርእስተ፡ 34 BM 485 ፲እለ፡ 35 BM 491 Tana 9 Tana 9a ወ፬እለ፡ 35 Eth I ምስሌሆሙ፡ 35f. እለ፡ ይፈልጡ፡ Abb 55 omits; BM 485 እለ፡ ይፈልጥ፡ Berl እለ፡ ይፈልጥዎሙ፡ 36 Ryl BM 486 መራኅያኒ፡ BM 485 Berl Abb 35 Tana 9, Bodl 5 Ull other Eth II MSS መራኅያን፡ BM 491 መራኅኒ፡ Abb 55 መራኅያኒሆሙ፡ Tana 9a መራሒያኒ፡ 36 Berl ፬መክፈልት፡ ዓመታት፡ Tana 9 ወ፬መክፈልተ፡ ዓመታት፡ Ull ፬መክፈልታት፡ ዓመት፡ 2 MSS ፬መክፈልተ፡ ዓመት፡ BM 485 ፬መክፈልቱ፡ and omits ዓመታት፡ 37 BM 485 እሙንቱ፡ Tana 9 ወውእቶሙ፡ 37 BM 491 ፬አርእስተ፡ Berl Abb 55 አርእስት፡ 37f. ወተመራሒ፡ Berl Abb 35[1], Curzon 55 omit; BM 485 BM 491 Abb 55 Tana 9 ወመራሒ፡ Tana 9a ወመራሔ፡ 38 BM 491 Berl, 3 MSS ወይትዌሰክ፡ BM 485 ወይትወሰክ፡ 38 Berl, Bodl 4 ምቅዋሙ፡ BM 485 መቅዋም፡ 38f. ወመራኅያኒሆሙ፡ ይፈልጡ፡ Abb 55 omits; Berl omits ወ ; BM 485 ወመራሒያኒሆሙ፡ ያፈልጡ፡ 39 Tana 9a ያፈልጡ፡ 39 Berl እሉ፡ 39f. BM 485 ለመራሕያን፡ Tana 9 ለመራሒያን፡ 40 Tana 9a ፬መክፈልት፡ 40 Tana 9 Tana 9a ዓመታት፡



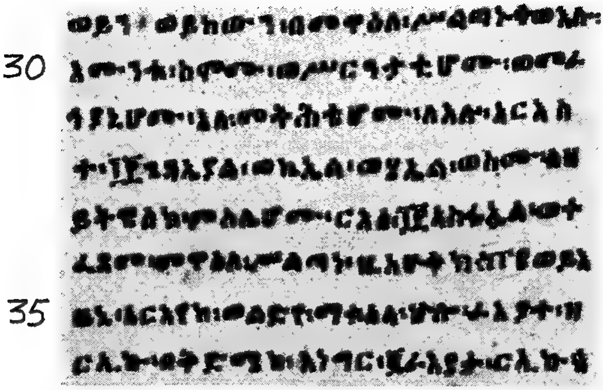
1 Berl Tana 9a ሚካኤል፡ 2 Abb 55 ወናሬል፡ 3 Ull Curzon 56 አድርናኤል፡ 3 Ull ወኢሱሱሱኤል፡ 4 Ryl ፫እለ፡እለ፡ Tana 9 ፫ other MSS ፫እለ፡ 4 Bodl 5 ይተለው፡ BM 491 ይተለውዎሙ፡ 5 Tana 9 Tana 9a ለመራሕያን፡ 5 BM 485 Tana 9 Tana 9a ሥርዓታት፡ BM 491, Ull ሥርዓቲ፡ 5f. ወ፩ዘይተሉ፡—ሥርዓታቲ፡ BM 491 omits (hmt.) 5 Tana 9a ፩ወዘይተሉ፡ 6 Berl ድኅሬሁ፡ለ፫መራሕያነ፡ Abb 55 ድኅረ፡፫፡መራሕያን፡ Tana 9 ድኅረ፡፫መራሒያነ፡ 6f. ሥርዓታቲ፡—ምቅዋማቲ፡ Abb 55 omits 6 BM 485 Tana 9a ሥርዓታት፡ 6 Tana 9 እሉ፡ 6 Bodl 5 ይተለው፡ 7 BM 485 መራሕያነ፡ምቅዋማት፡ BM 491 መራሕያነ፡ሥርዓታቲ፡ ወምቅዋማቲ፡ Berl መራሕያን፡ምቅዋማት፡ Tana 9 መራሒያን፡ ምቅዋማቲ፡ Tana 9a መራሕያን፡መቀውማት፡ 8 ዓመቲ፡ (1st) BM 485 Berl Abb 35 Abb 55 Tana 9 Tana 9a ለዓመቲ፡ 8 Tana 9a ቅድመ፡ 8 ዓመቲ፡ (2nd) BM 485 Berl Abb 35 Abb 55 Tana 9 Tana 9a omit 9 Berl ወይሠርቅ፡ 9 ምልክያል፡ BM 491 omits 9f. Tana 9 ዘይሰምዩ፡ Tana 9a ዘይሰመዩ፡ 10 BM 485 BM 491 Abb 35 Abb 55 Tana 9, Bodl 5 8 MSS ሰም Tana 9a ሰመ፡ 10 BM 485 Abb 35 Abb 55, BM Add. 24185 ተመአይኒ፡ BM 491, Garrett MS ተምዓኒ፡ Tana 9 ተምአይኒ፡ Tana 9a ተመአየኒ፡ Berl ተመአያኒ፡ 10 Eth I, 2 MSS ወፀሐይ፡ 10 Berl ወኵሎ፡



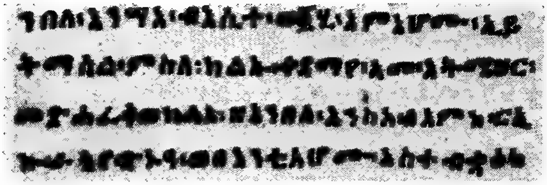
10f. መቀዕለት: Abb 55 omits; BM 485 BM 491 Berl Abb 35 Tana 9 Tana 9a መቀዕል: 11 Berl ወሥልጣኑ: 11 Berl Tana 9 ይመልኩ: 11f. BM 485 BM 491 Abb 35 Tana 9a ፫ወአሐተ: ዕለተ: Berl ተስዓ: ወአሐቲ: ዕለተ: Abb 55, 4 MSS ፫ወ፮ ዕለተ: 12 BM 491 ትእምርት: ዘመቀዕል: 12 ሀለወ: Abb 55 omits; Tana 9 ሀወ: 13 Ryl Ull 6 MSS በዲበ: Eth I, Bodl 5 other Eth II MSS ዲበ: 13 BM 491 በመቀዕል: ሥልጣኑ: Abb 55 omits በመቀዕል: and reads በስልጣኑ: 14 Tana 9a ዘኢሆሙ: 14 Abb 55 ወሙቅ: Tana 9a ወሙወቅ: Westenholz MS ወሞት: 14 Abb 55 ወዘሕን: 14 ወኖኀሎሙ: ዐፀወ: BM 491 omits ዐፀወ: Abb 55 ወዐፀወ: 15 ወቈጽል: — ዐፀወ: Abb 55 omits; Berl ወቈፀል: ይወጽኡ: በኖኀሎ: ዐፀወ: Tana 9 ቈፀል: ወይወፅእ: ወኖኀሎሙ: ዐፀወ: 15f. Berl በማእረረ: Tana 9a ወማእራረ: 16 Tana 9 ሠናይ: 16f. ወኖኀሉ: — ይጸግዩ: BM 485 Berl Tana 9 Tana 9a ወኖኀሉ: ጸጌያት: (BM 485 ጸገያት:) ዘይወፅእ: BM 491 ወኖኀሉ: ጸጌያት: Abb 35 ወኖኀሎ: ጸጌያት: ዘይወፅእ: Abb 55 ወዘይወፅእ: 17 BM 485 ዓረፍት: Tana 9 ዓረም: Tana 9a ገዲም: 17 BM 491 ያየብሱ: Berl Tana 9 ይየብስ: 18 Bodl 5 3 MSS ለመራሕያኒሆሙ: Abb 55 ለመራኒሆሙ: Tana 9a ለመራሒያን: 18 እለ: መትሕቴሆሙ: Abb 55 omits 20 BM 485 ፲፬ሰሙ: Berl ፲: ሰሙ: Tana 9 ፲፱: ሰሙ: 20 BM 491 ወፈጸሙ:



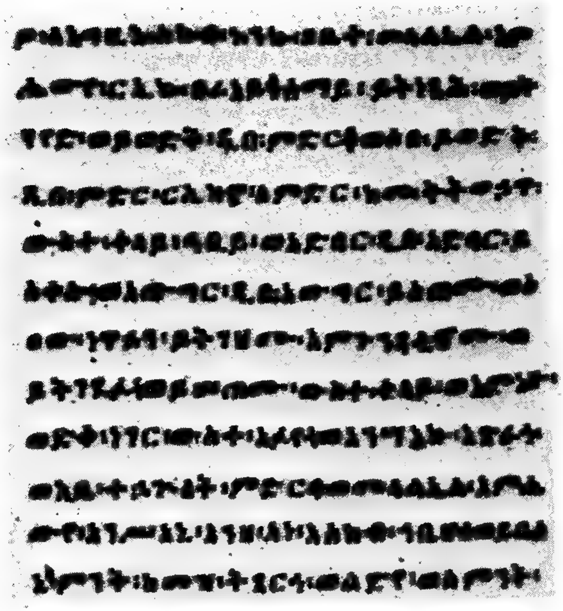
21 BM 485 BM 491 Berl Abb 35 Abb 55 ሰለጣኖሙ፡ 21 ለዝ፡ Abb 55 omits 21 ኅለፈ፡—ዘድኅሬሆሙ፡ Abb 55 ወድኅሬሁ፡ only 21 Tana 9 ወኅለፈ፡ Tana 9a ኅለ፡ 21 BM 485 Abb 35 Tana 9 Tana 9a ዘድኅሬሁ፡ 22 Tana 9a ዘየጼወዖ፡ 22 Abb 55 ሰሙ፡ Tana 9a ሰመ፡ 22 Eth I ፀሐዩ፡ገፋህ፡ Ull ገፋሀ፡ ፀሐየ፡ 23 Berl Tana 9 Tana 9a, Ryl^{1} ወኵሎ፡ 23f. ወእሉ፡—ምድር፡ Abb 55 በትእምርተ፡ only 23 Tana 9 ወእለ፡ 23f. ትእምርተ፡መዋዕለ፡ BM 485 Tana 9a መዋዕለ፡ትእምርተ፡ BM 491 Abb 35 መዋዕለ፡ትእምርተ፡ Berl መዋዕለ፡ትእምርታ፡ Tana 9 መዋዕለ፡ትእምርታ፡በትእምርታ፡ 24 Bodl 5 6 MSS ዘዲበ፡ 24 BM 485, Munich 30 ወሐሩር፡ Tana 9a ሐሩረ፡ 24f. Berl ወያየብስ፡ 25 Tana 9 ወያወፅእ፡ 25f. ወብሱለ፡—ይየብስ፡ BM 485 ወይሁብ፡ኵሎ፡ፍሬሆሙ፡ርሱን፡ወብሱለ፡ BM 491 ይሁብ፡ፍሬሆሙ፡ርሱን፡ወብሱለ፡ Berl Abb 35 ወይሁብ፡ኵሎ፡ (Berl ኵሎሙ፡) ፍሬሆሙ፡ርሱን፡ወብሱለ፡ Abb 55 ብሱለ፡ only; Tana 9 Tana 9a ወይሁብ፡ኵሉ፡ፍሬሆሙ፡ብሱለ፡ (Tana 9a ርሱን፡ወብሱለ፡) 26 Ull ወፍሬሆሙ፡ 26f. Bodl 5 Ryl^{2} Ull other Eth II MSS ይትለቀ፡ወይፀንሱ፡ Abb 35 Tana 9 Tana 9a, Ryl^{1} BM 486 ይትለቀ፡ወይፀንሱ፡ BM 485 Berl Abb 55 ይትለቀ፡ወይጸንሱ፡ BM 491 ይፀንሱ፡ወይትለቀ፡ 27 BM 485 BM 491 Tana 9a ወኣስተጋብኣ፡ Berl ወኣስተጋብእ፡ 27 Tana 9 ኵሉ፡ 27f. Tana 9a ምድረ፡ 28 ወኵሎ፡ዘሀሎ፡ BM 485 Tana 9 ወኵሉ፡ዘሀሎ፡ Abb 55 ወዘ፡ only



29 ወዕፀውን: Abb 55 omits; Tana 9 ዕፀውን: 29-31 ሥለጣኑ: — መቃሕቲሆሙ: Abb 55 ስለጣኖሙ: ለእለ: ዩመርሕዎሙ: only 29 Tana 9a ስለጣን: 30 Ull አስማቲሆሙ: 30 Tana 9 ወሥርዓቲሆሙ: Bodl 5 3 MSS ወሥርዓቶሙ: 30f. ወመራሕያኒሆሙ: Abb 35 omits; Tana 9a ወመራሒያኒሆሙ: 31 እለ: መቃሕቲሆሙ: BM 485 Berl omit; Tana 9a ለእለ: መቃሕቲሆሙ: 31 ለእሉ: Bodl 5 ለእለ: 31f. BM 491 አርእስት: Berl አርእስቲሆሙ: ወ 32 ወገብኤል: ወሄኤል: BM 485 BM 491 Berl Abb 55 Tana 9a omit ወሄኤል: Tana 9 ወሄለያኤል: ወኂኤል: 32f. Tana 9 ወስሙ: ለዘ: ዩቃቈሰን: Berl ወበሙ: ዘዩቃቈሰን: 33 Eth I ፲፪ስሙ: አስፋኤል: (Tana 9a አኂፋኤል:) 33f. Abb 35 ወተፈጸሙ: 34 Tana 9a ዚአሆሙ: 35 BM 491 አርኢካ: Ull አሬእየካ: 35 BM 485 BM 491 Berl ራእያትየ: Tana 9 ርእየተ: አለ: ርእየተ: 35f. BM 485 BM 491 Berl Abb 35 Tana 9, Bodl 5 8 MSS እለ: ርኢኩ: 36 እነግር: BM 485 adds ቅድሜከ: BM 491 adds በቅድሜከ: 36 BM 485 BM 491 Abb 35, 2 MSS ክልኤተ: ራእየ: Tana 9 ፪: and omits ራእያተ:



36f. Tana 9 ዘእንበለ፡ 37 Berl, Ull BM Add. 24185 ወ፮፡ Abb 35 ወኢአጠፋኒ፡ 37f. Abb 35 Tana 9 ወኢየተማሐለ፡BM 485 ወኢየማሐለ፡ Berl ኢየተማሐሎ፡ 38 Berl ቀዳማዊ፡ Tana 9 ቀዳማይ፡ 38 Abb 35 እትመሀር፡ 39 Tana 9 መጽሐፍ፡ 39 Berl Tana 9 ወካልእ፡ 39 BM 485 Tana 9, Ull እንበለ፡ 39 BM 491 Tana 9, 5 MSS እንሣእ፡ለእምካ፡ Bodl 5 Frankfurt MS እንሣእ፡እመካ፡ Tana 9 adds ቀዳማይ፡ 40 BM 485 Tana 9 ጽኑዐ፡ 40 Tana 9ወበእንቲአሁ፡



1 BM 485 ለእግዚአብሔር: 1 BM 485 BM 491 ካንካ:
2 BM 485 ርኢኩ: Tana 9 ወርኢኩ: 2 BM 491, 3 MSS በራእየ:
2 Tana 9 ሰማየ: 2f. BM 491 ወይትፈደይ: 3 ወይወድቅ:
— ምድር: Berl omits 3 BM 485 BM 491 Abb 35 Tana 9 ወትወድቅ:
3f. ወሶበ— ዲበ:ምድር: Bodl 5 4 MSS omit (hmt.) 3 BM 485
BM 491 Berl Abb 35 Tana 9 ትወድቅ: 5 Ull ዓቢይ:ቀለይ:
5 ዲበ: BM 491, Ull ውስተ: 5f. ይሰቀሉ: Berl transposes to
before ዲበ:አድበር: 6 ዲበ:አውግር: Berl omits
6f. Tana 9 ወዕፀወ: 7 Berl ነቀሳት: Ull Curzon 56 ነቂንን:
Tana 9 ነቀን: 7 Ryl እምጕንዳቲሆሙ: BM 491 እምጕነዲሆሙ:
Berl Abb 35 Tana 9 እምጕንዶሙ: other MSS እምጕንዳቲሆሙ:
7f. BM 491 ወይትገደፋ: Berl ወይገደፉ: 8 BM 485 ወእመኑ:
Berl ወእመኒ: BM 491, 5 MSS ወእምኔሆሙ: 9 BM 485 ወተንሣእኩ:
Abb 35, BM 492 ወአኀዝኩ: 11 BM 485 አንሥአኒ: 11 እንዘ:
— እሰክብ: Berl ወአነ:እሰክብ: Ull እንዘ:እሰክብ:አነ:
11 Tana 9 ምስሌሁ: 12 Bodl 5 Ryl^2 Ull 4 MSS ለምንት: Ryl^1
11 MSS ምንት: BM 485 BM 491 Berl Abb 35 Tana 9 ምንተ:
12 ከመዝ:ትጸርሕ: Tana 9 ካንካ:ዘትፀርሕ:ከመዝ:
12 ወለድየ: Berl omits; BM 491 አወለድየ: 12 Abb 35,
Curzon 55 ለምንት:

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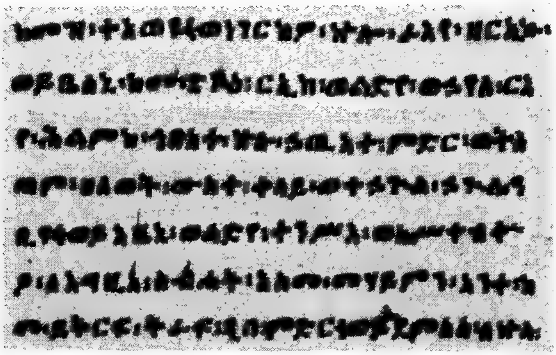
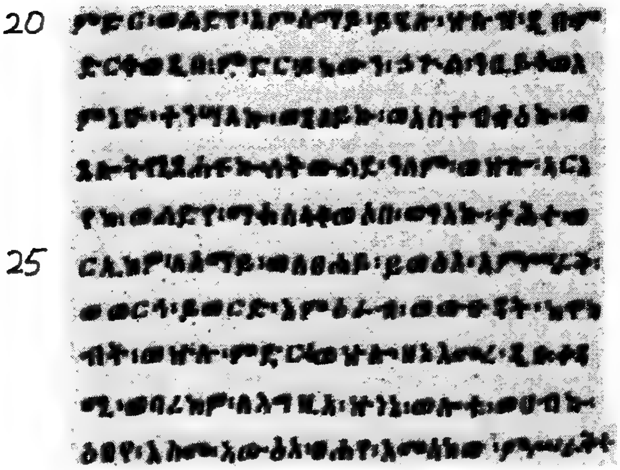
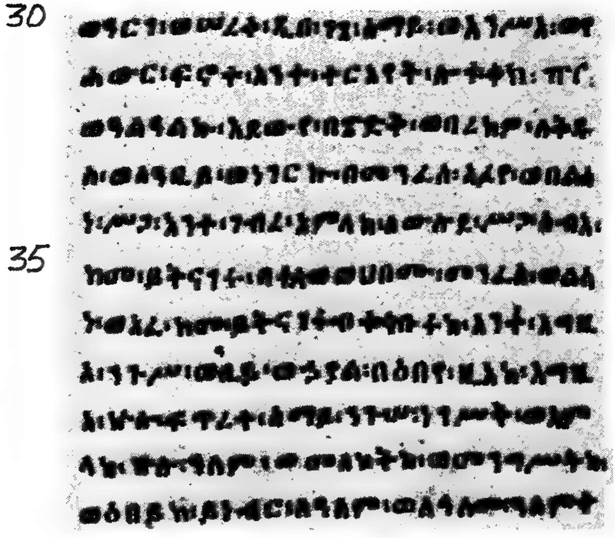


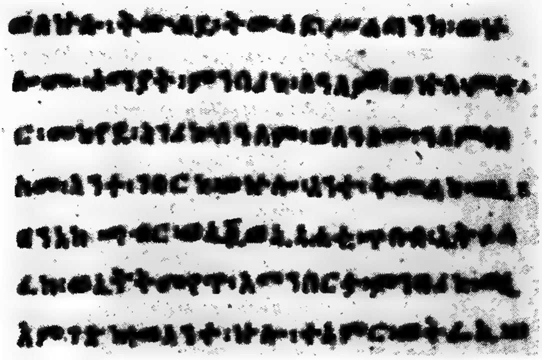
13 BM 491 ወነገርክዎሙ፡ Berl, Garrett MS ወነገርዎ፡ 13 Ull ራእይተ፡ 14 BM 485 ጸራዐ፡ ወርኢኩ፡ BM 491 ጸራዐ፡ጸራዓ፡ ወርኢኩ፡ Abb 35 ጸራዓ፡ርኢኩ፡ 14 BM 485 Abb 35 ወንቂለ፡ Tana 9 ወንያለ፡ 14f. Ull ራእየ፡ሕለምኩ፡ Berl ሕለምኩ፡ራእየ፡ Tana 9 ራእየ፡ሐለምኩ፡ BM 491 adds ወልድ፡ 15f. Ull ንቡአተ፡ኵሉ፡ንጢአት፡ምድር፡ትሰጠም፡ BM 485 BM 491 ንጢአተ፡ኵሉ፡ንጢአት፡ምድር፡ትሰጠም፡ (BM 491 ንአት፡ምድር፡ወትሰጠም፡) Berl Tana 9 ንጢአተ፡ኵሉ፡ ምድር፡ወትሰጠም፡ 15 Abb 35, Westenholz MS ኵሎ፡
16 Tana 9 ወለወት (with initial ወ apparently crossed out)
16 BM 485 BM 491 Berl, Bodl 5 6 MSS ቀለያት፡ 16 BM 491 Abb 35, BM 486 ወትትሐጐል፡ 17 ወልድየ፡ 2 MSS omit 18 ለእግዚአ፡ ስብሐት፡ Ull ለእግዚአብሔር፡ 18 Tana 9 ወአንተ፡
19 BM 485 Berl Tana 9 ትራፌ፡ BM 491¹ ተርፍ፡ BM 491², BM 492 ተረፍ፡ Abb 35 ተረፉ፡ 19f. ወኢይደምስስ፡ለኵሉ፡ምድር፡ BM 485 BM 491 Berl omit (Berl also omits the following eight words); Tana 9 ወኢይደምስሱ፡ኵሉ፡ምድር፡ Ull ወኢይደምስስ፡ ለምድር፡ 19 Ryl² ወኢይደምስስ፡ Bodl 5 Frankfurt MS BM Add. 24185 Vat 71 ወኢይደምስስ፡ (= Ull); Abb 35, BM 484 ወይደምስስ፡ Bodl 4 ወኢይደመስስ፡ Munich 30 ወይደስስ፡ 9 MSS ወይደመስስ፡



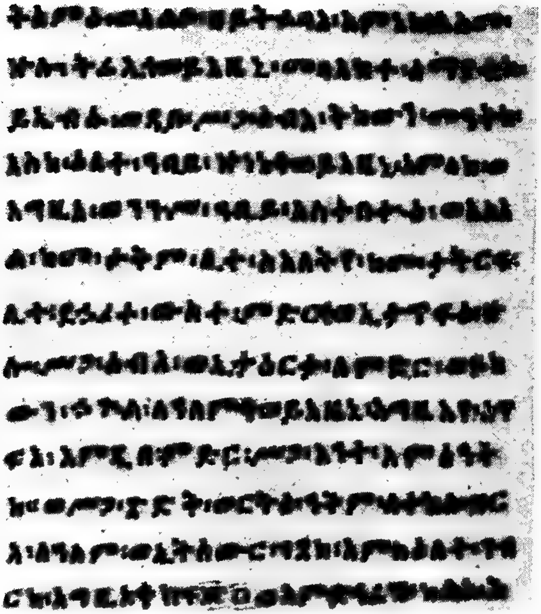
20 Tana 9 ቱኔሉ፡ 20 ኵሉ ዘ፡ Abb 35 Tana 9 ኵሉ፡H፡6 MSS ዘኵሉ፡ 20 ዲበ፡ Ull adds ኵሉ፡ 21 Berl ሐጐለ፡ 21f. BM 491 Tana 9, 5 MSS እምኔሁ፡ 22 Ull ወአስተብቍዕክዎ፡ BM 485 ወአስተበቍዕኩ፡ Abb 35 ወአስተብቍዕኩ፡BM 485 BM 491 Abb 35 Tana 9 add ወሰአልኩ፡ 22f. Ryl^2 ወጸሎትየኒ፡ ጸሐፍኩ፡ BM 491 Berl Abb 35, Bodl 5 Ryl^1 Ull other Eth II MSS ወጸሎትየ፡ጸሐፍኩ፡ BM 485 ወጸለይኩ፡ወጸሐፍኩ፡ Tana 9 ወጸሎቶሙ፡ጸሐፍኩ፡ 23 ለትውልዱ፡ Ull adds ትውልዱ፡ 23 ወኵሎ፡Berl Tana 9 ወኵሉ፡ 24 ወሶበ፡ BM 485 ወእምነ፡ Berl ወእመኒ፡ Tana 9 ወእመኒ፡ 24 Tana 9 ታሕቱ፡ 24f. Berl ወርኢኩ፡Ull ርኢክዎ፡ 25 Berl ለሰማይ፡ለፀሐይ፡ Tana 9 ለሰማይ፡ወፀሐይ፡ BM 491 ለፀሐይ፡ወለሰማይ፡ 25 Berl ወይወፅእ፡ 25 እምሠራቅ፡ BM 485 BM 491 Berl add ወፀሐይ፡ 26 BM 491 Berl ይወርዱ፡በምዕራብ፡ Tana 9 ይወርድ፡በምዕራብ፡ 26 BM 485 Tana 9 ወዉሑዳት፡ BM 491 ወዉኍዳቱ፡ Berl ወኍዳት፡ Abb 35 ወዉሑዳን፡ Ull ወዉዉሑዳቱ፡ 27 Ryl^2 ወኵሉ፡ — ወኵሎ፡ BM 485 BM 491 Tana 9, Bodl 5 Ryl^1 Ull 9 MSS ወኵሉ፡ (BM 491 ወኵለ፡) ምድር፡ወኵሉ፡ Berl ወኵሎ፡ምድረ፡ወኵሎ፡ Abb 35 6 MSS ወኵሉ፡ only 27 Ull BM 492 ኣእመረ፡ Tana 9 ኣእምር፡ 27f. ዲበ፡ቀዳሚ፡ Berl ቅዲሳ፡ Tana 9 ዲቤሃ፡ 28 ወበረክዎ፡ BM 491 adds ዲቤሁ፡ 29 BM 485 ዐበየ፡ 29 Berl ፀሐይ፡ 29 Tana 9 እመሰክወ፡(?)



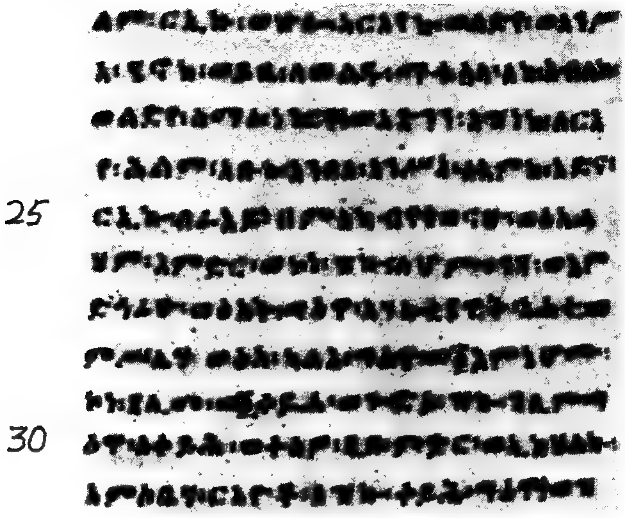
30 BM 485 BM 491[1] ወዓረገ፡ 30 ወሠረቀ፡ Berl መሠረተ፡ 30 Abb 35, Ryl[1] Ull 8 MSS ወተንሥአ፡ Tana 9 አንሥአ፡ 30f. Ull ወየሐውር፡ በፍኖት፡ Tana 9 ፍኖተ፡ የሐውር፡ 33 Ull ወዓቢዩ፡ 33f. Ull BM 492 ወበለሳን፡ ዘሥጋ፡ Berl ወበለሳነ፡ ሥጋየ፡ Abb 35 ወለሳነ፡ ሥጋ፡ 34 Ryl አምላክ፡ other MSS አምላኪ፡ 34 ሥጋ፡ ሰብእ፡ Ull 7 MSS omit ሥጋ፡ Berl ሰብእ፡ ዘሥጋ፡ 35f. Ull 8 MSS ወአፈ፡ ወለሳነ፡ Tana 9 omits ወለሳነ፡ 36 Berl Tana 9 በቲ፡ 36 Tana 9 ወቡሩኪ፡ 36f. እግዚአ፡ BM 491 omits 37 BM 485 BM 491 Berl Abb 35 Tana 9, BM 486 ዓቢዩ፡ 37 Berl ዕበየ፡ 37f. Tana 9 እግዚአ፡ 39 Tana 9 ወምላክቶከ፡ 39f. BM 485 ወመንግሥትከ፡ ወዕበየከ፡ Tana 9 omits ወዕበዩከ፡ 40 ለዓለም፡ — ዓለም፡ Tana 9 Curzon 55 ለዓለመ፡ ዓለም፡ only



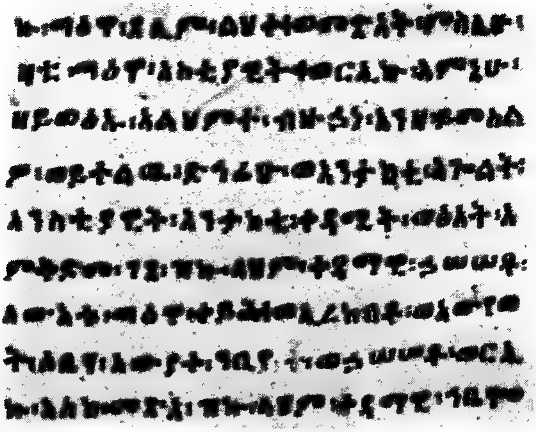
1 ወለኵሉ፡ — ሥልጠንከ፡ BM 491 ወለኵሉ፡ ሥልጠንከ፡ ዲበ፡
ትውልዲ፡ ትውልድ፡ Ull ወለትውልዲ፡ ትውልድ፡ ሥልጠንከ፡
1 BM 485 Berl ስልጠነከ፡ 2 BM 485 ሰማያት፡ 2 BM 491
Berl Tana 9, Ull 2 MSS መንበርከ፡ 2 ለዓለም፡ Ull adds
ወለዓለመ፡ ዓለም፡ 2 BM 485 Berl Tana 9, Ull ወኵሉ፡
3 BM 485 መከየዲ፡ 3 ለዓለም፡ — ዓለም፡ BM 491 ለዓለም፡
ወለዓለም፡ only 4 ገበርከ፡ — ትመልክ፡ Abb 35 ገበርከ፡
ወአንተ፡ ትመልክ፡ ለኵሉ፡ Curzon 56 BM 484 ገበርከ፡ ኵሎ፡
ወአንተ፡ ትመልክ፡ Ull ፈጠርከ፡ ኵሎ፡ ወኵሎ፡ አንተ፡ ትመልክ፡
4 BM 485 BM 491 Berl ወለኵሉ፡ Tana 9 ወኵሉ፡ 4 6 MSS
ትመልእ፡ 4f. ወኢየፀንአከ፡ BM 485 ወአጸንዐከ፡ ኵሎ፡
2 MSS ወኢያጸንዐከ፡ Ryl^1 2 MSS ወኢፀንአከ፡ 5 ግብር፡ —
ጥበብ፡ Berl ግብረ፡ ወአጠዩ፡ ወኢአንቲ፡ ጥበብ፡ Bodl 5
ግብር፡ ወኢአጠዩ፡ ወአጠቲ፡ ጥበብ፡ Tana 9 ግብር፡ ወኢ፩፡
ወኢአጠቲ፡ ግብር፡ ወጥበብ፡ Abb 55 ወኢ፩፡ ወጥበብ፡ only
5f. Tana 9 ወኢተኀለፈከ፡ 6 ወኢትትመየጥ፡ — ምንበሬከ፡
BM 485 ወኢትመየጠከ፡ እመንበርታ፡ መንበሬከ፡ BM 491
ወኢትትመየጠከ፡ እመንበርታ፡ እመንበርከ፡ Berl ወኢትመየጠከ፡
እመንበርከ፡ Tana 9 ወኢተመየጠት፡ እመንበርታ፡ ምንበሬከ፡
Abb 35^2 Ull BM 492 add ለዓለም፡ 6f. Ull ወእምገጸከ፡
7 ኵሎ፡ — ወትሬኢ፡ BM 485 ኵሎ፡ ታእምር፡ ወትሬኢ፡ ወኢታስተርኢ፡
Berl ኵሎ፡ ትሬኢ፡ only; 2 MSS ተአምር፡ ኵሎ፡ ወትሬኢ፡



8 BM 485 ዘተኀብእ፡ BM 491 Berl ዘተኀብአ፡ 9 Tana 9 ታርኢ፡ 11 እስከ፡ BM 491 omits 11 Berl Tana 9 ዕለት፡ 11 ዓበዩ፡ BM 485 adds እንተ፡ 12 BM 485 BM 491 Berl Tana 9 ንጉሠ፡ 12f. Berl ወእስለ፡ 13 ከመ፡ (2nd) BM 491 Ull ወከመ፡ 13 BM 491 ታተርፍ፡ 14 Berl, BM 492 ጌኃሬቶየ፡ Abb 35 ጌኃርያተ፡ 15 Berl ዘሥጋ፡ 15 BM 485 Abb 35 Tana 9 ወታዕርቆ፡ Berl ወታዐርቆ፡ 16 BM 491 ለሐጕለ፡ Tana 9 ሐጕለ፡ 16-19 ወይእዜኒ፡ — ለዓለም፡ Berl omits (hmt.) 17f. BM 485 BM 491, Ull ኣምዐተከ፡ Abb 35 ኣምዓዐትከ፡ Tana 9 ኣምዐዐተከ፡ 18 BM 491 ጽድቀ፡ወርትዓ፡ዓቀም፡ Tana 9 ጹድቅ፡ወርትዕት፡ ኣቅም፡ 18 Tana 9 ለትከለ፡ 19 Tana 9 ዘለዓለም፡ 19 ገጸከ፡ Berl omits 20 BM 485 እግዚእ፡ 20f. BM 485 Tana 9 ካልእ፡ሕልመ፡ Berl ካልእ፡ሕልም፡



21 Berl ኵኮሎ: BM 485 adds ሕልመ: 21 Ull እሬእየካ:
21f. Berl ወተንሥአ: Abb 35 Tana 9, Ull BM 492 ወአወሥአ: Bodl 5 ወአንሥአ: 22 Ull ወይቤሎ: 22 Ull ማቱል:
23 ወልድየ: Berl adds ማቱሳል: 23 Berl Tana 9 እዝንካ:
24 Tana 9 ሕልም: 25 BM 485 ርእኩ: 25 BM 485 BM 491 Abb 35 Tana 9 በራእየ: ምስካብየ: 25f. BM 485 BM 491 Berl Abb 35 Tana 9 ላህም: ወፀአ: 26 BM 485 በምድር:
27 Berl Tana 9 ወፀአ: 27 Tana 9 ጠዐቀ: 27 BM 485 እንስታይቱ: Berl እንስቱያዊ: Tana 9 እንስታዪቱ:
27f. BM 491 Abb 35 Tana 9, Ryl[1](?) 3 MSS ወምስሌሁ: Berl ምስሌሁ: 28 ወፀአ: — ጠዕቀ: BM 485, Ull BM 492 ወፀኡ: ካልኤቱ: ጠዕቀ: (BM 492 ጠዕቀት:) 28 Berl ወወፀአ:
28 Abb 35 ካልአ: 28 Abb 35 ወአሐዱ: እምድኅሬሆሙ:
29 Berl ጸሊም: 29 BM 485 BM 491 ወ፩ቀይሕ: Berl Tana 9 ወ፩ቀዪሕ: 29 BM 491 ወጎድዓ: 29 Tana 9 ለዝካ:
29f. Tana 9 ጸሊም: ጠዐቀ: BM 485 ጸሊመ: ጠዕቀ: Ull ጠዕቀ: ጸሊም: 30 ለቀይሕ: Ull ለጠዕቀ: ቀይሕ: 30 ዲበ: BM 485 ውስተ: 31 Tana 9 ርእዮቶሙ: 31 BM 485 ወለዝካ: ቀይሕ: BM 491 ወለዝካ: ዝቀይሕ: 31 BM 485 ጠዓቀ: Tana 9 ጠዐቀ:



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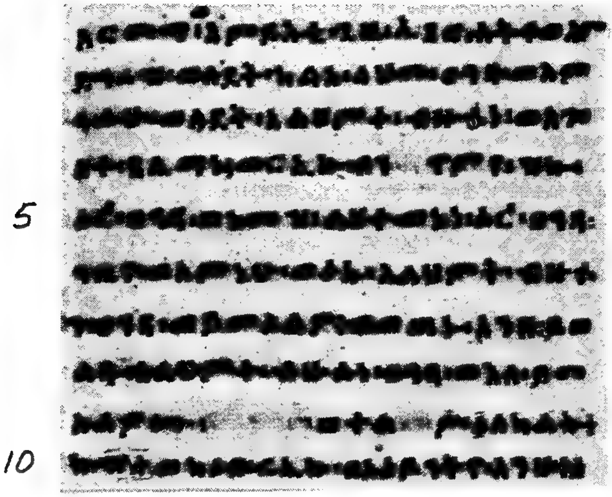
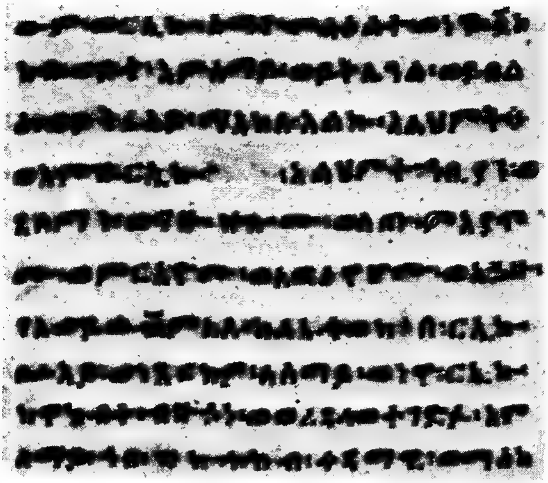
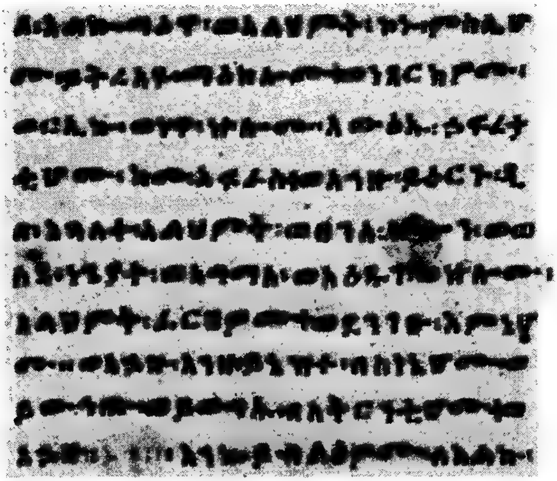
31f. ወዝኩ፡—ልህቀ፡ BM 485 ጸሊም፡ጣዕዋ፡ልህቀ፡ only;
BM 491 ወዝኩ፡ጣዕዋ፡ልህቀ፡ጸሊም፡ውእቱ፡ 32 Tana 9
ጣዐዋ፡ 32 BM 485 BM 491 Berl ወመጽአ፡ Tana 9 ወአምጽአ፡
33 Ryl^2 3 MSS ዘቲ፡ BM 485 BM 491 Berl Abb 35 Tana 9, 3 MSS ዝኩ፡
BM 486 (Ryl^1?) ለዝኩ፡ Bodl 5 Ull 8 MSS እንትኩ፡ 33 Ryl
ኣስቲያዊት፡ BM 485 ኣንስታየት፡ Abb 35 ኣንስትያየት፡ Tana 9
ኣንስታዪት፡ other MSS ኣንስቲያዊት፡ 34 BM 485 Berl Abb 35
Tana 9, BM 492 ዘየወፅእ፡ 34 BM 485 ኣልህምተ፡ብዙኃን፡
BM 491 Berl Tana 9 ኣልህምት፡ብዙኃን፡ 34 BM 485 BM 491
Berl Abb 35 Tana 9 ወእንዘ፡ 35 Berl ወተለወ፡ 4 MSS
ወየተለው፡ 35 BM 485 BM 491 Abb 35 Tana 9 ዴኅሬሆሙ፡
35 BM 485 ወእንተክቲ፡ 35 Berl እጐለ፡
36 ኣንስቲያዊት፡ Tana 9 omits; BM 485 ኣንስታየ.ት፡ Berl
ኣንስቲያየት፡ Abb 35 ኣንስትያየት፡ Bodl 5 ኣንስቲያቲት፡
36 እንታክቲ፡ Berl, Ull omit; Tana 9 እንተ፡ 36 BM 491 Tana 9
ቀዳሚ፡ 36 Berl ዘወፅኣት፡ 37 Tana 9 ገጸ፡
37 Bodl 5 9 MSS ቀዳሚ፡ 37 Ull ወኃሠሠዩ፡
38 ለውእቱ፡ጣዕዋ፡ Ull ለዝኩ፡ላህም፡ 39 ሶቤሃ.
BM 485 ኀቤሁ፡ Berl Tana 9 ዲቤሁ፡ 39 Ryl^2 Ull 3 MSS
ኣውያት፡ዓቢየ፡ BM 485 BM 491 Abb 35 Tana 9, Bodl 5 Ryl^1 9 MSS
ኣውያት፡ዓቢያት፡ Frankfurt MS ኣውያት፡ዐበየት፡ Berl
ኣውየወት፡ዐቢየ፡ 39 ወኃሠሠዩ፡ Ull omits 40 Ull
ወፅኣ፡ 40 ኀቤሃ፡ Berl, 3 MSS ሶቤሃ፡ Tana 9 ኀቤሁ፡



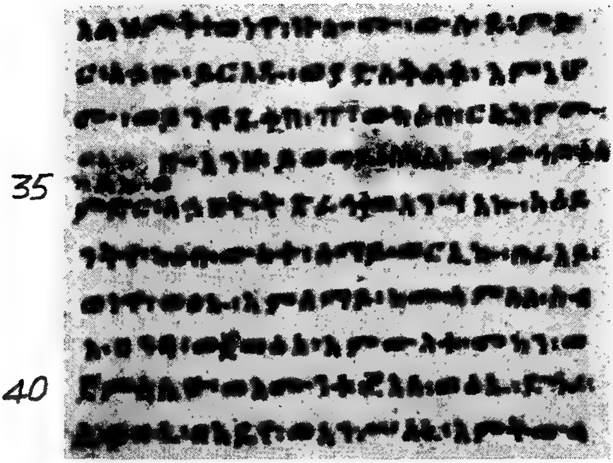
40-1 Berl ወአስተረመማ: Abb 35¹ ወአርመመት: Tana 9 ወአርመመ:
1 Abb 35, Ryl¹ 9 MSS. እምይእቲ: BM 491 እምውእቱ: BM 485
እምይእት: Tana 9 ወእምይእት: 1 BM 491 ወጸርሐት:
2 BM 485 Berl Tana 9 ኅለኤ: 2 Berl Tana 9 ላህም:
2f. Ryl ወእምኅሬሁ: other MSS ወእምድኅሬሁ: 3f. አለህምተ:
— ጸሊማነ: Berl አለህምት: ብዙኃን: ወእጐለት: ጸሊማት:
3 Tana 9 ብዙኃ: 3f. Ull ወእጐለተ: 4 Abb 35 Tana 9
ጸሊማተ: 4 BM 491 በንቀየ: 5 Tana 9, Ryl² 2 MSS
ሶረ: ፀዓዳ: BM 485 BM 491 Berl Abb 35, Bodl 5 Ryl¹ other Eth II
MSS ሶር: ፀዓዳ: Ull ፀዓዳ: ሦር: 5 Bodl 5² BM 492
ኀመገዘ: 5 ሶረ: (2nd) BM 491 transposes to after ዓቢየ:
Berl, Ryl¹ Ull 6 MSS ሶር: 6f. BM 485 አለህምተ: ብዙኃ:
Berl አለህምት: ብዙኃት: Abb 35 አለህምት: ብዙኃ: Tana 9
ወአለህምተ: ብዙኃ: 7 Ull ፀዓድው: 8f. አለህምተ:
— ይመስለዎሙ: Berl አለህምት: ብዙኃን: ወይመስለዎሙ: only
8 BM 485 አለህምት: 8 Ull ፀዓድወ: 8f. BM 491, BM 486
ይመስለዎ: 9 BM 485 Berl Abb 35 Tana 9 ወተለወ:
9 ፩ለኀለኡ: BM 485 BM 491 Abb 35 add ብዙኃነ: Berl Tana 9 add
ብዙኃን:



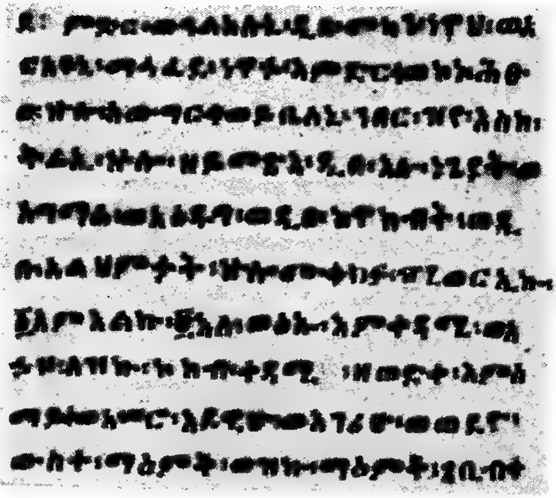
11 መልዐለተ፡ BM 485 BM 491 Berl add ወርኢኩ፡ ሰማየ፡ Tana 9 adds ወርኢኩ፡ 11f. BM 485 ኮከበ፡ ወድቀ፡ Tana 9 ኮከበ፡ ወወድቀ፡ BM 491 Berl Abb 35 ኮከበ፡ ኣሐደ፡ ወድቀ፡ 3 MSS ወድቀ፡ ፩ኮከበ፡ 12 Tana 9 ወይትለዓል፡ 13 Tana 9 ወይትረዐይ፡ 13 BM 485, Ull እልክቱ፡ 14f. ወእምዝ፡ — ወጸሊማኒ፡ BM 485 ዐቢያን፡ ወጸሊማን፡ only; BM 491 ወእመንቱ፡ ርኢኩ፡ እልክተ፡ ኣልህምተ፡ ዓቢያኒ፡ ወጸሊማኒ፡ Berl Tana 9 ወእመንቱ፡ ርኢኩ፡ እልኩ፡ (Tana 9 እመንቱ፡) ኣልህምት፡ ዓቢያን፡ ወጸሊማን፡ Abb 35 ማእከለ፡ እልክቱ፡ ኣልህምት፡ ዐቢያኒ፡ ወጸሊማኒ፡ 14f. ኣልህምተ፡ — ወጸሊማኒ፡ Ryl[1] Ull BM 486 እልኩ፡ (Ull እልክቱ፡) ኣልህምት፡ ዓቢያን፡ ወጸሊማን፡ 5 MSS ኣልህምት፡ ዓቢያን፡ ወጸሊማን፡ 15 BM 485 ወለጠ፡ 16 BM 485 BM 491 ወኣጥዐቀሆሙ፡ Berl Abb 35 ወጣዕቀሆሙ፡ Tana 9 ወኣጠዐቀሆሙ፡ 17 BM 491 Berl Abb 35 Tana 9, Ryl[1] 7 MSS የኣወይዉ፡ BM 485 የሐይዉ፡ 17 BM 485 BM 491 Berl Abb 35 Tana 9 ፩ለካልኡ፡ 18f. በሬእዩ፡ — ወወረዱ፡ BM 491 ወበሬእዩ፡ ወነጸርኩ፡ ለሰማይ፡ ወርኢኩ፡ ወርኢኩ፡ ናዋ፡ ከዋክብተ፡ ብዙኃን፡ ወረዱ፡ 18 BM 485 ወነጸርክዎ፡ ለሰማይ፡ Ull ወነጸርኩ፡ ሰማየ፡ BM 485 Berl Abb 35 Tana 9 add ወርኢኩ፡ (cf. BM 491) 19 BM 485 Berl Abb 35 Tana 9 ከዋክብት፡ ብዙኃን፡ ወረዱ፡ 20 BM 485 BM 491 Berl Abb 35 Tana 9 በኀበ፡



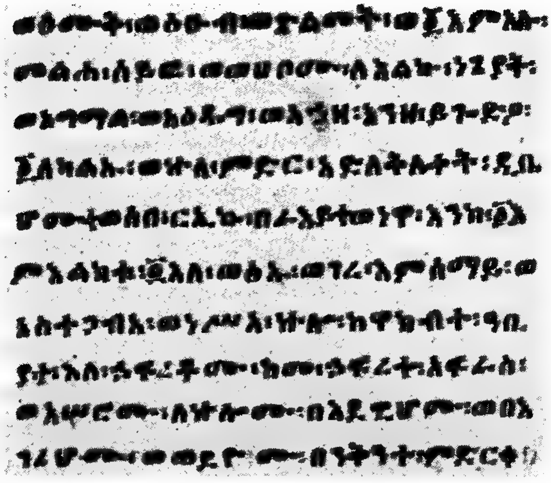
21f. ጣዕቀ፡ — ምስሌሆሙ፡ BM 485 ጣዕቀ፡ ኣለህምተ፡ ኀኑ፡ ወምስሌሆሙ፡ BM 491 Berl Tana 9 ጣዕቀ፡ (Tana 9 ጣዐቀ፡) ኣለህምቱ፡ ኀኑ፡ ወምስሌሆሙ፡ Abb 35 ወጣዕቀሆሙ፡ ኣለህምቱ፡ ኀኑ፡ ወምስሌሆሙ፡ Ull ኣለህምቱ፡ ወጣዕቀ፡ ኀኑ፡ ምስሌሆሙ፡ 22 Abb 35 ይትረኣዩ፡ Tana 9 ይትሬዐዩ፡ 22 Abb 35 ወነጸርኵ፡ 23 Tana 9 ወናቀ፡ Berl ወናሁ፡ BM 491 adds ርኢኵ፡ 23f. BM 485 ኅፍረታቲሆሙ፡ 24 BM 485 Tana 9 ይዕረጉ፡ 25 BM 485 5 MSS እጐለተ፡ BM 491 Berl Abb 35 እጐለተ፡ Tana 9 እጐለቶ፡ 25 Ull ወይፀንሱ፡ Tana 9 ወፀንሱ፡ 25f. Tana 9 ወወለዱ፡ 26 BM 485 Abb 35 Tana 9 ነገያተ፡ Berl ናግያተ፡ 26 Berl Tana 9 ወኣግማለ፡ 26 Tana 9 ወኣእዱግ፡ 27 ኣለህምቱ፡ Tana 9 ኣእዱግ፡ 28 Berl እንኀ፡ 28 BM 491 Abb 35 ይነዝሩ፡ 30 Ryl[1] እንዘ፡ እንኀ፡ ይበልዕዎሙ፡ Berl እንኀ፡ እንዘ፡ ይበልዕዎሙ፡ 30 Berl Abb 35 Tana 9, Ull ለእለንቱ፡



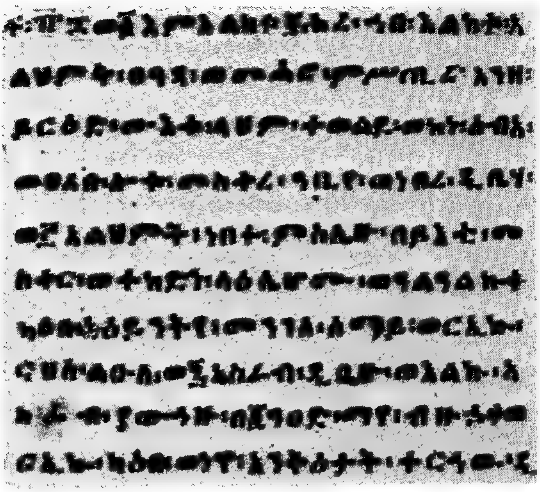
32f. BM 485 ወያድለቀልቁ፡ እምኔሆሙ፡ ወዩንፈጹ፡ Berl ወያድለቀልቁ፡ እምኔሆሙ፡ ወዩንፈፀ፡ Abb 35 Tana 9, Munich 30 ወያድለቀልቁ፡ እምኔሆሙ፡ ወዩነፍጹ፡ 32 5 MSS ወያድለቀልቁ፡ 33 ወዩንፍጹ፡ BM 485 BM 491 Tana 9 add እምኔሆሙ፡ 34 BM 485 Berl Abb 35 Tana 9, Ryl¹(?) 6 MSS ወአንዘ፡ 34f. እንዘ፡ — ፩ለካልኡ፡ BM 485 እንዘ፡ ፩ዩወግእ፡ ለካልኡ፡ ወ፩ዩውሕጥ፡ ለካልኡ፡ BM 491 Ull እንከ፡ (BM 491 omits) ዩውግዖ፡ ፩ለካልኡ፡ ወየኅጥ፡ (Ull ወዩውሐጥ፡) ፩ለካልኡ፡ Tana 9 እምዘ፡ ዩወግእዎሙ፡ ለለካልኡ፡ ወዩውሕጉ፡ ለካልኡ፡ Ryl¹ 2 MSS omit ወዩውኅጥ፡ ፩ለካልኡ፡ 34 Berl ዩውሕጉ፡ 36 Berl አንሣእኩ፡ 37 ካዕበ፡ Tana 9 omits 37 ወርኢኩ፡ በራእዩ፡ Berl omits 37 Tana 9 በራእየ፡ 38 Tana 9 ወናቀ፡ 38 3 MSS መጽኡ፡ Tana 9 ወፀአ፡ 38 Ull እምሰማያት፡ 38 ከመ፡ አምሳለ፡ Berl Tana 9 በአምሳለ፡ 39 BM 485 BM 491 Berl Abb 35 Tana 9 ወ፬ወፀኡ፡ 39f. BM 491 ወሠለስቱ፡ ምስሌሆሙ፡ 40 ፫ (2nd) Tana 9 omits 40 Berl ድኅሬሁ፡ 41 BM 485 Berl Abb 35 Tana 9 ወአንዘኒ፡ BM 491 ወአንዘ፡ 41 BM 491 ወአውሥኡኒ፡ Tana 9 ወነሥኡኒ፡



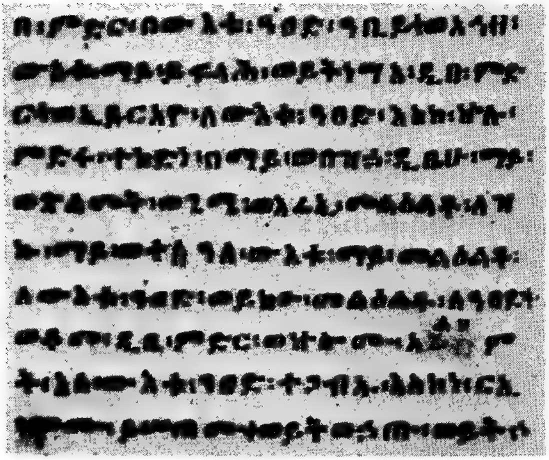
1f. ወዓለአሉኒ:—ወአርአዩኒ: BM 491 ወአለዓለኒ:ዲበ:መካን:ቅዱስ:ወነዋኅ:ወአርአየኒ: 1 ነዋኅ: Berl omits; Ull adds እምድር: 2 BM 485 Tana 9 ማኅፈድ:ነዋኅ: Ull ማኅደረ:ነዊኅ: 2 Tana 9 ወእምድኅረ: 2 Tana 9 ወካኑ: 2f. BM 485 BM 491 ሕኑጸ: Berl ኅኑጸ: Tana 9 ጽኑዕ: 3 Tana 9 ኵሎ: 3 BM 485 ካህጉር: 3 Berl, Bodl 5 Ull 9 MSS ወይቤሉኒ: 3f. እስከ:ትሬኢ: Ull ወትሬኢ: 4 BM 485 ዘመጽእ: Berl, Ull ዘይወፅእ: 4 BM 485 BM 491 Berl Abb 35 እለክቱ: Tana 9 እለክቴ: 4 BM 485 Abb 35 ነገያት: Berl ናግያት: Tana 9 ነገያተ: 4f. Berl ወአግመል: 6 Berl, Ull Curzon 56 አለህምት: 6 BM 485 BM 491 Berl Tana 9 ወኵሎሙ: Abb 35 ወኵሎ: 7 Berl አሐዱ:እምእለክቱ: Ull ፩እምእለክቴ: 7 ፩እለ:ወፀኡ: BM 485 እለ:ወፀኡ:፩: 7f. BM 485, 6 MSS ወአሐዘ: Tana 9 ወአኀዘ: 8 Ryl^2 4 MSS ቀዳማይ: BM 485 BM 491 Berl Abb 35 Tana 9, Ryl^1(?) 2 MSS ቀዳማዩ: Bodl 5 Ull 8 MSS ቀዳማዊ: 8f. ዘወድቀ:እምሰማይ: Tana 9 omits 10 BM 485 መዓምቅ: Tana 9 ማኅምቅ: 10 ወዝኮ:ማዕምቅ: Berl omits



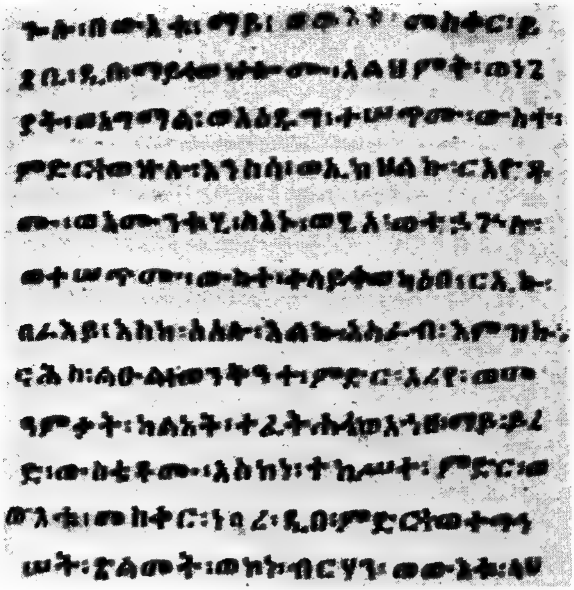
11 ወዕፁብ፡ BM 485 ወዐጽ፡ BM 491 ወዓፅ፡ Berl ወዕፄ፡ Tana 9 ወዕፅው፡ 12 BM 485 BM 491 Berl Abb 35 Tana 9 ሰዩሬ፡ 12 Ull ለእሉ፡ 12 BM 485 ነገዮቷ፡ Berl ናግዮቷ፡ Abb 35 ነገዮተ፡ Tana 9 ነግዮቷ፡ 13 ወአግምዓለ፡ BM 485 BM 491 Berl Tana 9 omit 13 BM 485 Berl Abb 35 Tana 9, BM 486[1] ወአንዘ፡ 13 እንዘ፡ ዩጐጽዮ፡ BM 491 omits እንዘ፡ Tana 9 እንዘ፡ ዩጐጽእ፡ Ull እንኅ፡ ዩጔጽዮ፡ 14 BM 485 BM 491 Abb 35 Tana 9 እንቀለቀለቷ፡ 14f. ዲቤሆሙ፡ BM 491 ኅትለ፡ ምድር፡ ዲበ፡ ምድር፡ Berl ምስቤሆሙ፡ Tana 9 ወኅትለ፡ ምድር፡ ዲቤሆሙ፡ 15 ወሰበ፡ BM 491 adds ዩቤ፡ 15 ወነቀ፡ እንኅ፡ Ull ነቐ፡ only 15f. BM 485 BM 491 Berl Abb 35 Tana 9, 2 MSS ፩እምእልኮ፡ 16 ፩እለ፡ ወፀኰ፡ Bodl 5 7 MSS እለ፡ ወፀኰ፡ ፩፡ BM 485 BM 491 Berl Abb 35 Tana 9 ፩እምእለ፡ ወፀኰ፡ 16 ወገረ፡ BM 492 adds ሰዩሬ፡ BM 485 BM 491 Berl Abb 35 ወወገረ፡ Tana 9 ወወገሩ፡ 16f. BM 485 Berl Tana 9 ወአስተጋብኡ፡ ወነሥኡ፡ BM 491 ወአስተጋብአ፡ ወነሥአ፡ Bodl 5 Vat 71 ወነሥአ፡ ወአስተጋብአ፡ 17f. Ryl[2] 4 MSS ኀቀኝብተ፡ ዓቢየተ፡ BM 485 BM 491 Abb 35, Bodl 5 Ryl[1](?) Ull 10 MSS ኀቀኝብተ፡ ዓቢየነ፡ Berl ኀቀኝብቷ፡ ዐቢዮን፡ Tana 9 ኀቀኝብቷ፡ ዐዚዛኑ፡ 18 ኖፍረተ፡ 4 MSS omit 19f. BM 485 Abb 35 Tana 9, Ull ወእገሪሆሙ፡ 20 Tana 9 በአንቃዕተ፡



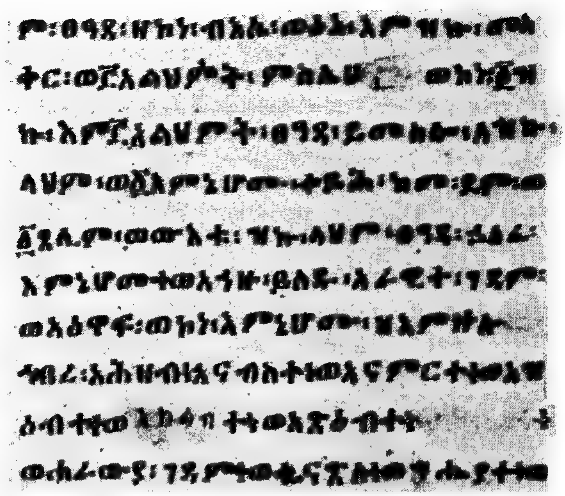
21 Ryl^2 Ull 5 MSS ወ፩እምእለክቱ፡ BM 485 BM 491 Berl Abb 35 Tana 9, Bodl 5 Ryl^1(?) other Eth II MSS ወ፩እምእለኩ፡
21 ፩ሖረ፡ Tana 9 omits ፩፡ Berl ፩ሖራ፡ 21f. Ryl^2 Ull 6 MSS እለክቱ፡ኣለህምት፡ BM 485 Berl Abb 35 Tana 9, Bodl 5 Ryl^1(?) other Eth II MSS እለኩ፡ኣለህምት፡ BM 491 ዝኩ፡ላህም፡
22 Ull ፀዓዳው፡ 22 Bodl 5^2 Ull BM 492 Vat 71 ወመጠዎሙ፡
23 BM 485 Berl ኢየርዕዱ፡ Bodl 5^2 BM 492 Vat 71 የርዕዲ፡
24 Tana 9 ምሥራቀ፡ዐቢየ፡ 24 Ull ዲቤሁ፡ 25 Ull ምስሌሁ፡ነበሩ፡ 25f. Tana 9 ምሥራቅ፡ Tana 9 adds ወዘ፡ መሥቀረ፡ 26 BM 485 BM 491 Berl Tana 9 ተኀዳነ፡
26f. ወዓለዓለኩ፡ኀዕበ፡ Bodl 5 2 MSS omit ኀዕበ፡ BM 485 Berl Abb 35 Tana 9 ወኀዕበ፡ኣለዓለኩ፡ BM 491 ወኀዕበ፡ኣለዓኩ፡
27 መንገለ፡ Abb 35 ውስተ፡ 28 Berl ናሕስ፡ለዑለ፡ Tana 9 ነኅሰ፡ለዑለ፡ 28 BM 491 ወ፪ኣስኀ፡ 28 Berl, Ull ወእለክቱ፡ 29 BM 485 Berl Abb 35 Tana 9 የውሕዘ፡
29 በ፩ዓፀዱ፡ BM 491 በ፩ኣስረኀ፡ዘኣጸዱ፡ 29 BM 485 Tana 9 ማየ፡ኀዙሕ፡ Berl Abb 35 ማዩ፡ኀዙኅ፡ 30 Ull ነቀ፡ 30 Tana 9 ን[ቅ]ዐታት፡ 30 Berl Tana 9 ተርኅወ፡


35

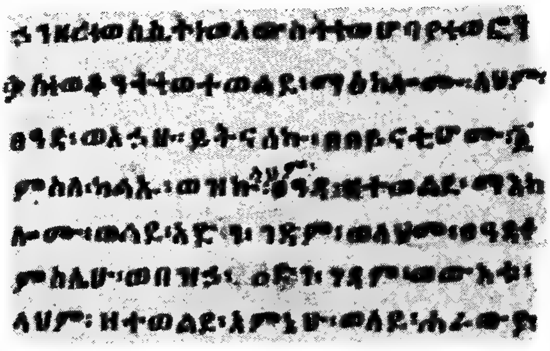
31 ዓቢይ፡ Ull omits 32 ውእቱ፡ Ull omits 32 BM 485 Berl Tana 9 ይፈልሕ፡ 33 BM 485 Abb 35 ወእርእዮ፡ BM 491 ወኢርእዮ፡ Berl Tana 9 ወርእዮ፡ Abb 55 ወርኢንዎ፡
33 BM 491 እስመ፡ 34 Berl Tana 9 ምድር፡ Abb 35 ምድረ፡
35 Tana 9 መልዕልተ፡ 35f. Berl ለውእቱ፡ 36 BM 485 Berl Tana 9, Ryl ወተለዓለ፡ other MSS ወተለዓለ፡
36 መልዕልቱ፡ Tana 9 adds እስከ፡ ተለዐለ፡ ውእቱ፡ ማይ፡ መልዕልቱ፡ 37 ዓፀድ፡ ወዩንዑ፡ Berl ወዩንዐው፡ only
37 BM 485 መለዐልቱ፡ 38f. ኢለሀምቱ፡ Tana 9 omits
39 ውእቱ፡ ዓፀድ፡ Ull ውስተ፡ ምድር፡ 39 Tana 9 ወተገብረ፡ 39 Tana 9 እስከኔ፡ Berl እስከ፡ ኋኑ፡
40 ይሠጠሙ፡ BM 491 የሐጠሙ፡



1 BM 491 ለውእቱ፡ 1f. Tana 9 መሠቀረ፡ ይፀቢ፡ BM 491 ይጸቢ፡ መስቀር፡ 2f. BM 485 Abb 35 Tana 9 ወኅገዩቱ፡ Berl ወናግዩቱ፡ 3 ውስተ፡ Tana 9 ዲበ፡ Bodl 5 adds ውስተ፡ 5 Berl ወእሙንቱስ፡ Bodl 5 6 MSS ወእሙንቱ፡ Tana 9, Ull BM Add. 24185 ወእሙንቱኒ፡ 5 Ull ተኀጕሉ፡ 7 Ull እልክቱ፡ አስራብ፡ Tana 9 ዝኩ፡ አስራብ፡ BM 485 BM 491 Berl Abb 35 ዝኩ፡ አስራባት፡ 7 እምዝኩ፡ BM 491 እስመ፡ ዝኩ፡ 8 ለዐለ፡ BM 491 ዓቢይ፡ 8 BM 485 Berl Abb 35 ዐረየ፡ BM 491 ተዓረየ፡ Tana 9 ወዐረየ፡ 8f. BM 485 ወመዐምቅተ፡ ካልእተ፡ BM 491 ወመዓምቅት፡ ካልእት፡ Berl ወመዓምቅት፡ ካልእተ፡ Tana 9 መዓምቅ፡ ካልእተ፡ Bodl 5 5 MSS ወመዐምቃት፡ ካልኣት፡ Ull ወመዓምቅት፡ ካልኣት፡ 9 Tana 9 ተፈትሐ፡ 9 Tana 9 ወአውሐዘ፡ 10 እስካኑ፡ Berl እስካ፡ ካኑ፡ Ull እስካ፡ Tana 9 እስካኍ፡ 10 BM 491 ኢተካሠተ፡ Tana 9 ተካሠት፡ 11 Tana 9 ምሠቀረ፡ 11 ዲበ፡ BM 485 BM 491 Tana 9, Bodl 5 6 MSS ውስተ፡ 11f. Berl Tana 9, Ull BM 492 ወተማኅስ፡ 12 BM 491 Berl Abb 35 Tana 9 ብርሃኑ፡



13 Berl, Ull BM Add. 24185 ወወፀአ: 13f. Tana 9 ምሠቀር: Berl መቃብር: 14f. ፩ዝኩ:እም፫ኣለህምት: Berl ፩እምዝኩ:፫ኣለህምት: 16 Abb 35 ወአሐዱ:ወእምኔሆሙ: 16f. ወ፩ጸሊም: BM 485 BM 491 Berl Abb 35 Tana 9 omit 17 ወውእቱ:ዝኩ: Tana 9 ዝኩ:ውእቱ: 19 Berl Tana 9, Ull 2 MSS ወአዕዋፈ: 19 Tana 9 ኅኑ: 19 Bodl 5 Ryl¹ 8 MSS ዘእምኵሎሙ: 20 Ryl¹ ኅበረ: Ryl² ኅብረ: 3 MSS ኅቡረ: Tana 9, Bodl 5 Ull other Eth II MSS ኅብረ: BM 485 BM 491 Berl Abb 35 ኅብር: 20 አሕዛብ: Ull እንስሳ: 20 BM 485 BM 491, Ull አናብስት: 20 BM 491, Ull ወአናምርት: Tana 9 አናምርተ: Berl ወአንስርተ: BM 485 ወአንብርት: 20f. Abb 35, Ryl² 6 MSS ወአዝዕብተ:ወአኳለብተ: Ull ወአዝዕብት:ወአኳለብት: BM 485 BM 491 ወአዝእብት: ወአካለብት: Tana 9 ወአዝኣብተ:ወአኳዩስተ: 2 MSS ወአኳለብተ:ወአዝእብተ: Bodl 5 6 MSS ወአካለብተ: ወአዝዕብተ: Berl ወአዝእብተ: only 21 Ryl 5 MSS ወአጽዕብተ: Berl, Bodl 5¹ 9 MSS omit; Bodl 5² inserts አጽዕብተ: after ወሐራውያ:ገዳም: Ull ወአፀዕብት: Abb 35 ወአጽብዒተ: BM 485 ወጽቦዕተ: BM 491 ወአጽቦዕት: Tana 9 ወአፅቦዕተ: 22 BM 485 BM 491 Berl Abb 35 Tana 9, Ull ወቄናጽል: 22 BM 485 ወገሐይተ: BM 491 ወጌሔይት: Berl Abb 35 ወገሐይት: Ull ወግሄይት: Tana 9 ወጊሄይት: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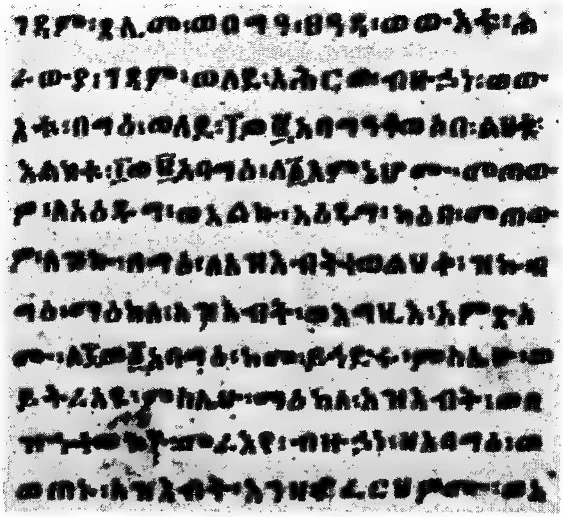
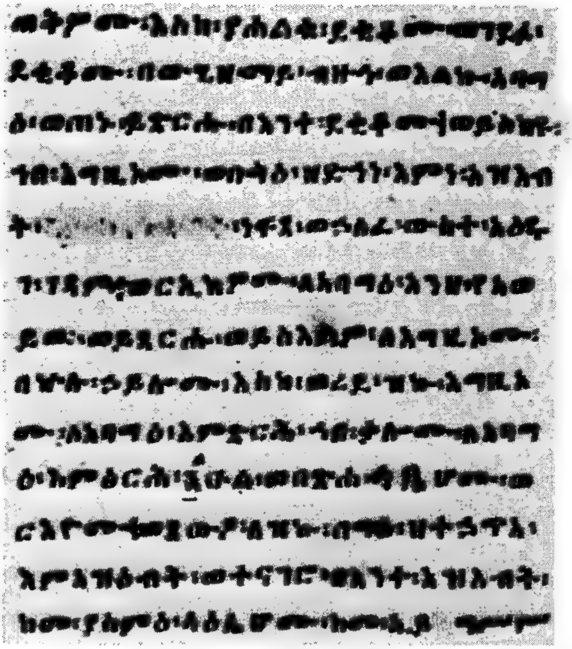
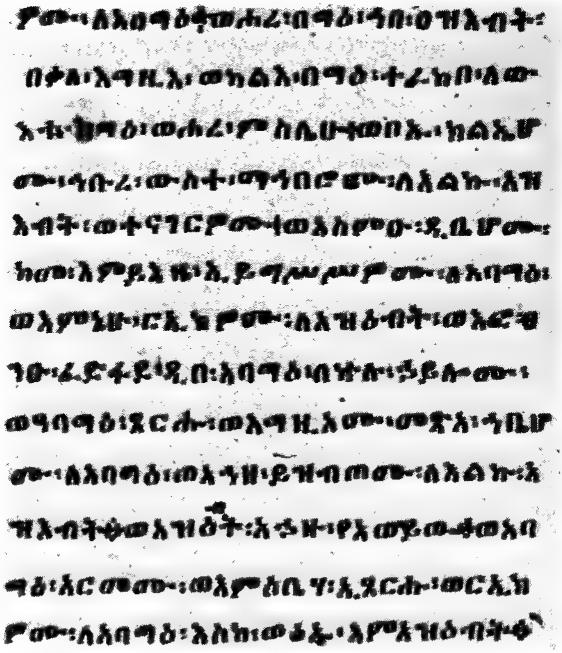
22f. Abb 35 ወሐንዚሬ: BM 485 Berl Tana 9, Ryl[1] Ull BM 490 ወኃንዘር: BM 491 ወኅንዘር: 23 BM 485, Ull BM 490 ወሲሢት: 23 Ull BM 490 ወአውስት: BM 485 BM 491 Abb 35 Tana 9 ወአንስርት: Berl አንስርት: 23 BM 485 BM 491 Berl Abb 35 Tana 9, Ull BM 490 ወሆበዩ: 23f. BM 485 Abb 35, Ull BM 490 ወፎቃንስ: BM 491 ወፎቀንስ: Berl ወፎቀንስር: Tana 9 ወፍቅንስ: 24 Ryl ወቆዓተ: BM 491, Bodl 5 other Eth II MSS ወቋዓተ: BM 485 ወቋት: Berl Abb 35 Tana 9, Ull BM 490 ወቋዓት: 24 Ull በማእከሎሙ: 25 BM 485 ይትናስጉ: በበ:በይናቲሆሙ: 25f. BM 485 BM 491 Berl Abb 35 Tana 9, Curzon 55 ፩ለካልኡ: 26 Berl ወዘተወለዱ: Tana 9 ተወለዱ: 26f. Ull በማእከሎሙ: 27 BM 491, Ryl[1] ወለዱ: BM 485 adds ማእከሎሙ: ወለዱ: 27 Abb 35 Tana 9, Bodl 5 Ull ወላህም: BM 485 BM 491 Berl ላህም: 28 Berl ወምስሌሁ: 28 Ryl[2] 4 MSS ወበዝኁ: ዐዱግ: BM 485 BM 491 Berl, Bodl 5 Ryl[1] 8 MSS ወበዝኁ: አዕዱግ: Abb 35, 3 MSS ወበዝኁ: አእዱግ: Ull ወብዝኀን: አዕዱግ: Tana 9 ወብዝኁ: አእዱግ: 29 ወለዱ: Tana 9 ወለዱ: 29 Tana 9 ሐራዊያ:



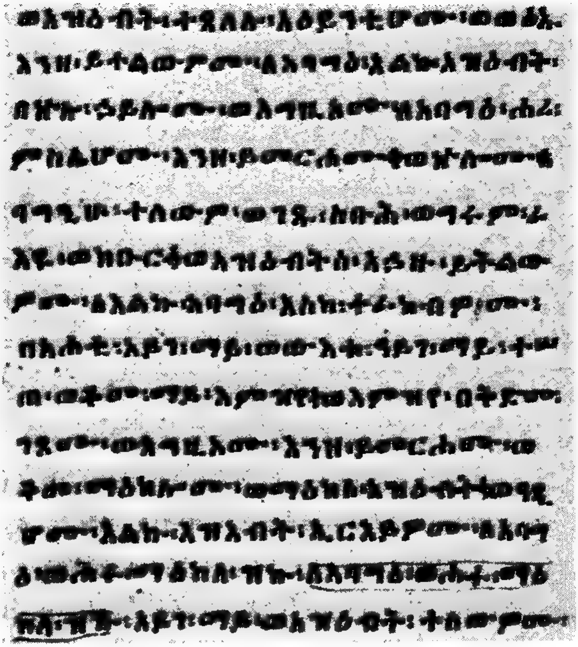
30 ጸሊመ፡ 3 MSS omit; BM 485 BM 491 Berl ጸሊም፡ Tana 9 ወጸሊም፡ 30 ወበግዓ፡—ወውእቱ፡ Berl ወበግዐ፡ወጸዐዓ፡ ወውእቱ፡ 30 Tana 9 ወበግዐ፡ 30–32 ሐራውያ፡—ወውእቱ፡ BM 485 omits (hmt.) 30f. ሐራውያ፡ገዳም፡ BM 491 Berl Abb 35 Tana 9 omit 31 ወለዶ፡—ብዙኃነ፡ Tana 9 ወለዶ፡አራዊተ፡ ዱኃነ፡ 31 ብዙኃነ፡ BM 491 ገዳም፡ Berl ዱኃን፡ 32 Tana 9 ወለዶ፡ 32 Berl Tana 9 ፲ወ፪አባግዐ፡ 32f. ወሶበ፡—፲ወ፪አባግዐ፡ BM 491 omits (hmt.) 33 እለክቱ፡ Bodl 5 omits; BM 485 Berl Abb 35 Tana 9 ዝኩ፡ 33 BM 485 ፩እምኔሆሙ፡ BM 491 Berl Tana 9 ወ፩እምኔሆሙ፡ 33f. Abb 35 መጠዎ፡ 34 Bodl 5 2 MSS ወእሉ፡ 34 BM 485 BM 491 Abb 35 Tana 9 ካዐበ፡አእዱግ፡ 34f. Tana 9 ወመጠውዎ፡ 35 Tana 9 ለአዝብተ፡ 35f. በግዐ፡ BM 491 adds ለአዝእብተ፡ 38 ምስሌሁ፡ Tana 9 omits; BM 485 ወምስሌሁ፡ 38 Bodl 5 አዝብዐተ፡ 38f. BM 491 ወበዝኃ፡ወኮና፡ 39 BM 485 BM 491 Abb 35 Tana 9 ብዙኃተ፡ Berl ብዙኃን፡ 39 ዘአባግዐ፡ Ull omits 40 Bodl 5^2 Ryl^2 Ull 8 MSS እንዘ፡ይፈርህዎሙ፡ BM 485 BM 491 Berl Tana 9, Bodl 5^1(?) Ryl^1 6 MSS እንዘ፡ ዩፈርህዎሙ፡ Abb 35 ይፍርህዎሙ፡



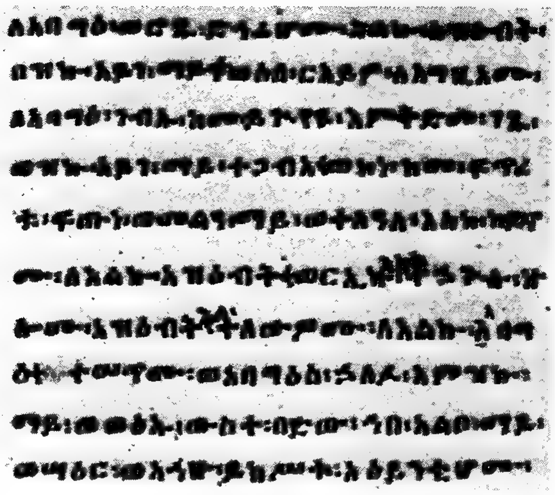
40-1 BM 491 ወአጠቅዎሙ: Ull, Curzon 56 ወአፕወቅዎሙ: Abb 35 (over an erasure) Tana 9, Bodl 5^2 2 MSS ወአጠወቅዎሙ: 1f. ወገደፉ: ደቂቆሙ: BM 485 omits (hmt.) 2 Tana 9 ወበውሒዘ: 2 BM 491 ወእለኩሰ: 3 BM 491, 3 MSS ይጸርሁ: 3 Berl, Ryl Ull BM 490 ወየሰክዩ: BM 485 BM 491 Tana 9, Bodl 5 other Eth II MSS ወየሰኪዩ: Abb 35 ወየሰካዩ: 4 Tana 9 ዘየዳኅን: 5 BM 485 Tana 9 ነፍጸ: 6 BM 485 Abb 35 Tana 9 ለአባግዕት: 7 Tana 9 ወጸርኁ: 7 BM 491 ወየሰእለዎሙ: Tana 9 ወሰአለዎ: 8 እስካ: BM 491 እስመ: 8 ዝኩ: Tana 9 omits 8f. Ryl እግዚአሙ: ለአባግዕ: other MSS እግዚአ: አባግዕ: 9 Ryl BM 486 እምጽርሖ: other MSS omit 10 Abb 35 Tana 9, Bodl 5 እምጽርሐ: 11 BM 485 BM 491, BM 486 ወጸውዖ: 13 BM 485 BM 491 Berl Abb 35 Tana 9 ዲቤሆሙ:



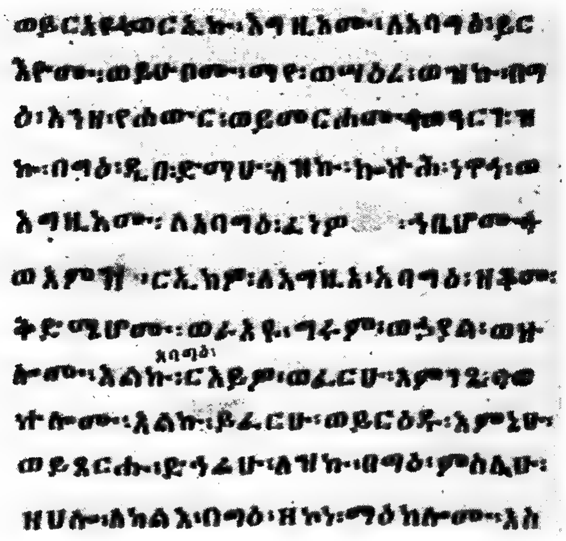
14 BM 485 BM 491 Tana 9 ሐረ፡ 14 ኀበ፡ዐዝእብት፡ Berl omits 15 Tana 9 ተረክበ፡ 15f. ለውእቱ፡በግዕ፡ BM 485 BM 491 Berl Tana 9 omit 16 BM 491 ወሐሩ፡ 16 ምስሌሁ፡ BM 485 BM 491 Berl Tana 9 add ወሐሩ፡ 17 Ull ለእለኩቱ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ለዝኩ፡ 17f. Bodl 5 አዝብዕት፡ 18 Tana 9 ወሰምዐ፡ ('0:?) 19 BM 491 ኢዩግሥሥዎሙ፡እምዩእዜ፡ 19 BM 485 BM 491 Abb 35 ለአባግዕት፡ Tana 9 ለበግዕት፡ 20 BM 491, BM Add. 24990 ወእምኔሆሙ፡ Abb 35 ወእምዝ፡ 20 BM 491, Ull እ፫ ፡ 21 አባግዕ፡ Tana 9 adds ጸርኁ፡ 22 ወእግዚአሙ፡ BM 491 adds ጸርኃ፡ወ 23 BM 485 Berl Abb 35 Tana 9 ወአኀዘ፡ ዩዝብጥዎሙ፡ BM 491 ወአኀዘ፡ዩዝብጥዎሙ፡ 23 Ull Curzon 56 ለእለኩቱ፡ Tana 9 ለዝኩ፡ 24 Tana 9 ወአዝእብትሰ፡ አኀዘ፡ Berl ወአኀዘ፡አዝእብት፡ BM 491 ወአኀዘ፡ and omits አዝዕብት፡ 24 BM 485 Berl Tana 9, Ryl[2] Ull 7 MSS የአውዩዉ፡ BM 491 Abb 35,Ryl[1] 7 MSS የአወዩዉ፡ Bodl 5[1] የአወዩወ፡ Bodl 5[2] የአውዩወ፡ 25 Tana 9 እምሰቤሃ፡ ዩጸርኁ፡ 26 Tana 9 ለአባግዕት፡



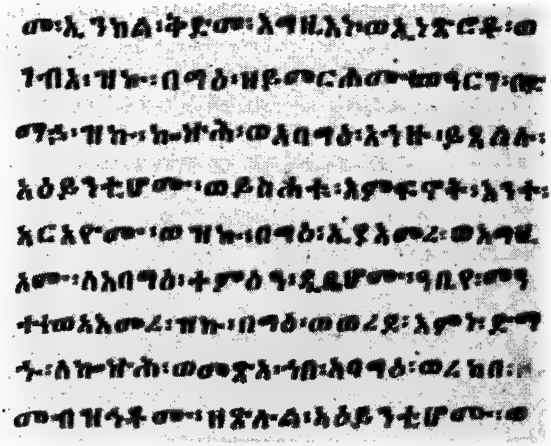
27 2 MSS ተጸለለ፡ 28f. ለአባግዕ፡ — ኀቤሆሙ፡ Ull እሎሱ፡ አዝዕብት፡ ለአባግዕ፡ ወጽሑ፡ ኀቤሆሙ፡ 28 BM 485 Berl Abb 35 Tana 9 ዝሱ፡ BM 491 ዝንቱ፡ 29 በጽሑ፡ ኀቤሆሙ፡ Berl በኀቤሆሙ፡ 29 Tana 9 ወእግዚኦሙሰ፡ ለባግዕ፡ 30f. Ull አባግዕ፡ ተለውዎ፡ Tana 9 ወአባግዒሁ፡ ይተለውዎ፡ Berl አባግዕ፡ ምስሌሁ፡ ተለዉ፡ 31f. ወግሩም፡ — ወንቡር፡ BM 485 BM 491 Abb 35 Tana 9 ወንቡር፡ ወግሩም፡ ለርእዩ፡ Berl ወግሩም፡ ለርኢዩ፡ 32 Abb 35 ወአዝእብእትሰ፡ 33 Ull ለእሎንቱ፡ አባግዕ፡ BM 492 ለአባግዕ፡ BM 485 Berl Abb 35 Tana 9 ለዝሱ፡ አባግዕት፡ BM 491 ለእሎሱ፡ አባግዕት፡ 33 እስከ፡ BM 491 እስመ፡ 35 ወእምዝየ፡ BM 485 omits 36f. Ull ቆመ፡ 38 Ull እሎንቱ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ዝሱ፡ 38 BM 485 ኢይርእይዎሙ፡ Abb 35 ይርእይዎሙ፡ Tana 9 ኢርእይዎ፡ 38f. ለአባግዕ፡ Ull ለእሎንቱ፡ አባግዕ፡ Tana 9 ወአባግዕ፡ 39f. Ryl[1] BM 486 ለአባግዕ፡ ወሖሩ፡ ማዕከለ፡ ዝሱ፡ other MSS omit



1 ለአባግዕ፡ — ድኅሬሆሙ፡ Ull ወሮጹ፡ ድኅሬሆሙ፡ ለአባግዕ፡
1 Ull እልክቱ፡ 1 BM 485 አዝእብት፡ 2 BM 485 BM 491 Berl Abb 35 ለዝኩ፡ Bodl 5 3 MSS በውእቱ፡ 2 Tana 9 ርእዮሙ፡ 2f. BM 485 Tana 9 ለእግዚአሙ፡ ለአባግዕት፡ Abb 35 ለእግዚአ፡ አባግዕ፡ Bodl 5 ለእግዚአሙ፡ አባግዕ፡
3 ገብኡ፡ ኀበሙ፡ BM 491 ወገብኡ፡ Tana 9 ገብኡ፡ ኀዐበ፡ ኀበሙ፡
4 BM 491 ወኀና፡ 4 ኀበሙ፡ Tana 9 omits 4f. BM 491 ፍኖረት፡
5 ፍጡነ፡ Ull transposes to before ወኀነ፡ Tana 9 ወፍጡነ፡
5 Berl መለአ፡ 5 BM 485 Berl Tana 9 ማዩ፡ ወተገዐለ፡ BM 491 ወተለዓለ፡ ማዩ፡ 6 Ull ለእልክቱ፡ Tana 9 ለዝኩ፡
6 እስከ፡ Ryl[1] BM 486 omit; Berl adds ኀዲሮሙ፡ ወ
6f. ተንጉሉ፡ ኀተሎሙ፡ Tana 9[1] ተጠጉሎሙ፡ Tana 9[2] ተጠጉሉ፡
7 አዝዕብት፡ 2 MSS omit 7 እለ፡ Ryl[1] BM 486 omit
7f. ለእልኩ፡ አባግዕ፡ BM 485 Berl Abb 35 ለዝኩ፡ አባግዕ፡ Tana 9 ለዝኩ፡ አባግዕተ፡ Ull 3 MSS ለአባግዕ፡ 8 Ryl[2] ተሠጥሙ፡ Ryl[1] and other MSS ወተሠጥሙ፡ 8 Bodl 5 Frankfurt MS አባግዕሰ፡ Ull ወአባግዕ፡ 8 Berl ወእምዝኩ፡ BM 491 እምዝ፡ 9 ወወፀኡ፡ — ንበ፡ Ull ወመጽኡ፡ ውስተ፡ ገዳም፡ ወንበ፡ 9 ውስተ፡ በድው፡ Berl omits 9f. BM 485 Abb 35 ማየ፡ ወሠዐረ፡ BM 491 ዕፀ፡ ወማዩ፡ ወሠዐር፡ Berl ማዩ፡ ወሠዐረ፡ Tana 9 ማየ፡ ወሠዐር፡ 10 ወአንዘ፡ ዩክሥቱ፡ Tana 9 ወኢዩኀሥቱ፡

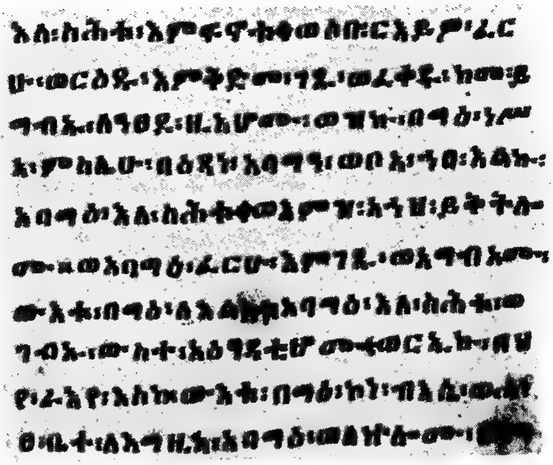


11 BM 485 Berl Tana 9 ወየሬእዩ: 11f. BM 491 ርእዮሙ:
12 Tana 9 ሣዕረ: ወማየ: 12f. Tana 9 ኀበግዕ:
13 BM 485 Abb 35 እምዘ: 13 Tana 9 የኃውሩ: 13 Ull ይመርሖሙ: 13f. ዝክቱ: BM 485 BM 491 Berl omit 14 በግዕ: BM 485 adds እምዘ: የሐውር: ወየመርሖሙ: ወዐርገ: በግዕ:
14 BM 485 ዲማን: Tana 9 ዲማኑ: 14 Ull ነቀኑ:
15 BM 485 Berl Tana 9, Bodl 5 Ull Vat 71 ፈነወ: Ryl¹ 3 MSS ፈነዎሙ: 16 Ryl² 4 MSS ወእምዝ: BM 491 Tana 9, Bodl 5 Ryl¹(?) Ull 11 MSS ወእምዜሁ: BM 485 Berl Abb 35 ወእምዜሆሙ:
16 BM 491 ለእግዚእ: ዘኀበግዕ: 16 Tana 9 ዘቆሙ:
17 Tana 9 ወርእዩ: BM 485 BM 491 Berl Abb 35 Tana 9 add ዐቢየ: ወ 17 Tana 9 ወኀየሉ: 18 Ull እለኩቱ: BM 485 Berl Abb 35 Tana 9 ዝክቱ: 19 BM 485 ወየፈርሁ: Tana 9 የፈርህዎ:
20f. ምስሌሁ:—ማዕከሎሙ: BM 485 ምስሌሆሙ: ዘሀሎ: ማእከሎሙ: BM 491 Berl ምስሌሆሙ: ለከለእ: በግዕ: ዘሀሎ: (Berl adds ምስሌሆሙ:) ማዕከሎሙ: Tana 9 የመርሖሙ: ወከለእ: በግዕ: ዘሀሎ: ማእከሎሙ: ወየቤሉ: Abb 55 ዘሀሎ: ማእከሎሙ: 20 Bodl 5² ወምስሌሁ:



ሙ፡ኢንክል፡ቅድሜሁ፡እግዚእኑ፡ወኢነጽሮቶ፡ወ
ነብእ፡ዝኩ፡በግዕ፡ዘይመርሖሙ፡ወዐርገ፡በጽ
ማኔ፡ዝኩ፡ኰኵሕ፡ወአበግዕ፡እንዘ፡ይጸልሉ፡
አዕይንቲሆሙ፡ወይስሕቱ፡እምፍኖት፡እንተ፡
አርአዮሙ፡ወዝኩ፡በግዕ፡ኢያእመረ፡ወእግዚ
እሙ፡ለአበግዕ፡ተምዐ፡ዲቤሆሙ፡ዓቢየ፡መዓ
ተ፡ወአእመረ፡ዝኩ፡በግዕ፡ወወረደ፡እምድማ
ኔ፡ለኰኵሕ፡ወመጽአ፡ኀበ፡አባግዕ፡ወረከበ፡
ሙብዝኀቶሙ፡ዘጽሉላ፡አዕይንቲሆሙ፡ወ

22 ኢንክለ: Tana 9, Bodl 5² 2 MSS add ቀዊመ: 22 BM 491 ወኢነጸረዎ: 23 Berl, Curzon 55 ዘመርሖሙ: 23f. በጽማኔ: — ኰኵሕ: BM 485 በጽማኑ: ዝኩ: ኰኵሕ: BM 491 ዝኩ: ኰኵሕ: በጽማሁ: Ull በጽማሁ: ለዝኩ: ኰኵሕ: 24 Tana 9 ወበግዕ: 24f. እንዘ: — ወይስሕቱ: BM 485 Tana 9, 3 MSS እንዘ: ይጸለሉ: እዐይንቲሆሙ: ወይስሕቱ: BM 491 Abb 35, Ryl¹(?) 3 MSS እንዘ: ይጸለሉ: እዐይንቲሆሙ: ወይስሕቱ: Berl ጽንዘ: ይጼለሉ: እዐይንቲሆሙ: ወይስሕቱ: Ull ይጼልሉ: እዐይንቲሆሙ: ወይስሕቱ: 25 BM 485 ፍኖቶ: 27 ለአበግዕ: BM 491 ለእግዚእ: አበግዕ: 27 Bodl 5 most Eth II MSS ተምዐ: 27 Abb 35 ገዐሌሆሙ: 27f. BM 485 BM 491 Berl Abb 35 Tana 9 መዐተ: ዐቢየ: (Tana 9 ዐቢዩ:) 28f. BM 485 Abb 35, 2 MSS ጽማኔ: 29 ለኰኵሕ: Abb 35 ለዩጸቲ: ኰኵሕ: Ull 3 MSS ለዝኩ: ኰኵሕ: Tana 9 ኰኵሕ: 29 BM 485 Abb 35 Tana 9 አበግዕት: 29f. BM 485 BM 491 Abb 35, Ryl¹ 4 MSS ዘመብዝኅቶሙ: 30 Berl ጸሉለ:



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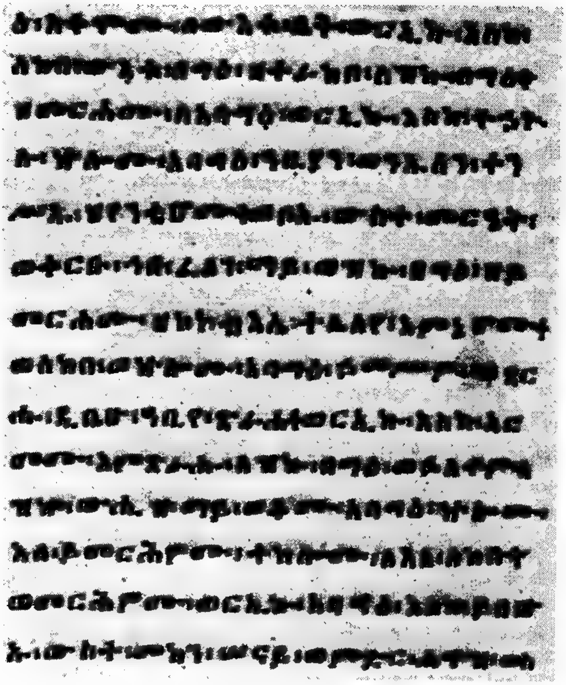
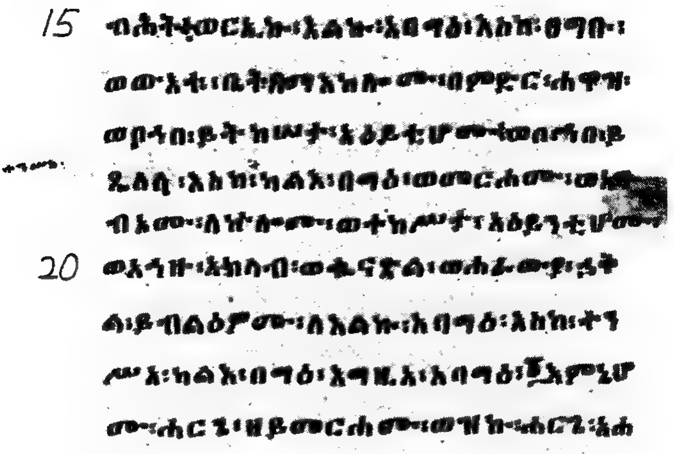
30f. BM 491 ወለእለ፡ 31 እምፍኖት፡ BM 485 BM 491 Berl Abb 35 Tana 9 omit 31 ወሶበ፡ Tana 9 ወእለ፡ 33 BM 485 Berl ለአዕጸዱ፡ BM 491 ለአዕፀዱተ፡ 34 Tana 9 ምስሌሆሙ፡ 34 BM 485 Abb 35 ባዕዱ፡አባግዐ፡ BM 491 ባዕዱ፡አባግዕ፡ Berl Tana 9 በዕዱ፡አባግዕ፡ 34f. Ull ኀበ፡እሎንቱ፡አባግዕ፡ BM 485 Berl Abb 35 Tana 9 ዲበ፡ዝኩ፡አባግዕ፡ BM 491 ዝኩ፡አባግዕ፡ዲበ፡ 35 ስሕቱ፡ BM 491 adds ወገብኡ፡ውስተ፡አዕፀዱቲሆሙ፡ 35f. ወእምዝ፡— ይቀትልዎሙ፡ BM 485 BM 491 Berl Tana 9 ወእንዘ፡ይቀትልዎሙ፡ 36 Abb 35 ወአባግዑ፡ Tana 9 ወባግዕ፡ 36 Tana 9, Ull 2 MSS እምቅድመ፡ገጹ፡ 37 BM 485 BM 491 Berl Abb 35, Bodl 5 Ryl[1](?) 9 MSS ለእልኩ፡ 37f. Abb 35 ወገብአ፡ Tana 9 ወአግብአሙ፡ 38 BM 485 Berl, Ull 9 MSS አዕጸዲሆሙ፡ Abb 35 አዕፀጸዲሆሙ፡ 38f. በህየ፡ራእየ፡ BM 485 BM 491 Abb 35 Tana 9 በዝራእዩ፡ Berl በዝኩ፡ራእዩ፡ 39 እስኩ፡ BM 491, BM 499 እስመ፡ 40 Ull Munich 30 እግዚአ፡ 40 BM 485 BM 491 Berl Abb 35 ወለሃተሉ፡

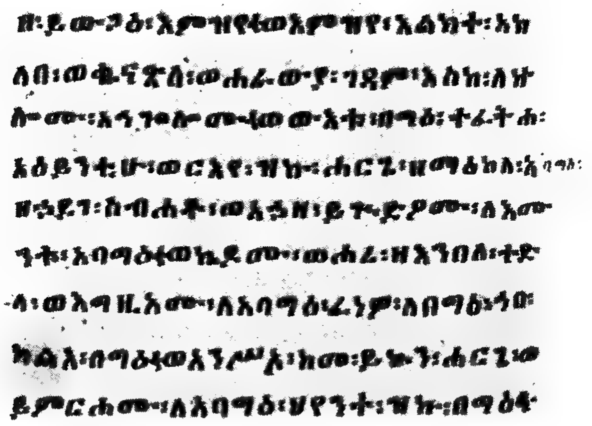


1 Tana 9 ወቀሞሙ፡ 1 BM 491 ለውእቱ፡ 1 ቤት፡ Tana 9 omits 1 እስከ፡ BM 491 እስመ፡ 2 ለዝኩ፡ በግዕ፡ Berl omits; BM 485 Tana 9 ዝኩ፡ ለበግዕ፡ BM 491 ውእቱ፡ በግዕ፡ Ull BM 499 ለውእቱ፡ በግዕ፡ 3 ዘመርሖሙ፡ ለአባግዕ፡ BM 485 BM 491 Berl Tana 9 omit ለአባግዕ፡ Abb 35 ለአበዐ፡ ዘመርኆሙ፡ 4 Tana 9 ወአባግዕ፡ 6 BM 491 ወቀርበ፡ Tana 9 ቀርቡ፡ 7 Tana 9 ወኮኑ፡ ብእሲ፡ 8 Tana 9 ወሰከቡ፡ ኩሎሙ፡ 8 ኀሠሥዋ፡ Ull adds ፵ ዕለተ፡ BM 492 ፵ መዋዕለ፡ 8f. Tana 9 ወበጽሐ፡ 9 ዲቤሁ፡ Ull omits 9 BM 485 BM 491 Berl Abb 35 Tana 9 ጽርኅ፡ ዐቢየ፡ 10 BM 485 BM 491 Berl ወኀለፉ፡ 11 Ull 4 MSS ኩሎሙ፡ አባግዕ፡ 12f. ይመርሕዎሙ፡ — ወመርሕዎሙ፡ Berl መርሕዎሙ፡ only 12 Abb 35 Tana 9, Ryl ተከሎሙ፡ BM 491, Bodl 5 Ull other Eth II MSS ተኰሎሙ፡ BM 485 ተኰህሎሙ፡ 12 BM 485(?) ሰኰቡ፡ Tana 9 ረከቡ፡ 13 አባግዕ፡ BM 491 omits; Tana 9 አባግዐ፡ 14 ውስተ፡ — ሠናይ፡ BM 485 BM 491 Berl Abb 35 Tana 9 በመካን፡ ሠናይ፡ Bodl 5 2 MSS ውስተ፡ ሠናይ፡ መካን፡ 14 BM 485 BM 491 Berl Abb 35 Tana 9 ወበምድር፡ 14f. Tana 9, some Eth II MSS ሐቀዘ፡ ወስብሐት፡ Berl ስብሕት፡ ወሐቀዘ፡



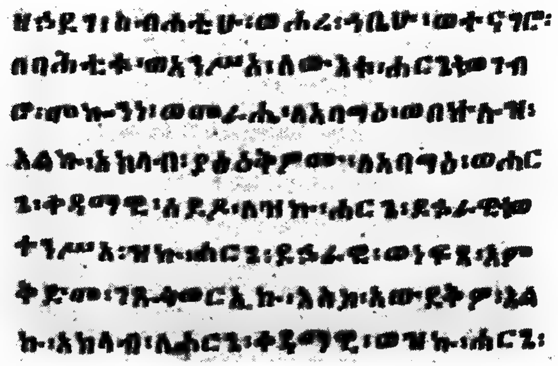
15 BM 491 እስክተ፡ አበግዓ፡ Ull እስክቱ፡ አበግዕ፡
15 Tana 9 ወእስከ፡ 16 ወውእቱ፡ Bodl 5 adds ወውእቱ፡
16 BM 485 BM 491 Berl Abb 35 Tana 9, Bodl 5 Ryl[1] Ull other Eth II MSS ማእከሎሙ፡ 17 Ryl[1] ወበኀበ፡ BM 485 Berl Abb 35 ወበ፡ ሶበ፡ BM 491, BM 486 ወኀበ፡ Tana 9 ወበዘ፡ 17 ይትከሠታ፡ —ወበ፡ኀበ፡ BM 485 omits (hmt.) 17 Berl Abb 35 Tana 9 ይትከሶታ፡ 17 Ryl አዕይቲሆሙ፡ corrupt for አዕይንቲሆሙ፡ Tana 9 አይንቲሆሙ፡ 17 Berl Abb 35, BM 486 ወበ፡ሶበ፡ BM 491 ወበ፡ኀበቤኒ፡ Tana 9 ወሶበ፡ 17f. Bodl 5 Ryl[2] 5 MSS ይጼለለ፡ BM 485 Abb 35[2], Ryl[1] Ull 3 MSS ይጼለሉ፡ Tana 9 ይጼለሎሙ፡ BM 491 Abb 35[1], 2 MSS ይጼልሉ፡ Berl, 2 MSS ይጸለሉ፡ 2 MSS ይጼለል፡
18 እስከ፡ Ryl[2] (see margin) and all other MSS add ተንሥአ፡
18f. Berl ወአብአሙ፡ Tana 9 ወገብአ፡ 19 BM 491 Tana 9 ቀተሎሙ፡ 19 BM 485 BM 491 Berl Abb 35 Tana 9 ወተከሥተ፡
21 Tana 9 ይበልዕዎሙ፡ 21 Ull ለእስክቱ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ለዝኩ፡ 21f. እስከ፡—አበግዕ፡ Ull እስከ፡ አንሥአ፡ እግዚአ፡ አበግዕ፡ cf. Gr; BM 492 ወአንሥአ፡ ሎሙ፡ እግዚአ፡ አበግዕ፡ BM 485 እስከ፡ አንሥአ፡ ካልእ፡ በግዕ፡ እግዚአ፡ አበግዕ፡ Abb 55, Bodl 5 7 MSS እስከ፡ ተንሥአ፡ ካልእ፡ በግዕ፡ 23 Berl ዘመርሖሙ፡

20f. ወአኀዙ፡—አበግዕ፡ Vat καὶ οἱ κύνες ἤρξαντο κατεσθίειν τὰ πρόβατα καὶ οἱ ὕες καὶ οἱ ἀλώπεκες κατήσθιον αὐτά
21-23 እስከ፡—ዘይመርሖሙ፡ Vat μέχρι οὗ ἤγειρεν ὁ κύριος τῶν προβάτων κριὸν ἕνα ἐκ τῶν προβάτων



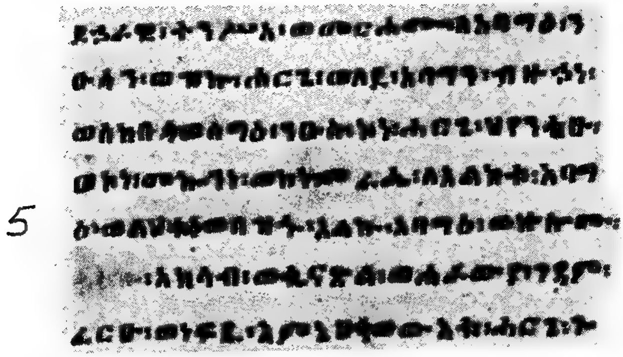
24 BM 485, Curzon 56 ይወግዕ፡ Tana 9 ዘይወግእ፡ 24 ወእምዝየ፡ Tana 9 ወ only 24 Abb 35 ዝንቶ፡ 3 MSS እሉንቱ፡ BM 485 BM 491 Berl Tana 9 ዝንቱ፡ 24f. BM 491 Berl Tana 9 አክለብ፡ ወቈናጽል፡ (BM 491 without ወ) 25 Tana 9 ወሐረዊያ፡ 25 ገጸም፡ Berl, Curzon 56 omit 25f. ለኵሎሙ፡ BM 491 omits; BM 485 Berl Tana 9 ኵሎሙ፡ 26 Ull ወለውእቱ፡ 27 Berl አዕይቲሁ፡ 27 Bodl 5 Ull 6 MSS ዝንቶ፡ cf. Gr 28 6 MSS ይጐድዖሙ፡ 28f. BM 485 Berl Abb 35 Tana 9 ለዝንቱ፡ BM 491 ለእሉንቱ፡ 30 ለበግዕ፡ Berl ለአባግዕ፡ 31 BM 491 Abb 35(?), Ryl[1] BM 490 ወአንሥኦ፡ Tana 9 ወአንሥአ፡ 31f. BM 485 Berl Tana 9 ወይመርሖሙ፡ 32 በግዕ፡ Curzon 55 prefixes ሐርጌ፡

23-26 ወዝንቱ፡—አኅጐሎሙ፡ Vat καὶ ὁ κριὸς οὗτος ἤρξατο κερατίζειν καὶ ἐπιδιώκειν ἐν τοῖς κέρασιν, καὶ ἐνετίνασσεν εἰς τοὺς ἀλωπέκας, καὶ μετ'αὐτους εἰς τοὺς ὗας· καὶ ἀπώλεσεν ὗας πολλούς, καὶ μετ'αὐτοὺς [ἐλυμήνα]το (Gitlbauer ἤρξαντο (?)) τοὺς κύνας 26f. ወውእቱ፡—አባግዕ፡ Vat καὶ τὰ πρόβατα ὧν οἱ ὀφθαλμοὶ ἠνοίγησαν ἐθεάσαντο τὸν κριὸν τὸν ἐν τοῖς προβάτοις 28 ዘኀደገ፡ ስብሐቶ፡ Vat ἕως οὗ ἀφῆκεν τὴν ὁδὸν αὐτοῦ 28-30 ወአኀዘ፡—ተድለ፡ Vat καὶ ἤρξατο πορεύεσθαι ἀνοδίᾳ 30f. ለበግዕ—በግዕ፡ Vat τὸν ἄρνα τοῦτον ἐπὶ ἄρνα ἕτερον 31f. ወአንሥኦ፡—ለአባግዕ፡ Vat τοῦ στῆσαι αὐτὸν εἰς κριὸν ἐν ἀρχῇ τῶν προβάτων 32f. ህየንተ፡—ስብሐቲሁ፡ Vat ἀντὶ τοῦ κριοῦ τοῦ ἀφέντος τὴν ὁδὸν αὐτοῦ



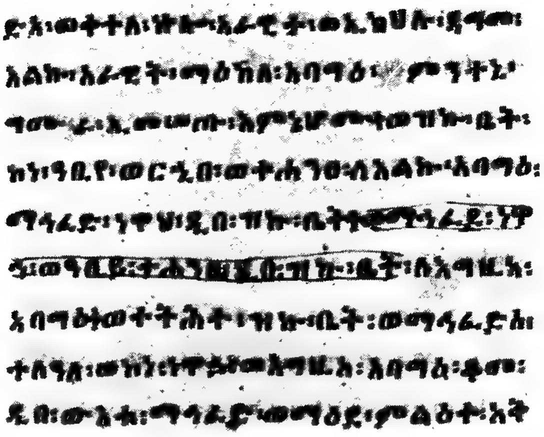
33 Berl ወተናገረ፡ 34 Ryl በበሕቲቱ፡ BM 491 Abb 35, Bodl 5 Ull other Eth II MSS ለበሕቲቱ፡ BM 485 ለበሕቲቶሙ፡ Berl በበሕቲቶሙ፡ Tana 9 በበሕቲቶሙ፡ cf. Gr 34 Tana 9 ወአወሥአ፡ 35 BM 485 Berl Tana 9 መኳንን፡ ወመራሒ፡ BM 491 መኳንን፡ መራሒ፡ 35f. ወበኵሉዝ፡—አክለብ፡ BM 485 Abb 35 ወበኵሉዝ፡አክለብ፡ (cf. Gr for the omission of እሉኩ፡) BM 491 Tana 9 ወበኵሉ፡ ዘአክለብ፡ Berl ወበኵሉዝ፡አክላብ፡ 36 BM 485 Tana 9 ያጽህቅዎሙ፡ (cf. 14.8) BM 491, 5 MSS ያጽሕብዎሙ፡ 37 BM 491 Berl Abb 35 Tana 9 ዘሰዳዲ፡ Bodl 5 ሰዳዳ፡ 37 ዳኅራዊ፡ BM 491 ቀዳማዊ፡ Berl ዳሕራዊ፡ 38 BM 491 ወዘኩ፡ 38 BM 485 Berl ዳሕራዊ፡ሐርጌ፡ BM 491 Tana 9 ዳኅራዊ፡ሐርጌ፡ 38 BM 485 Abb 35 ወነፈጸ፡ 39f. Ull እለኮንቱ፡ BM 491 እለኮን፡ BM 485 Berl Abb 35 Tana 9 ዘኩ፡ 40 ለሐርጌ፡ BM 485 BM 491 Berl ሐርጌ፡ Tana 9 ወሐርጌ፡

34 በበሕቲቱ፡ Vat σιγῇ κατὰ μόνας 34f. ወአንሥአ፡— ለአበግዕ፡ Vat καὶ ἤγειρεν αὐτὸν εἰς κριὸν καὶ εἰς ἄρχοντα καὶ εἰς ἡγούμενον τῶν προβάτων 35f. ወበኵሉዝ፡— አክለብ፡ Vat καὶ οἱ κύνες ἐπὶ πᾶσι τούτοις
37 ለዘኩ፡—ዳኅራዊ፡ Vat τὸν κριὸν τὸν δεύτερον
37f. ወተንሥአ፡—ዳኅራዊ፡ Vat omits 39f. ወርኢኩ፡— ቀዳማዊ፡ Vat εἶτ’ἐθεώρουν τὸν κριὸν τὸν πρῶτον ἕως οὗ ἔπεσεν ἔμπροσθεν τῶν κυνῶν

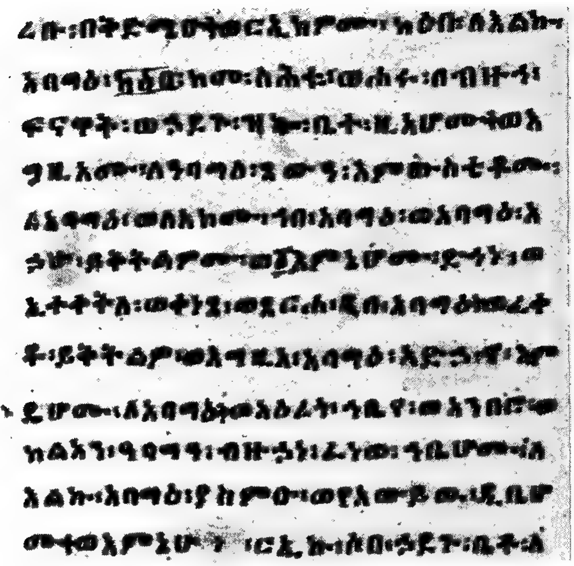


40-1 Ryl Ull 7 MSS ወዝኩ፡ — ተንሥአ፡ cf. Gr; Bodl 5 8 MSS ወተንሥአ፡ ዝኩ፡ ሐርጌ፡ ዳኅራዊ፡ BM 485 Berl ወዳኅራዊ፡ (BM 485 ወዳኅራዊ፡) ለዝኩ፡ ሐርጌ፡ ነሥአ፡ (Berl ነሥአሙ፡) BM 491 ወዳኅራዊ፡ ዝኩ፡ ሐርጌ፡ ነሥአሙ፡ Abb 35 ወዳኅራዊ፡ ለዝኩ፡ ሐርጌ፡ ተንሥአ፡ Tana 9 ወዳኅራዊ፡ ዝኩ፡ ሐርጌ፡ ወተንሥአ፡ 1f. ወመርሖሙ፡ — ንዑሰን፡ Berl ለአባግዕ፡ ወመርሖሙ፡ ንኡሠ፡ 1f. BM 485 ንኡስ፡ Tana 9 ንኡሰ፡ 2 BM 491, Bodl 5 6 MSS ወዝ፡ BM 485 Berl ወለዝ፡ 2 Berl አባግዕ፡ ብዙኃን፡ Tana 9 አባግዕ፡ ብዙኃነ፡ 3 Tana 9 ወግዕ፡ ንዑሰ፡ 4 BM 485 BM 491 Abb 35 Tana 9, Ryl BM 486 መኰንነ፡ — መራሔ፡ 6 MSS omit መኰንነ፡ ወከነ፡ Berl, Ull other Eth II MSS መኰንነ፡ ወመራሔ፡ Bodl 5^1 መራሔ፡ ወመኰንነ፡ Bodl 5^2 መራሔ፡ ወመኰንነ፡ ወመርሖሙ፡ 4 BM 485 BM 491 Berl Abb 35, Bodl 5 BM 486 ለእልኩ፡ Tana 9 ወእልኩ፡ 5 Tana 9 ልሂቅ፡ 5 Ull እልክቱ፡ 5 Ryl^2 5 MSS ወኵሎሙ፡ cf. Gr; BM 485 BM 491 Berl Abb 35 Tana 9, Bodl 5 Ryl^1 8 MSS add እልኩ፡ Ull 2 MSS add እልክቱ፡ 6 አክላብ፡ ወ Ull omits 6 Tana 9 ወሐሪዊያ፡ 6 ጉዩም፡ Berl omits 7 BM 485 BM 491 Berl Tana 9 ወፈርሁ፡ 7 BM 485 ወነፈፀ፡ 7 BM 491 ወውእቱሰ፡

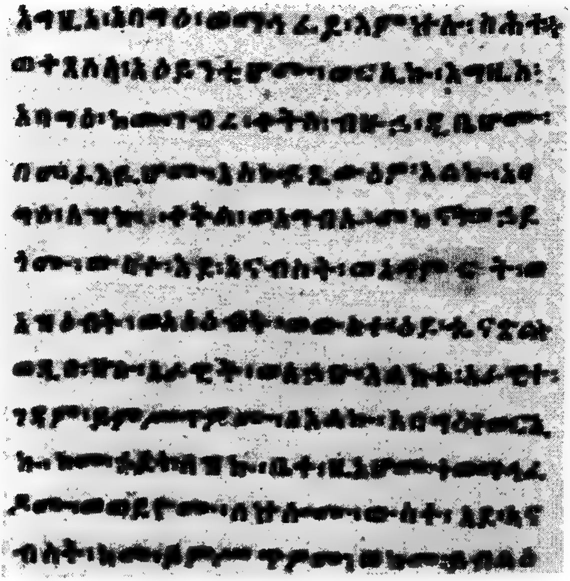
40-2 ወዝኩ፡ — ንዑሰን፡ Vat καὶ ὁ κριὸς ὁ δεύτερος ἀναπηδήσας ἀφηγήσατο τῶν προβάτων 2-5 ወዝኩ፡ — አባግዕ፡ Vat omits 5 እልኩ፡ አባግዕ፡ Vat τὰ πρόβατα 5f. ወኵሎሙ፡ — ጉዩም፡ Vat καὶ πάντες οἱ κύνες καὶ αἱ ἀλωπέκες 7 ፈርሁ፡ — እምኔሁ፡ Vat ἔφυγον ἀπ᾽αὐτοῦ καὶ ἐφοβοῦντο αὐτόν (Vat ends here)



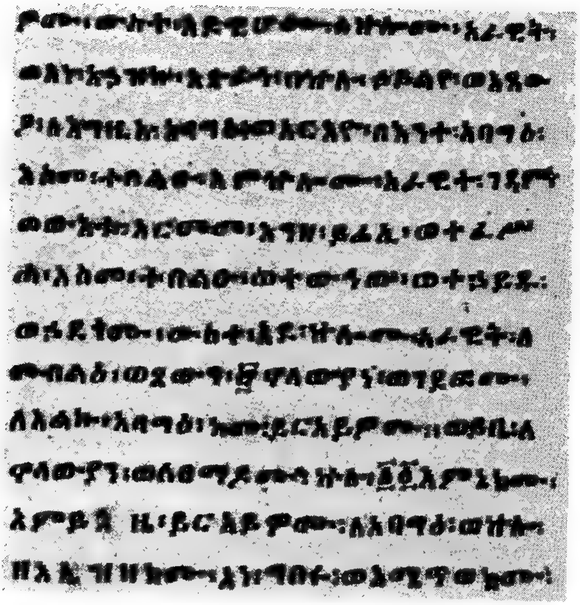
7f. BM 485 Berl ጐዩኝ፡ 8 Tana 9 ወኢዩህለ፡ 9 Ull
እልክቱ፡ Tana 9 ኀተሎ፡ 9 Tana 9 ኃሬዊት፡ 9 Tana 9
በግዕ፡ 9 Ryl² 2 MSS ምንተኒ፡ BM 491, 2 MSS ወምንቶኒ፡
BM 485 Abb 35 Tana 9, Bodl 5 Ryl¹ Ull other Eth II MSS ወምንተኒ፡
Berl ወኢምንተኒ፡ 10 Tana 9 ወኢመሠጡ፡ 10 BM 491
ወዝንቱ፡ 11 Tana 9 ወርሕበ፡ 11 Ull ለእልክቱ፡
BM 485 BM 491 Berl Abb 35 Tana 9 ለዝኩ፡ 11 Tana 9¹ በግዕ፡
12f. Bodl 5 Ryl² Ull 8 MSS ማኅፈድ፡ ነቀህ፡ (Bodl 5 Ull Vat 71
ነቂኃ፡) ዲበ፡ ዝኩ፡ ቤት፡ BM 491, Ryl¹ 7 MSS ማኅፈድ፡
ነቀህ፡ ዲበ፡ ዝኩ፡ ቤት፡ ወማኅፈድ፡ (Ryl¹ ወማኅፈድ፡)
ነቀኅ፡ ወዓቢይ፡ ተሐንፀ፡ ዲበ፡ ዝኩ፡ (5 MSS omit; BM 491
ዝንቱ፡) ቤት፡ Abb 35 ማኅፈድ፡ ነቀን፡ ዲበ፡ ዝኩ፡ ቤት፡
ወማኅፈድ፡ ዓቢይ፡ ወነቀሕ፡ ተኀንፀ፡ ዲበ፡ ዝኩ፡ ቤት፡
Tana 9 ማኅነጸ፡ ነቀኅ፡ ዲበ፡ ዝኩ፡ ቤት፡ ወማኅፈድ፡ ነቀኅ፡
ወዐቢይ፡ ተሐንጸ፡ ዲበ፡ ዝኩ፡ ቤት፡ BM 485 ማኅፈድ፡
ነቀኅ፡ ወዐቢይ፡ ተሐንጸ፡ ዲበ፡ ቤት፡ (=BM 491 etc., but with
the omission by hmt. of ነቀኅ፡ ዲበ፡ ዝኩ፡ ቤት፡ ወማኅፈድ፡)
Berl ማኅፈድ፡ ነቀኅ፡ ተሐንጸ፡ Abb 55 ማኅፈድ፡ ዐቢይ፡ ወነቀኅ፡
13 Tana 9 እግዚአ፡ 14 Berl ወታሕተ፡ Tana 9 ወተታሐተ፡
14 ዝኩ፡ ቤት፡ Tana 9 ዝኩ፡ ቤተ፡ BM 491 ዝንቱ፡ only
15 BM 485 Berl Tana 9 ተለዐለ፡ 15 Tana 9 ወኮነቀኅ፡
15 ወእግዚአ፡ BM 491 ወኮነ፡ እግዚአ፡ 16 Tana 9 ወማኅፈድ፡
ምልእት፡ Berl ወማእድ፡ ምልእት፡



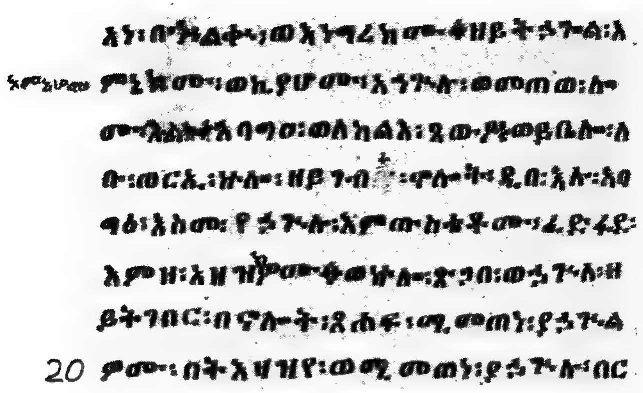
17 Berl, Ull BM 484 ቅድሜሁ፡ 17 Tana 9 ወርኢዮሙ፡ 17 ካዕበ፡ BM Add. 24185 omits; 2 MSS ካልእ፡ 17 Ull ለእልክቱ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ለዝንቱ፡ 18 አባግዕ፡ Tana 9^1 በግዕ፡ BM 485 BM 491 Abb 35, Bodl 5 Ryl^1 Ull most Eth II MSS add ካዕበ፡ 18 BM 491 በተበዘኃ፡ 19 Tana 9 ፍናዊተ፡ Ull ፍናው፡ 19 Berl ኀደጉ፡ 19 BM 485 BM 491 Berl Tana 9 ዝንቱ፡ 19 ቤተ፡ Ull adds ቤተ፡ 19 Tana 9 ዚአሁ፡ 20 Tana 9 ለአባግዕቶ፡ BM 491 ለአተበዕለቶ፡ 20 BM 485 BM 491 ወጸውዐ፡ 23 Berl Tana 9 ወሐነጸ፡ 23 ዲበ፡ Tana 9 ኀበ፡ 23f. Berl ወፈቀዶ፡ 24f. እምእዴሆሙ፡ BM 485 BM 491 Tana 9 እምኔሆሙ፡ Berl እም፡ እዴዊሆሙ፡ 25 BM 485 Abb 35 Tana 9 ለአባግዕቶ፡ BM 491, Curzon 55 ለበግዕ፡ 25 Tana 9 ወንበረ፡ 25f. ወካልአኑ፡ —ፈነው፡ Berl Tana 9 ወካልን፡ (Tana 9 ወካልአኒ፡) አባግዕ፡ ተበዘኃን፡ ወፈነው፡ 26f. Ull ለእልክቱ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ለዝንቱ፡ 27 BM 491 Berl Abb 35 Tana 9, 2 MSS ይሶምዑ፡ ወይዓወዩወ፡ 4 MSS ይሰምዑ፡ ወይአወዩወ፡ 27f. ዲቤሆሙ፡ Berl ዲበ፡ ዝንቱ፡ አባግዕ፡ 28 BM 491 Abb 35, Ryl^1 Ull 7 MSS ወእምኔሆሙ፡ Berl እምኔሆሙ፡ 28 ሶበ፡ Berl ወሶበ፡ ርኢዩ፡ 28 BM 491 ኀደገ፡



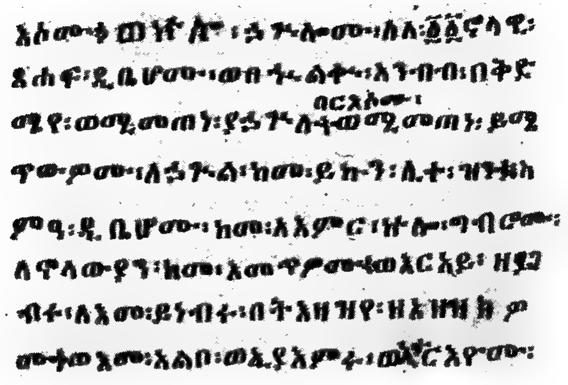
28f. ለእግዚአ፡ አበግዕ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ለእግዚእ፡ 29 Ryl[1] Ull ወማኅፈዱ፡ 29 Tana 9, Curzon 55 ወእምነትሉ፡ 30 BM 485 BM 491 Berl Tana 9, Ryl[1] 7 MSS ወተጸለለ፡ አዕይንቲሆሙ፡ Abb 35 ወተጸለሉ፡ አዕይንቲሆሙ፡ Ull ወተጸለለ፡ ልበሙ፡ 32 Abb 35 Tana 9, Ryl በመሬእዩሆሙ፡ BM 485 BM 491, Bodl 5 11 MSS በመሬዕየሆሙ፡ Ull 3 MSS በበመሬዕየሆሙ፡ Berl በመቀዕሊሆሙ፡ 32 BM 491 የጼእዎ፡ Tana 9 የጼውዕዎሙ፡ 32f. አበግዕ፡ Ull omits 33 Ryl[1](?) BM 486 ለዝንቱ፡ 33 Berl Tana 9 ቀቶለ፡ 33 Abb 35 ወኢየገብኦ፡ Tana 9 ወአግብአ፡ 34f. ወአናምርት፡ ወአዝዕብት፡ BM 485 ወአንምርት፡ ወአዝእብት፡ Berl ወአንስርት፡ ወአዝእብት፡ ወአንምርት፡ 35 BM 485 ወአጽብዕት፡ Abb 35 ወአጽበዕት፡ Tana 9 ወአፀብዕት፡ 35 Tana 9 ውስተ፡ 36 BM 491, Munich 30 እሉኑ፡ BM 485 Berl Tana 9 ዝኑ፡ Abb 35 ዝኖ፡ 37 Tana 9 ወየመስናዎሙ፡ 37 Tana 9, Ull BM 486 ለእሉንቱ፡ 37f. BM 485 BM 491 Berl Abb 35 Tana 9 ወርኢንዎ፡ 38 2 MSS ንዩግዎ፡ 38f. ወማኅፈዶሙ፡ ወወደዮሙ፡ Berl ወማኅፈዱ፡ ዘአሆሙ፡ ወወደዩዎሙ፡ 39 ውስተ፡ BM 485 BM 491 Berl Abb 35 ዲበ፡ 39 እዩ፡ BM 491 omits 40 ኮሙ፡ BM 491 omits 40 BM 485 የምሠዎሙ፡



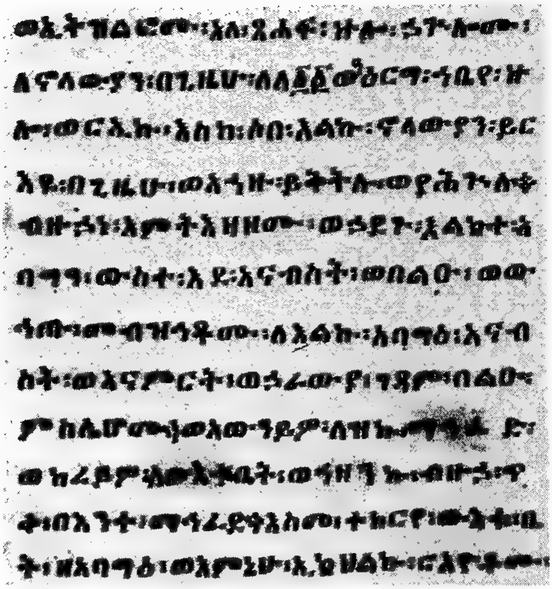
1 Tana 9 እዴሆሙ: 2 BM 491 እምጽሬሖ: 2 Berl ኃዩሎሙ: 2f. BM 491 Berl, 3 MSS ወእጼውዖ: 3 ኣበግዕ: BM 485 BM 491 Berl Tana 9 ኣናብስቶ: Abb 35¹(?) ኣበግዕቶ: 3 Berl ወእርእዮ: 3 Berl በእት: 3 BM 485 Abb 35¹(?) Tana 9 ኣበግዕቶ: BM 491 ኣግዕ: 4 እስሙ: Ull Curzon 55 እለ: 4 BM 485 Berl ተበለዑ: Tana 9 ቶበለዩሙ: 4 እምኃተሎሙ: Berl እምኃተሎ: ኣናብስት: ወ Tana 9 ለኃተሎሙ: 4 ኣራዊት: ገዳም: BM 485 omits 5 እንዘ: ይሬኢ: Tana 9 omits 6 BM 485 Berl Tana 9 ተበለዑ: 6 Berl Tana 9 ወተቀሐጡ: BM 491¹ ወተውኀጡ: ወተውኀጡ: BM 491² [illegible]ኀጡ: ወተውኀጡ: 6 Tana 9 ወተሠዩጼ: 7 ወኀደጎሙ: Ull adds ለኃተሎሙ: 7 እዴ: ኃተሎሙ: BM 485 ኃተሉ: እዴ: 7f. Tana 9 ለመበለዕ: 8 Tana 9 ፸ኖለዊያን: BM 485 BM 491 ሰብዐት: ኖለዊያነ: Berl ሰብዓት: ኖለዊያን: 8 ወገደፎሙ: BM 485 ወገደፎ: ሎሙ: Berl ወገደፎሙ: ሎሙ: Tana 9 ወገደፈ: 9 ለእለኵ: — ይርኣይዎሙ: Ull ኵሙ: ይርኣይዎሙ: ለእለኵቶ: ኣበግዕ: 9 BM 485 Berl Abb 35 Tana 9 ለገዘኵ: 9 ኣበግዕ: BM 491 omits; Tana 9 ኣበግዐ: ሎሙ: 9f. BM 485 BM 491 Berl Tana 9 ኖለዊያን: 10 Berl ፩እምኔኵሙ: 11 BM 485 BM 491 የርእይዎሙ: Tana 9 ይሬእይዎሙ: 12 ኣነ: Ull omits 12 BM 485 ወእሜጥዎኵሙ:



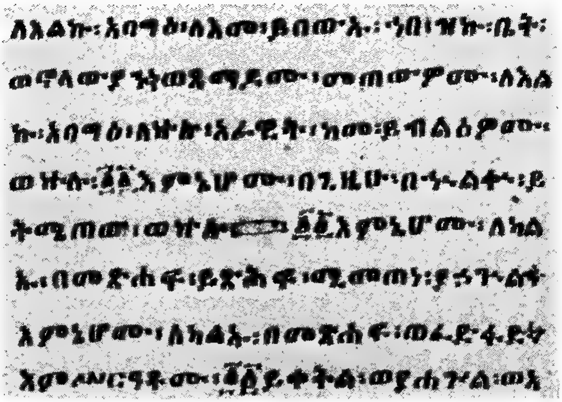
13 እነ፡ BM 485 BM 491 Berl Abb 35 Tana 9 omit 13 Berl Tana 9 በኈልቈ፡ 13f. BM 491, Ryl² እምኔኆሙ፡ BM 485 Berl Abb 35 Tana 9, Bodl 5 Ryl margin Ull other Eth II MSS እምኔሆሙ፡ 14 Ryl አኅጕሉ፡ Tana 9 አሐጕለ፡ BM 485 Berl አኅጐለ፡ BM 491 Abb 35, Bodl 5 5 MSS አሕጐሉ፡ Ull other Eth II MSS አኅጕሉ፡ 14f. ወመጠወ፡ሎሙ፡ BM 491 ወመጠዉ፡ሎሙ፡ Abb 35¹ ወመጠዎሙ፡ Abb 35² ወመጠዎሙ፡ሎሙ፡ 15 እለንተ፡አበግዐ፡ BM 485 ዝኩ፡አበግዐ፡ BM 491 ለእለኩ፡አበግዕ፡ወለኵሎሙ፡ Berl ኵሎ፡አበግዐ፡ Abb 35 ለዝኩ፡አበግዕ፡ Tana 9 ዝኩ፡አበግዕ፡ Ryl¹(?) BM 486 ዝኮ፡አበግዐ፡ 15 ወለከለእ፡ Berl ወኵሎ፡ 15 BM 485 Berl ጸውዐ፡ 15f. ለኩ፡— ዘይገብሩ፡ Berl ለዝኩ፡ ወርኢኩ፡ዘይገብሩ፡ኵሎ፡ 16 BM 491, Curzon 55 ዘገብሩ፡ 16 እሉ፡ BM 491 ኵሉ፡ 17 2 MSS እስመ፡ያሕጕሉ፡ BM 491 ከመ፡ያኃጕሉ፡ 17 Tana 9 ወእምውስቴቶሙ፡ 18 እምዝ፡ Tana 9 እስመ፡እምዝ፡እምዝ፡ 18 ወኵሎ፡—ወኃጕለ፡ BM 485 ወኵሉ፡ጽጋብ፡ወኃጕለ፡ BM 491 Abb 35 Tana 9 ወኵሉ፡ ጽጋብ፡ወሐጕለ፡ Berl ወኵሎሙ፡ጽጋብ፡ኃጕሉ፡ዘይትሐጐለ፡ ወ 19 BM 485 BM 491 በምሎቱ፡ Tana 9 ለምሎቱ፡ 19f. ያኃጕልዎሙ፡—ወሚመጠነ፡ Berl, Curzon 55 omit (hmt.); BM 485 ያሐጕሉ፡በትእዛዝየ፡ወሚመጠነ፡ያሐጕሉ፡በትእዛዝየ፡ ወሚመጠነ፡ 19f. BM 491 ያሕጕሉ፡ Tana 9 ያሐጕሎሙ፡ 20 ያኃጕሉ፡ BM 485 Berl ያሐጕሎሙ፡ BM 491 ያኃጕሎሙ፡ በትእዛዝየ፡ወ Tana 9 ያሐጕልዎሙ፡



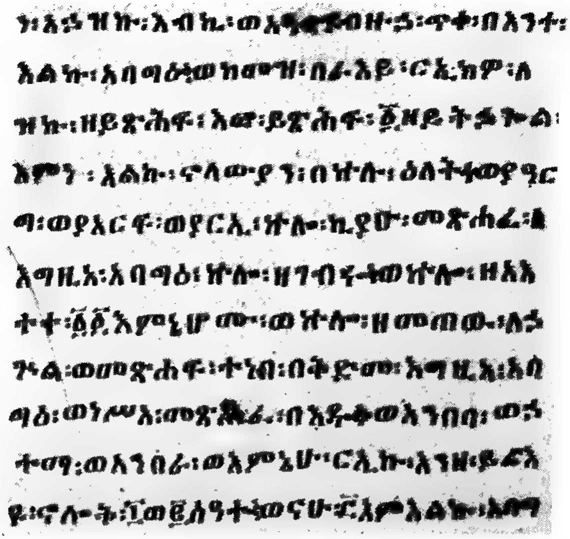
21 BM 485 ኀጕሎ፡ ሕጕሎ፡ BM 491 ኀጕሉ፡ ሐጕሉ፡ Berl Abb 35¹ Tana 9 ኀጕሎ፡ ሐጕለ፡ Abb 35² ኀጕሎ፡ ሐጕሎሙ፡ 21 ለለ፡ ፩፩ ምለቂ፡ BM 485 BM 491, BM 499 ለ፩፩ምለቂ፡ Berl ፩፩፡ Ull, 3 MSS ለለ፩ምለቂ፡ 22 Berl በኰለቀ፡ 22f. BM 485 ቅጹሚጌዩ፡ 23 ወሚመጠኑ፡ (1st) Tana 9 ሚመጠኑ፡ 23 BM 491 ይኅጕሉ፡ Tana 9 ይሐጕሎሙ፡ 23 Bodl 5 Ryl² Ull 6 MSS በርእሶሙ፡ BM 485 BM 491 Berl Abb 35 Tana 9, Ryl¹ other Eth II MSS omit 23 ወሚመጠኑ፡ (2nd) Berl መጠኑ፡ 23f. BM 485 Abb 35 ይሚጌኖወ፡ BM 491 ይሬኖወ፡ ወይሚጌኖወ፡ Berl ይሚጌኖኖሙ፡ Tana 9, Ull ይሚጌኖሙ፡ 24 ሊተ፡ BM 485 ለ followed by the erasure of one letter 24 Ryl¹(?) BM 486 ዝኒ፡ 24f. ስምዓ፡ BM 491 adds ዘኢረየሙ፡ ወስምዓ፡ Tana 9 ስምዐ፡ 25 Tana 9 በዲቤረየሙ፡ 25 ኀጕሎ፡ Ull omits 26 BM 485 Berl Tana 9 እወፍምሙ፡ BM 491 እመፍቀሙ፡ ወእመምሙ፡ 26 BM 491 ወእርአየ፡ 27 Tana 9 ለእለ፡ ይገብሩ፡ 27f. ዘአዘዝክዎሙ፡ Berl ዘአኒ፡ አዘዝክዎሙ፡ 28 አልቦ፡ BM 485 omits; BM 491 አኀ፡ 28 BM 485 BM 491 Abb 35, 2 MSS ወኢየእመሩ፡ Berl ወኢየአምሩ፡ Tana 9 ወእሙ፡ ኢየእመሩ፡ 28 BM 485 ወኢታስተርእዮሙ፡ Ryl¹(?) BM 486 ወአርእዮሙ፡ Tana 9 ወኢታርእዮ፡



29 Tana 9 ወኢትዝለፎሙ: 29 ኵሎ: Berl omits 29f. BM 485 ሕጉለ:ምላዊያን: BM 491 Abb 35 ሐጉለ:ምላውያን: Tana 9 ሐጉለ:ምላዊያን: Bodl 5 Vat 71 add ይርኢዩ: 30 Bodl 5 3 MSS በበ:ጊዜሁ: 30-32 ለለ፩፩ወዓዕርግ:—በጊዜሁ: BM 491 ይርዓዩ: only 30f. BM 485, Ull ኵሎ:ንቤየ: 31f. 2 MSS ይርኢዩ: 32 Ull BM 492 በጊዜሆሙ: 32 Tana 9 ወኢንዘ:እንዘ:ይቀትሉ:ወያሐጉሉ: 32 BM 485 ይቅትሉ: 33 BM 485 BM 491 Berl Tana 9 ብዙኀ: 33 እምትእዘዘሙ: Berl ወእምትእዘዘሙ: BM 491 እስሙ:ዘኢዘዘሙ:ዘይብለ: 33f. BM 485 ዝኩ:አባግዐ: BM 491 እለኩ:አባግዕ: Berl Abb 35 Tana 9 ዝኩ:አባግዕ: 34f. Tana 9 ወወንጡ: 35 Ull ለእለክቱ: BM 485 BM 491 Berl Abb 35 Tana 9 ለዝኩ: 36 BM 485 Berl ወአንምርት: 36 በለዐ: Berl omits 37 Tana 9 ወአውዐየ: 37 BM 485 ለዝንቱ: 37 Berl መሕረዩ: 38 Ryl^2 Ull 4 MSS ለውእቱ: BM 485 BM 491 Berl Abb 35 Tana 9, Bodl 5 Ryl^1(?) other Eth II MSS ለዝኩ: 38 ብዙኀ: Berl ሬዩፋዩ: 39 ማኅረዩ:—ተኀብርየ: BM 491 ማኅረዩ:ወእስመ:ተኀብረየ: Berl ማኅረዩ:ወእስመ: ተዝኀብርየ: Tana 9 ማኅረዩ:ወእመስ:ተኀብርየ: Abb 35 ዘተኀብርየ: only 40 BM 491 Berl Abb 35 Tana 9 ዘአባግዕት: 40 BM 485 ወእምኔሆሙ:

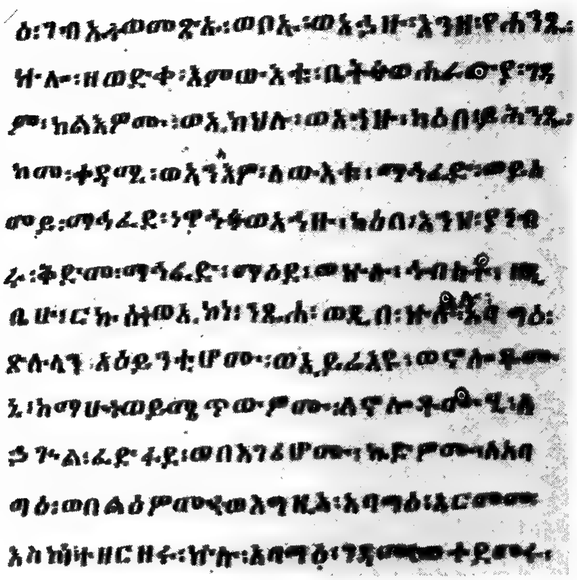


1 ለእለኩ፡ አባግዕ፡ BM 485 ወለእለኩ፡ አባግዕ፡ Ull
ለአባግዕ፡ only 1 BM 485 ለእለ፡ 1 ኀበ፡ ዝኩ፡ BM 491
ለዝንቱ፡ Berl Abb 35 Tana 9 ለዝኩ፡ 2 Berl ወዘመዩሙ፡
2 Abb 35 Tana 9, 2 MSS ወመጠውዎሙ፡ 3 MSS መጠዎሙ፡ BM 485 Berl
ወመጠዎሙ፡ 2f. Berl ለዝኩ፡ 3 አባግዕ፡ Bodl 5¹ adds
ለእለኩ፡ አባግዕ፡ 3 BM 485 ወለኵሉ፡ አራዊት፡ ገዳም፡
BM 491 Berl Tana 9 ለኵሉ፡ አራዊት፡ ገዳም፡ Abb 35 ለአራዊት፡
ገዳም፡ ኵሉ፡ 3 ከመ፡ BM 485, BM 492 omit 4 ወኵሉ፡
BM 485 ወኵሎሙ፡ Berl ወወእቱ፡ 4 በገዜሁ፡ በኍለቍ፡
BM 485 ለገዜሁ፡ በኍለቍ፡ Tana 9 በገዜሁ፡ በኈለቈ፡ Ull
በኍለቍ፡ እምኀበ፡ ኵለኵ፡ 2 MSS በኍለቍ፡ only; Curzon 55
በበገዜሁ፡ በኍለቍ፡ 4f. BM 491 Abb 35, Ryl² Ull 6 MSS
ይትሜጠው፡ Berl Tana 9, Bodl 5 Ryl¹(?) 7 MSS ይትሜጠዉ፡ BM 485
ይትመጠዉ፡ Curzon 56 ይትሜጠውዎሙ፡ BM 484 ይትሜጠውዎ፡
5 ወኵሉ፡ BM 485 Berl omit; BM 491 Abb 35 ወበኍለቍ፡ ይሜንው፡
Tana 9 ወበኈለቈ፡ ይሜንውዎሙ፡ 6 Tana 9 ወመጽሐፍ፡
6 BM 485 ይጽሐፍ፡ Abb 55 ይጸሐፍ፡ Tana 9 ይጽሕፉ፡
6f. ይኅጕሉ፡ እምኔሆሙ፡ Bodl 4 ይሕጕሉ፡ እምኔሆሙ፡ Ull
ይሐጕሎሙ፡ 7 Ull ኵለኵ፡ 7 በመጽሐፍ፡ Berl adds
ይጽሕፍ፡ 8 BM 485 Tana 9 ወ፮፮ ይቀትሉ፡ BM 491
፮፮ ይቀትሉ፡ 8 BM 485 ወይሐጕሎ፡ BM 491 ወይሕጕሉ፡

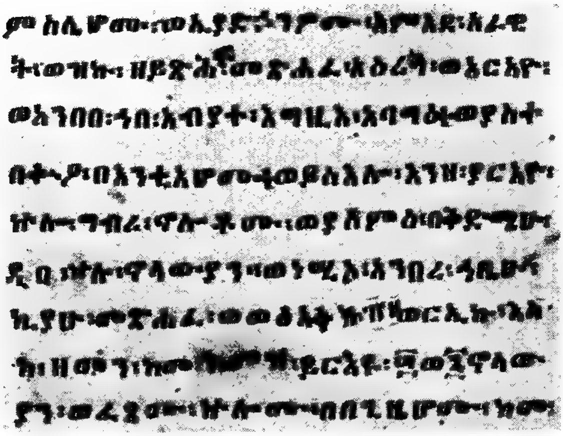


ን፡ አኀዝኩ፡ አብኪ፡ ወአ[illegible]ብዙኀ፡ ጥቀ፡ በእንተ፡
እልኩ፡ አባግዕ፡ ወከመዝ፡ በራእይ፡ ርኢክዎ፡ ለ
ዝኩ፡ ዘይጽሕፍ፡ እፎ፡ ይጽሕፍ፡ ፩ዘይትኀጐል፡
እምነ፡ እልኩ፡ ኖለውያን፡ በኵሉ፡ ዕለት፡ ወያዓር
ጋ፡ ወያአርፍ፡ ወያርኢ፡ ኵሎ፡ ኪያሁ፡ መጽሐፈ፡ ለ
እግዚእ፡ አባግዕ፡ ኵሎ፡ ዘገብሩ፡ ወኵሎ፡ ዘአስ
ተቱ፡ ፩፩ እምኔሆሙ፡ ወኵሎ፡ ዘመጠዉ፡ ለኀ
ጐል፡ ወመጽሐፍ፡ ተነበ፡ በቅድሜሁ፡ እግዚእ፡ አባ
ግዕ፡ ወነሥአ፡ መጽሐፈ፡ በእዴሁ፡ ወአንበቦ፡ ወኃ
ተማ፡ ወአንበሮ፡ ወእምኔሁ፡ ርኢኩ፡ እንዘ፡ ይርዕ
ዩ፡ ኖሎት፡ ፲ወ፪ሰዓተ፡ ወናሁ፡ ፫እምእልኩ፡ አባግ

9 አኀዝኩ: BM 491 adds እብለ: 9 BM 491, Ryl[1](?) BM 486 ወአውየ: BM 485 Berl Abb 35[2] Tana 9, Bodl 5 4 MSS ወአአወየ: Vat 71 ወአወየ: 9 ብዙኀ: ጥቀ: BM 485 BM 491 Berl Abb 35 Tana 9 omit 10 እለኩ: BM 485 omits; Berl Abb 35 Tana 9 ዝኩ: 10 በራእይ: BM 491 transposes to after ርኢክዎ: Tana 9 በራእይየ: 10f. Ull ርኢኩ: ዝኰ: 11 ዘይጽሕፍ: Tana 9 ጸሐፈ: 11 Tana 9 ወእፎ: 11 ፩ BM 485 omits 12 እለኩ: Berl omits; Ull እለንተ: BM 485 Abb 35 Tana 9 ዝኩ: 12f. ወያዓርጋ: ወያአርፍ: Berl omits ወያዓርጋ: BM 491 Tana 9 ወያዓርፍ: ወያዓርጋ: 13 Ull ወያሬኢ: 13 ኵሎ: — መጽሐፈ: BM 491 ኵሎ: ኪያሁ: መጽፈ: Berl ኵሎሙ: ኪያሁ: ኵሎ: መጸሐፍተ: 13f. Tana 9 እግዚአ: 14 ኵሎ: Tana 9 ወኵሎ: 14 Abb 35 Tana 9 ዘገብረ: 14f. Berl, Curzon 55 ዘአእተቱ: Ull ዘአሰተቱ: 15 BM 491, 2 MSS ዘመጠወ: Abb 35, BM 484 ዘመጠዉ: Tana 9 ዘተመጠዉ: 16 BM 485 ወመጽሐፈ: ተነበበ: 17 BM 485 BM 491 Abb 35 Tana 9 እምእዴ: Berl እም፩: 17f. BM 491 Berl Abb 35 Tana 9 ወአንበበ: ወሐተመ: ወአንበረ: 18f. እንዘ: — ኖሎት: Berl ኖሎት: እንዘ: ይርዒ: Bodl 4 ኖሎት: እንዘ: ይርዕዩ: 19 BM 485 ፲ወ፪ሰዓተ: 19 BM 485 BM 491 Berl Abb 35 Tana 9 ፫እምዝኩ:



20 ገብኡ፡ — ወቦኡ፡ BM 485 ገብሩ፡ ወመጽኡ፡ ወቦኡ፡ BM 491 Berl Abb 35 Tana 9 ገብኡ፡ (Tana 9 ወገብኡ፡) ወመጽኡ፡ ወቦኡ፡ 20 Tana 9 ወአኀዘ፡ 20 እንዘ፡ የሐንጹ፡ Berl ይሕንጹ፡ 21 BM 485 ወኵሎ፡ 21 ቤተ፡ Bodl 5 omits 21f. ገዳም፡ Tana 9 adds ወቦኡ፡ 22 BM 491 Tana 9 ወክልኤሆሙ፡ ወኢይክህሉ፡ Abb 35 ክልኤሆሙ፡ ወኢክህለኡ፡ 23 BM 485 ለወቱ፡ 23f. ወይሰመይ፡ Berl adds ከመ፡ ቀዳሚ፡ 24 BM 485 ማኅፈደ፡ ነዋኃ፡ Berl, Vat 71 ማኅፈደ፡ ነቀኅ፡ Tana 9 ማኅፈደ፡ ነቀኃ፡ Ull ማኅፈደ፡ ነዋኄ፡ 24 ወአኀዘ፡ Ull ወርኢኡ፡ 24f. BM 485 ይነብር፡ Berl Tana 9 ይነብሩ፡ 25 BM 485 Berl ማእዴ፡ Tana 9 መአዴ፡ 25 Berl, Bodl 5 6 MSS ወኵሎ፡ ኅብስተ፡ Tana 9 ወኵሉ፡ ኅብስተ፡ 26 Tana 9, Ryl ርኩስ፡ all other MSS ርኩስ፡ or ርኵስ፡ 26 እሉ፡ Berl Tana 9, Ryl[1] BM 486 omit; BM 485 ወእሉ፡ BM 491 እለ፡ 27 Tana 9 ወኢይርእዩ፡ 27f. BM 485 BM 491 Berl Abb 35 ወኖሎቶሙሂ፡ 28 Bodl 5 ወከማሁ፡ 28 Bodl 5 ይሜጥውዎሙ፡ Tana 9 ወይመጥውዎሙ፡ 28 Bodl 5 Ull 4 MSS ለኖሎቶሙኒ፡ Tana 9 ለኖሎቶሙ፡ 29 Tana 9 ይከይዱዎሙ፡ 29f. Berl ለአገዕ፡ 30 Tana 9 ወይበልዕዎሙ፡ 31 Berl Tana 9, Ryl[1] BM 486 እስከ፡ BM 485 እስከኔ፡ 31 BM 485 BM 491 Berl Abb 35 Tana 9 ተዘርዘረ፡ 31 ኵሉ፡ — ገዳም፡ BM 485 ኵሉ፡ አበግዐ፡ ገዳም፡ Berl ኵሎ፡ አበግዐ፡ ገዳም፡ 31 Tana 9 ወኵሉ፡



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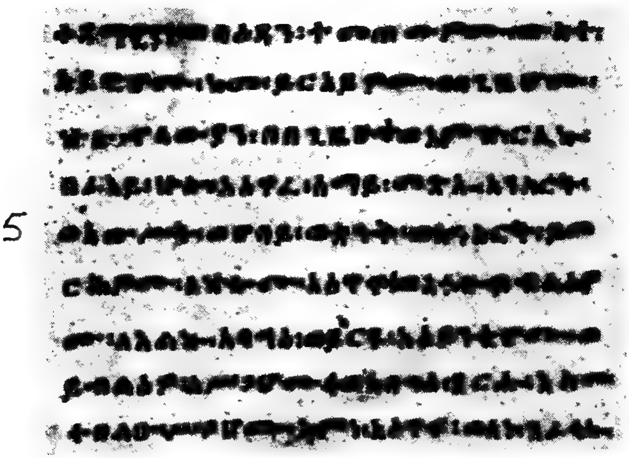
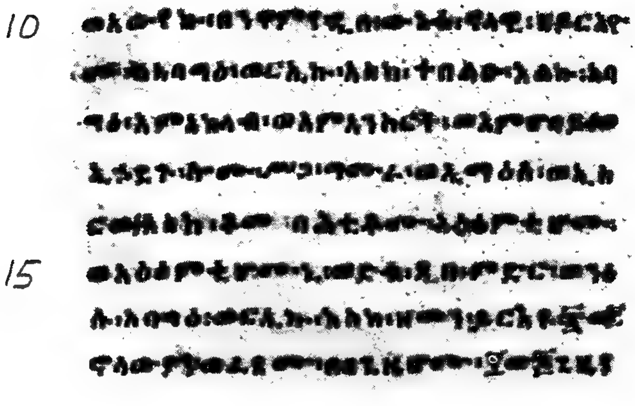
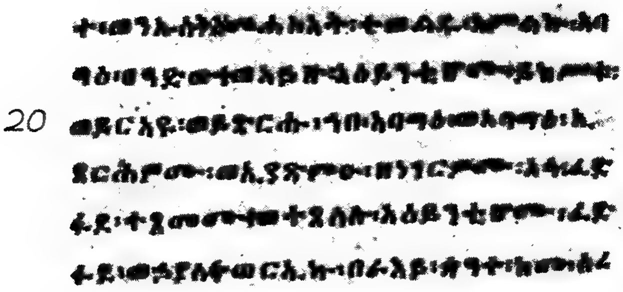
32 ምስሌሆሙ: Bodl 5 margin 2 MSS add ኵሉ: ምለቂ: ወአበግዕ: Curzon 56^{2} adds ኵሎሙ: ምለውያን: 32 BM 491 Tana 9, BM 492 ወኢያድኀንዎሙ: 33 BM 485 BM 491 Berl Abb 35 ወዝ: Tana 9 ወ only 34 Ull ወአንበበ: 34 ኀበ: አብያተ: BM 485 በኀበ: only; BM 491 አብያተ: only; Berl አብያቱ: only; Abb 35^{1} አቢያተ: only; Abb 35^{2} ኀበ: አቢያተ: Tana 9 ዐቢያተ: only 34 እግዚእ: Abb 35 ለእግዚአ: other MSS እግዚአ: 34f. BM 491 ወያስተበቍዕ: Berl ወያስተበተበቍዖ: Abb 35, Ull 2 MSS ወአስተብቍዖ: 35 BM 485 በእንቲአሁ: 35 BM 491 Abb 35 Tana 9 ወይሴእሉ: Berl ወይሴእልዎ: 35 እንዘ: BM 485 adds ያስተበቍዖ: በእንቲአሆሙ: ወይሴእሎ: በእንቲአሆሙ: እንዘ: BM 491 adds ያስተበቍዕ: በእንቲአሆሙ: ወይሴእሎ: እንዘ: 35 Berl ያርእዮዎ: Ull ያሬእዮ: Tana 9 ያስተርእዮ: 36 ኵሎ: Ull 3 MSS omit; Tana 9 ኵሉ: 36 BM 485 BM 491 Berl Tana 9 ምሎቱ: 36 BM 485 ወይሰግዕ: BM 491 Berl Abb 35 Tana 9 ወይሰምዕ: 37 Ull ኵሎሙ: 37f. ኀቤሁ: ኪያሁ: Ull omits ኪያሁ: Berl ኪያሁ: ኀቤሁ: BM 485 ኪያሁ: ኀቤሁ: ውእቱ: Tana 9 ከማሁ: ኀቤሁ: ኪያሁ: 38 Berl ወወፀአ: 38f. Tana 9 እንከ: 39 ከመ: ከመዝ: BM 485 ዘከመዝ: Berl, BM 484 ከመዝ: BM 486 (=Ryl^{1} ?) ከመ: ዘመኑዝ: Tana 9 ከመ: እስከዘ: 39 Ryl^{1} 5 MSS ይርአዩ: 39f. Berl Tana 9 ሠሉስ (Tana 9 ሠሉስ:) ወ፯ምለቂያን: BM 491 omits ፴ወ፯: 40 Berl Tana 9 ወፈጸሙ: 40 Tana 9 በበ: ጊዜሁ:



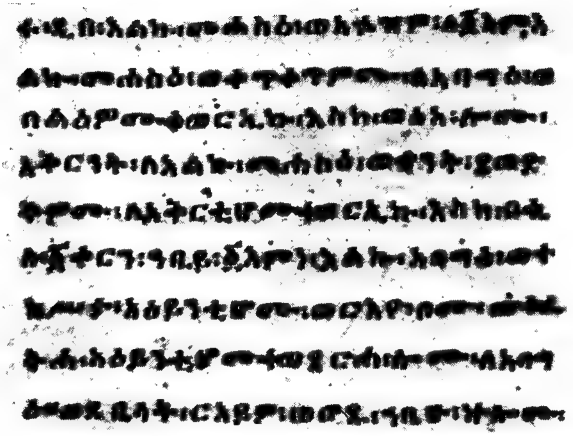
1 BM 485 Berl Tana 9, Ryl ቀዳማዊያን፡ Bodl 5 4 MSS ቀዳማውያን፡ BM 491 Abb 35 ቀዳማይያን፡ Ull other Eth II MSS ቀዳምያን፡ 1 BM 485 BM 491 Berl Abb 35 Tana 9 ወበዕዱ፡ 1 BM 485 Abb 35 ተመጠዎሙ፡ BM 491 ቶመጦዎሙ፡ Berl ተመጠወ፡ 2 Tana 9 እዳሆሙ፡ 2 በበጊዜሆሙ፡ Ull omits; BM 485, Munich 30 በጊዜሆሙ፡ 3 BM 485 ለኖሎት፡ BM 491 ወኖሎት፡ Berl Tana 9 ኖሎቶ፡ 3 BM 485 BM 491 Berl Abb 35 Tana 9 ፍለቄ፡ 3 BM 485 Berl Abb 35 Tana 9 በጊዜሁ፡ 4 BM 485 Berl Abb 35 በርእይየ፡ Tana 9 በአዕይንትየ፡ 4 Berl, Ryl 6 MSS ኖሎቶ፡ BM 485 BM 491 Abb 35 Tana 9, Bodl 5 Ull other Eth II MSS ኖሎት፡ 5f. ወአውስት፡—ለኖሎቶሙ፡ BM 491 ወዓውርት፡ወአንስርት፡ይመርኅዎሙ፡ወሆበይ፡ወቋዓት፡ወአንስርት፡ወለኖሎቶሙ፡ 5 Berl ወዐውስተ፡ Abb 35 ወአውስት፡ Tana 9 ወዓውስታት፡ Abb 35 adds ወአንስርት፡ 5 Tana 9 ወሆበያት፡ 5f. Tana 9 ወይመርሕዎሙ፡ 6 Berl ለኖሎት፡ Tana 9 ወለኖሎቶሙ፡ Ull ለኖሎቶሙ፡ለኖሎቶሙ፡ 7 Ull ለእልክቱ፡ BM 485 Tana 9 ለዝክቱ፡ 7 Ull 8 MSS ወይክርይ፡ 7f. Abb 35, Bodl 5 Ryl Ull 9 MSS ወይትበልዕዎ፡ BM 485, 4 MSS ወይትበልዕዎሙ፡ Tana 9 ወይበልዎሙ፡ Berl, 2 MSS ወይበልዕዎ፡ BM 491 ወይበልዕዎሙ፡ 8 3 MSS ሥጋሆሙ፡ 8 BM 485 አበግዕ፡ 9 BM 485 BM 491 Berl Abb 35 ይትበልዑ፡ Tana 9 ይትበልዑ፡ 9 ጸርሓኩ፡ BM 485 Berl ነጸርኩ፡ BM 491 ርኢኩ፡



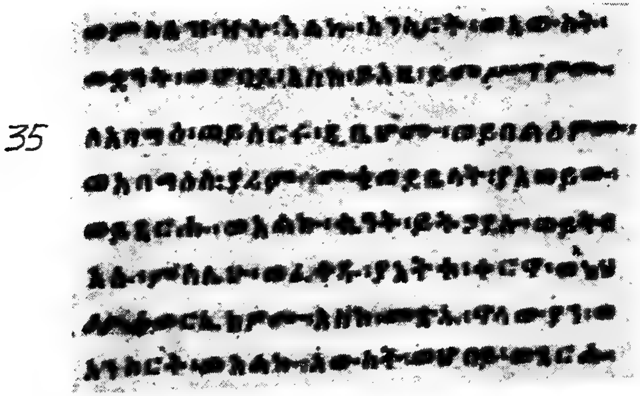
10 Ryl ወአውየኒ፡ other MSS ወአውየውኒ፡ 10 Berl በንቀየ፡ 10 ዲበ፡ BM 491 adds ኵሉ፡ 11 BM 485 ርኢሶ፡ 11 Tana 9 ዩትበለዑ፡ 11f. Ull ጸለኃት፡ አበግዕ፡ BM 485 Berl Abb 35 Tana 9 ዘኒ፡ አበግዕ፡ BM 491 አበግዕ፡ ጸለኅ፡ 12 BM 485 እምአካለበት፡ 12 Berl, BM 492 ወሀበዩ፡ 12f. BM 485 ወኢየኅድገ፡ BM 491 Berl, 2 MSS ወኢኅድገ፡ 13f. BM 491 ወኢማዕስ፡ ወኢሥርወ፡ Tana 9 ወኢማእስ፡ ወአስርዎ፡ 14 Tana 9 ወእስከ፡ 14 BM 491 Berl, Ryl[1] Ull 5 MSS ቆሙ፡ 14 BM 485 BM 491 Abb 35 Tana 9, Curzon 56 በሕቲቱ፡ (BM 491 Abb 35 Tana 9 በበሕቲቱ፡) አዕፅምቲሆሙ፡ Berl በበሕቲቶሙ፡ አዕፅምቶ፡ Ull አዕፅምቲሆሙ፡ በሕቲቶሙ፡ 3 MSS በሕቲቶሙ፡ only 15 Bodl 5 9 MSS አዕፅምቲሆሙኒ፡ BM 485 BM 491 Abb 35 Tana 9 ወአዕፅምቲሆሙስ፡ Berl, Ull ወአዕፅምቲሆሙ፡ 15 BM 485 ወድቀ፡ 15f. ወንዐሉ፡ BM 491 adds እምኒ፡ Tana 9 ወንኡስ፡ 16 ዘመን፡ BM 485 Berl Abb 35 Tana 9 add እስከ፡ BM 491 adds ወእስከ፡ 16 BM 485 ዩፈዐዩ፡ 16f. ፳ወ፫ኖላውያን፡ BM 485 BM 491 Berl ፳ወ፫፡ only; Tana 9 ሥግ፡ ወ፫፡ only 17 ወፈጸሙ፡ Tana 9 adds ኵሎሙ፡ 17 በበጊዜሆሙ፡ Berl እስከ፡ ጊዜያቲሆሙ፡ 17f. BM 485 ፶ወ፰ጊዜያት፡ BM 491 ኃምስ፡ ወሰማኒተ፡ ጊዜያተ፡ Berl ኃምስ፡ ወሰመንቱ፡ ጊዜያተ፡



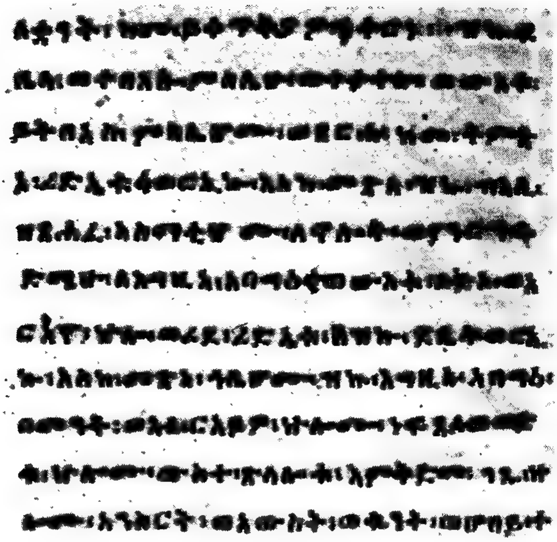
18 Ryl^2 BM Add. 24185 ወንኡሰትሰ፡ 5 MSS ወንኡሰት፡ Bodl 5 2 MSS ወንዑሰንሰ፡ Ull 7 MSS ወንኡሰን፡ BM 485 BM 491 Berl Abb 35 Tana 9 ወነቀ፡ 18 BM 491 ማሕሰዓት፡ Berl መሐሰእት፡ Tana 9 ማኅሰእ፡ 18f. እምለኩ፡—ፀዓዱው፡ BM 485 Abb 35 እምዘኩ፡አባግዕት፡ጸዓዳ፡ BM 491 እምእለኩ፡ባግዕ፡ጸዓዳ፡ Berl Tana 9 እምዘኩ፡አባግዕ፡ጸዓዳ፡ 18 Ryl እምለኩ፡ Ull እምእለኩቱ፡ other Eth II MSS እምእለኩ፡ 19 Tana 9 አዕይንቲሆሙ፡ ይክሥቱ፡ Ull 6 MSS ይክሥቱ፡አዕይንቲሆሙ፡ 20 Tana 9 ወይጸርኁ፡ 20 አባግዕ፡ BM 491 ባግዕ፡ 20f. ወአባግዕ፡ኢጸርሕዎሙ፡ Ryl^1(?) BM 486 Garrett MS ወአባግዕ፡ ኢይጸርሕዎሙ፡ Tana 9, BM Add. 24990^2 BM 492 ወአባግዕ፡ (Tana 9 ወአባግዕሰ፡) ይጸርኅዎሙ፡ BM 499 Westenholz MS ወኢጸርኅዎሙ፡ BM 485 ወኢይጸርኅዎሙ፡ BM 491 ወአሰርኅዎሙ፡ Berl ወጸርኅዎሙ፡ Abb 35 ወኢሰምዕዎሙ፡ 21 BM 491 Berl Abb 35 Tana 9 ወኢይጽምኡ፡ነገሮሙ፡ BM 485, BM 492 ወኢይጸምኡ፡ ነገሮሙ፡ 2 MSS ወኢይፀምእዎሙ፡ዘነገርዎሙ፡ 21 BM 491 Tana 9 እለ፡ 22 BM 485 Tana 9 ወተጸለለ፡ Abb 35 ተወተጸለሉ፡ 23 BM 485 BM 491 ወኀየሉ፡ Berl ወይኀይሉ፡ Bodl 5 2 MSS ወኃያልነ፡ Tana 9 ወኀለየ፡ 23 Bodl 5 Ull 2 MSS ርኢኩ፡ 23 BM 485 Berl Abb 35 Tana 9, Ull BM 492 ቋዓት፡ 23f. BM 491 Berl ሰረረ፡ 2 MSS ይሰርሩ፡



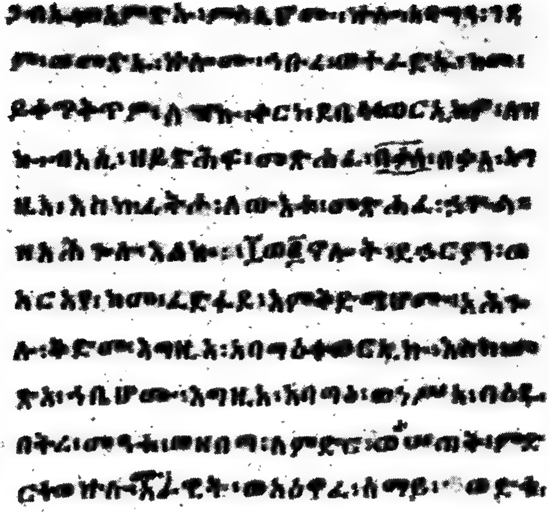
24 BM 485, Ull እልክቱ: 24f. Ull ለ፩እምእልክቱ: BM 485 ለዝኩ: እምዝኩ: BM 491 ለዝኩ: Berl Tana 9 እምአጣሊ: ለዝኩ: Abb 35 ለአጣሊ: እምዝኩ: 25 Berl ማሕሶእ: 26 Ull ወፀጐ: 26 ሎሙ: BM 485 Berl[1] omit 27 Berl Abb 35 Tana 9 አቅርንት: 27 Ull ለእልክቱ: BM 485 BM 491 Berl Abb 35 Tana 9 ለዝኩ: 27f. Tana 9 ያይ ቅቅዎሙ: 28 BM 485 በአቅርንቲሆሙ: 29 Tana 9 ፩ቀርኑ: BM 485, Bodl 4 ቀርን: only 29 ዓቢዩ: Berl omits 29 BM 491 Berl Abb 35 Tana 9 ፩እምኑ: ዝኩ: BM 485 ለ፩እምኑ: ዝኩ: Ull ለ፩እምእልክቱ: 29f. BM 485 BM 491 Berl Abb 35 ወተኀሡተ: Tana 9 ወኀሠተ: 30 Tana 9 አዩንቲሆሙ: BM 485 BM 491 Abb 35 add ወርእየ:አዕዩንቲሆሙ: 30 Tana 9 ወሬእየ: 30f. Berl ተፈቲሐ: 31 Tana 9 አዩንቲሆሙ: BM 491 adds ወተፈትሐ: 31 BM 485 Berl Abb 35 ወጸርኃ: 31 ሎሙ: BM 485 omits 32 Tana 9 ወይቤለት: 32 BM 485 BM 491 Berl Abb 35 Tana 9, Bodl 5 2 MSS ዋዩሎሙ:ኀቤሁ:



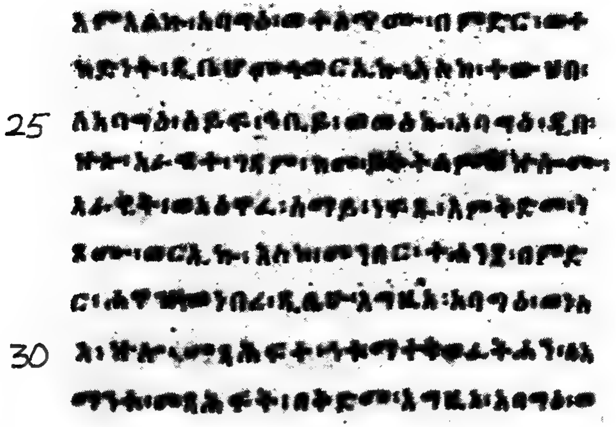
33 Tana 9 ወምስለ፡ ዝኩ፡ and omits ኵሉ፡ 33 Ull እልክቱ፡ 33f. አንስርት፡ — ይመሥጥዎሙ፡ BM 485 አውስት፡ ወአንስርት፡ ወቋዓት፡ ከመ፡ ሰረሩ፡ ዲበ፡ እልኩ፡ መሓስእ፡ ወአኀዝዎ፡ እምአሐዱ፡ ለዝኩ፡ መሓስእ፡ ወቀጥቀጥዎሙ፡ ለአበግዕ፡ ወበልዕዎሙ፡ ወእስከ፡ ይመስጥዎሙ፡(for the addition cf. v.8) 33 Berl ወዓውስት፡ Tana 9 ወዓውስተ፡ 34 Tana 9 ወቋዓተ፡ 35 BM 485 ወይበልዕዎ፡ 36 Berl ያረሙ፡ 36 Berl Abb 35 ወዬቤለ፡ BM 491 ወይቤለ፡ 36 Abb 35 የዓወዩወ፡ BM 491 የዓወዩ፡ 37 Ull ወእልክቱ፡ ቋዓት፡ Berl ወቋዓት፡ and omits እልኩ፡ 37 ይትጋዩኡ፡ BM 485 ይትኑዩኡ፡ Tana 9 ይትጋቡኡ፡ 38 BM 485 ምስሌሆሙ፡ 2 MSS ምስሌሆን፡ 38 BM 491 ቀርና፡ Berl ቀርኖሙ፡ 38f. ወኢክህለዎ፡ Ryl[1] BM 486 ወክህለዎ፡ Tana 9 ወኢክህሉ፡ 39 BM 485 Tana 9 ወርኢኩ፡ Berl Abb 35 ወርኢክዎ፡ 39 Tana 9 እንከ፡ 39f. ወአንስርት፡ Tana 9 omits; BM 485 አንስርት፡ 40 Ull ወእልክቱ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ወዝኩ፡ 40 BM 491 ወጸርኃዎ፡ Ull ወይጸርሑ፡



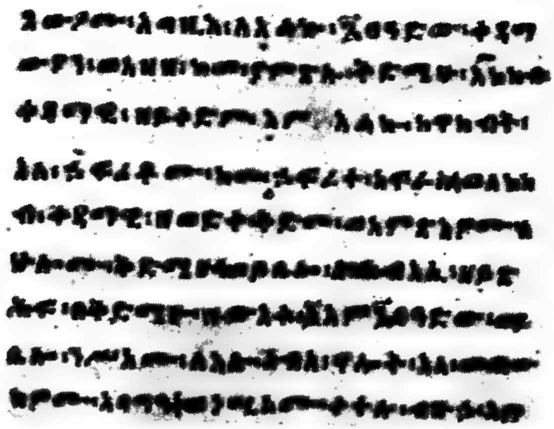
1 Tana 9, Ryl^{2} 5 MSS ለቀርና፡ ዝኩ፡ BM 491 Abb 35, Bodl 5 Ryl^{1}
9 MSS ለቀርና፡ ለዝኩ፡ BM 485 ቀርኖ፡ ለዝኩ፡ Berl ለቀርና፡
ለዝንቱ፡ Ull BM 492 ለዝኩ፡ ቀርና፡ 2 Tana 9 ወተበአሱ፡
ምስሌሆሙ፡ ወተቃተሉ፡ BM 485 ወተበአሱ፡ ወተቃተሉ፡ ምስሌሁ፡
3 Abb 35 ወጸርሑ፡ 3f. BM 485 BM 491 Berl Abb 35 Tana 9
ትምጽእ፡ 4 Tana 9 ረድኤተ፡ 4 Abb 35 Tana 9 ብእሴ፡
5 Tana 9 ዘይጽሕፍ፡ 5 BM 491 ወየዐርግ፡ Tana 9, Ryl^{1}(?)
BM 486 ወየዓርጎ፡ Ull BM 492 ወአዐረገ፡ 6 ረድአ፡ BM 485
adds ወአድንኖ፡ 6f. Tana 9 ወአርአየ፡ 7 Berl ወኩሉ፡
7 Ull ወወሬዱ፡ Tana 9 ወወረድ፡ 7 BM 485 ለረድኤቶ፡
Tana 9 ረድኤተ፡ 7 BM 491 ለዝኩሎ፡ 7f. ወርኢኩ፡
እስከ፡ Ull ርኢኩ፡ only 8 BM 485 ወፀአ፡ Tana 9 መጽኡ፡
8 ኅቤሆሙ፡ Berl omits; BM 491 Abb 35 Tana 9 ኀቤሆሙ፡
8 ዝኩ፡ — አባግዕ፡ BM 485 Tana 9 እግዚአ፡ አባግዕ፡ only;
BM 491 እስመ፡ እግዚአ፡ አጋእዝት፡ ወአባግዕት፡ Berl ዝኩ፡
እግዚአ፡ አባግዕት፡ Abb 35 እግዚአ፡ አባግዕት፡ only
9 Tana 9 ነፈጹ፡ 10 BM 485 BM 491 ጸለሎት፡ Tana 9
ጸለመት፡ 10f. Abb 35 ኩሉ፡ 11 Bodl 5 አንስት፡ Berl
አንርስርት፡ 11 Berl ወአውስት፡ 11 BM 491 ወሆበዩ፡
ወቋዓት፡



12 BM 485 Berl Tana 9 ወመጽኡ፡ ምስሌሆሙ፡ ኵሉ፡(Berl ኵሎ፡ Tana 9 ወኵሉ፡) 12 Tana 9 አባግዕ፡ Bodl 5 Ull 4 MSS አዕዱግ፡ 13 Berl ወወፅኡ፡ 13 Ull ኅቡረ፡ኵሎሙ፡ 13 ወተራድኡ፡ BM 491 ወተጋብኡ፡ 14 3 MSS ይቀጥቅጥዎሙ፡ Tana 9 ይቀጥቅጡ፡ 14 ለዝኩ፡ Tana 9 omits 14 BM 491 Berl ወርኢኩ፡ 14f. Berl ዝኩ፡ 15 Abb 35 ባእሴ፡ 15 ዘይጸሐፍ፡ BM 485 ከመ፡ ይጸሐፍ፡ 15f. እግዚእ፡ BM 485 እግዚአብሔር፡ BM 491 ዘአሁ፡ለእግዚእ፡ 16 እስከ፡— ኅጕለ፡ BM 485 እስመ፡ተፈትሐ፡በቃለ፡እግዚእ፡በውእቱ፡ ሐጕለ፡ Tana 9 እስመ፡ፈትሐ፡ለውእቱ፡መጽሐፍ፡ሐጕለ፡ 16 Berl Abb 35, Bodl 5 Ryl^2 Ull 8 MSS ፈትሐ፡ BM 491, Ryl^1 5 MSS ረትሐ፡ 16 Ull ለዝኩ፡ 17 ዘአሕጐሉ፡ Berl omits 17 BM 491, Bodl 5 Ryl^1 Ull 2 MSS እሊኣቲ፡ 17f. BM 485 ወአርአያ፡ከመ፡ Berl ወአርአየከሙ፡ 18f. Tana 9 ወአሕጐሉ፡ 19 BM 485 Abb 35 ወእግዚአ፡አባግዕ፡ርኢኩ፡ 19 Tana 9 እግዚእ፡ 19f. ወርኢኩ፡—አባግዕ፡ Berl omits (hmt.) 19f. Abb 35 Tana 9 ኅቤሆሙ፡መጽአ፡ BM 491 ኅቤሆሙ፡ ይመጽእ፡ 20 እግዚአ፡አባግዕ፡ BM 485 ለአባግዕ፡ (cf. above) BM 491 እግዚአ፡ only 21 Ull 3 MSS መዓት፡ 21f. ወተሠጠት፡ምድር፡ Tana 9 omits; Berl ወተሠጥቀት፡ 22 ወአዕቀፈ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ወኵሎሙ፡ አዕቀፈ፡ 22 Ryl^1 5 MSS ወወድቀ፡



23 Ull እምእለክቱ: BM 485 BM 491 Berl Abb 35 Tana 9 እምዝኩ: 23 በምድር: Ull ዲበ: ምድር: 23f. BM 485 ወከደኖሙ: BM 491 Berl, 2 MSS ወከደነት: 24 BM 491 Abb 35 Tana 9 በዲቤሆሙ: 24 እስከ: Tana 9 omits 25 ለአባግዕ: Ull transposes to after ዓቢይ: 25 አባግዕ: Berl Abb 35 Tana 9 አባግዕት: 26 ኵሉ: Abb 35, Vat 71 omit; Bodl 5 7 MSS እሉ: 26 ገጾም: Ull omits 26 ወኵሎሙ: Tana 9 ኵሎሙ: 27 Abb 35 አዕዋፈ: 27 Tana 9 ኔፈጽ: 28 ወርኢኩ: BM 485 omits 28 Berl Tana 9 መንበረ: 28f. Tana 9 ምድር: 29 Berl Tana 9 ሐቀዘት: Abb 35 ሐቀዝት: 29 BM 485 Tana 9 ዲቤሆሙ: 29 Tana 9 ለእግዚአ: 29 Abb 35 አባግዕት: 30 Berl ኵሎ: መጻሕፍት: ሕቱማት: 30 Abb 35 Tana 9 ወፈትሕዎን: 30f. BM 485 ለውእቶን: መጻሕፍት: Berl ውእቱ: መጻሕፍት: Abb 35 Tana 9 ውእተ: መጻሕፍተ:



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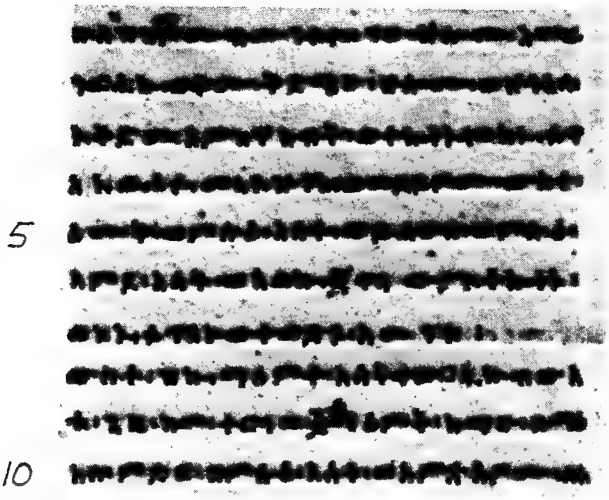
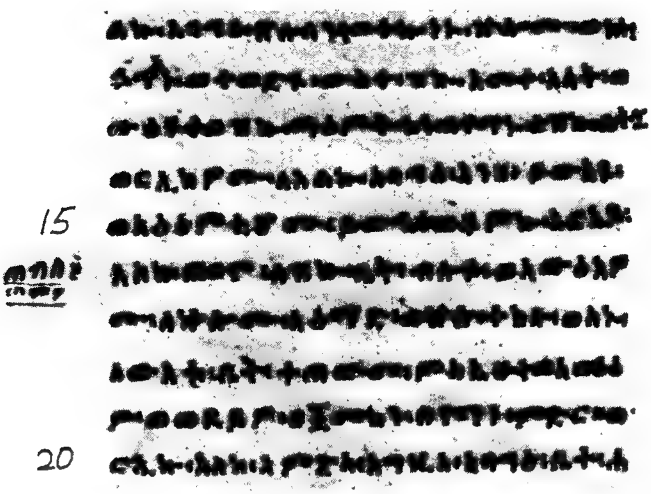
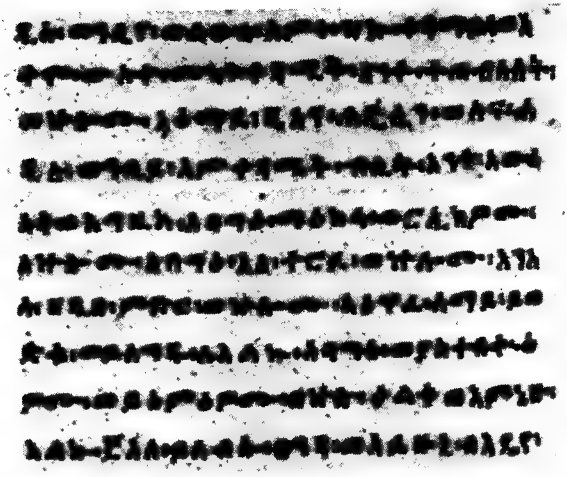
__31f.__ BM 491 Abb 35 ወጸውዓ፡ Berl Tana 9 ወጸውዐ፡
__32f.__ ለእልኩ፡—ቀዳማውያን፡ BM 485 ለገዝኩ፡ ሰብእ፡ ≡ጸዓዳው፡ ቀዳማዊያን፡ BM 491 ለእልኩ፡ ሰብእ፡ ወሰብአተ፡ ፀዓዳወ፡ ቀዳማዊያኑ፡ Berl Tana 9 ለገዝኩ፡ (Tana 9 ለእልኩ፡) ሰብእ፡ ፯ ጸዓዳው፡ ቀዳማውያን፡ Abb 35 ለእልኩ፡ ሰብእ፡ ሰብዓቱ፡ ፀዓዳው፡ ቀዳማውያን፡ __32__ Ull ለእልክቱ፡ __33__ ከመ፡ Berl omits __33__ Berl Abb 35 ይምጽኡ፡ __33__ ቅድሜሁ፡ BM 485, 2 MSS omit __33__ BM 485, BM Add. 24990 ለከከበ፡ __34__ Tana 9 ቀዳማይ፡ __34__ Tana 9 ዘይቀውም፡ __34__ Bodl 5 Ull እምሩ፡ እልክቱ፡ BM 485 Berl Abb 35 እምሩ፡ ገዝኩ፡ Tana 9 ወእምሩ፡ ገዝኩ፡ __36__ BM 485 ዘወፀአ፡ __36f.__ ወአምጽእዎሙ፡— ቅድሜሁ፡ Ull አምጽእዎ=፡ ቅድሜሁ፡ __36__ BM 485 ወአውፅእዎሙ፡ Berl አምጽእዎሙ፡ __37__ BM 491 ወይቤሎ፡
__37f.__ Ull ዘጸሐፈ፡ __38__ ዘውእቱ፡ BM 485 BM 491 Berl Abb 35 እንዘ፡ ውእቱ፡ Tana 9 ወእንዘ፡ ውእቱ፡ __38__ BM 491 ፩እምሩ፡ እለኩ፡ ፯ጸዓዳው፡ Berl Abb 35 Tana 9 ፩እምሩ፡ ገዝኩ፡ ፯ጸዓዳው፡ BM 485 እምሩ፡ ገዝኩ፡ ጸዓዳው፡
__38f.__ BM 485 Berl ወይቤሎሙ፡ ንሥእዎሙ፡ Tana 9, 4 MSS ወይቤሎሙ፡ ንሥአሙ፡ BM 491 ወይቤሎ፡ ንሥአሙ፡ __39__ ሰብአ፡ BM 485 omits; Tana 9 ፯ __39f.__ Ull ወሀብክዎሙ፡ __40__ BM 485 አባግዐ፡ BM 491 አባግዓተ፡ Berl Abb 35 አባግዐተ፡ Tana 9 ወአባግዐተ፡ __40__ Tana 9 ወነሥአሙ፡ ቀተለ፡



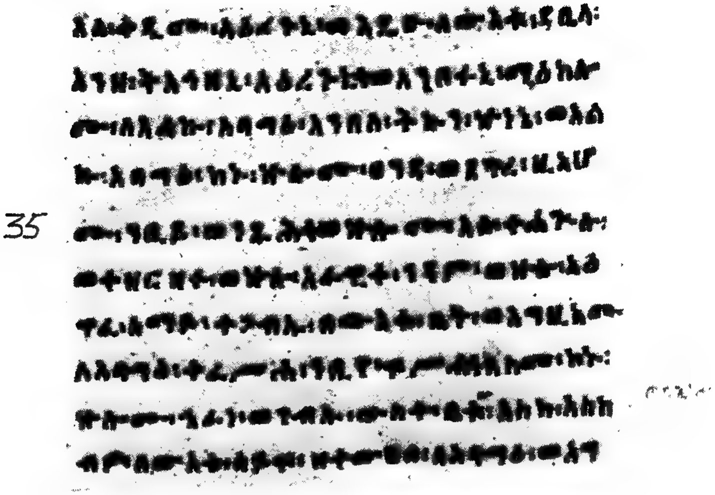
40-1 Ryl BM Add. 24185 እምዘ፡ አዘዝኩምዎሙ፡(Ryl¹ አዝኩዎሙ፡) እሙንቱ፡ Bodl 5 Ull other Eth II MSS እምዘ፡ አዘዝኩዎሙ፡ እሙንቱ፡ BM 485 ቀትል፡ እሉ፡ ወአዘዘሙ፡ BM 491 እሙንቱ፡ ዘአዘዘሙ፡ Berl እሙንቱ፡ አዘዘሙ፡ Abb 35 እምዘ፡ ኢአዘዝኩዎሙ፡ Tana 9 እምና፡ ቶእዘዘሙ፡ 1f. Abb 35, Ull Curzon 55 እሱሬና፡ 2 ርኢኩ፡—ኵኖሎሙ፡ BM 485 ቅድሜሁ፡ only; BM 491 Abb 35 Tana 9 ርኢኩ፡ ወቆሙ፡ ኵኖሎሙ፡ ቅድሜሁ፡ 3f. BM 485 ኀጥኣን፡ 5 BM 485 BM 491 Berl Abb 35 Tana 9, Frankfurt MS እሳተ፡ 5 Ull ዘይልሕብ፡ Tana 9 ወለሄብ፡ 5f. ወምሉዐ፡ አምደ፡ BM 485 አዐማደ፡ only; Ull ወምሉእ፡ እምናደ፡ 6 Ull ወእልክቱ፡ ፯ ኖሎት፡ BM 485 Berl ወዝኩ፡ ሰብእ፡ ኖላዊያን፡ BM 491 ወእልኩ፡ ሰብእ፡ ኖላዊያን፡ Abb 35 ወእሉ፡ ሰብአ፡ ኖሎት፡ Tana 9 ወዝኩ፡ ፯፡ ኖሎት፡ 7 Tana 9 ኀጥኣን፡ 8 BM 485 ውስተዝ፡ መዐምቀ፡ BM 491 በዝ፡ መዐምቅት፡ Berl Abb 35 Tana 9 በዝ፡ መዓምቅት፡ 9 Bodl 5 Ryl² 4 MSS ፩ዐመዐምቅ፡ BM 485 BM 491 Abb 35, Ryl¹ other Eth II MSS ፩መዐምቅ፡ Berl አሐዱ፡ መዐምቅ፡ Tana 9 ፩መዐቅ፡ 9 Tana 9 ዘኀመሁ፡ 10 BM 491 Berl Abb 35 Tana 9 ዘምሉዐ፡ እሳት፡ BM 485 ዘምድረ፡ እሳት፡



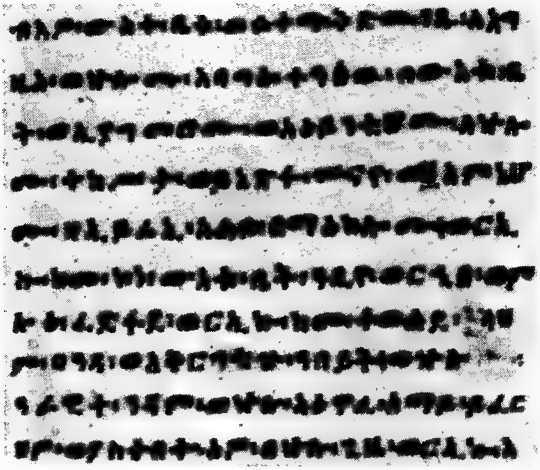
10f. Ull ለእልክቱ፡ 11 ኩሎሙ፡ 5 MSS transpose to after ተኰነኑ፡ 11 Berl, Ryl¹ ወከኑ፡ 12 ውስተ፡–እሳት፡ BM 485 ውስተዝ፡ ዐሙቅ፡ እሳት፡ Berl ውስተ፡ ዝኩ፡ ማዕምቅ፡ እሳት፡ Ull ውስተ፡ ዝኩ፡ ማዕምቅ፡ Tana 9, 3 MSS ውስተ፡ ዝኩ፡ ዐሙቅ፡ እሳት፡ 12f. Tana 9 ወውዑዩ፡ 13 BM 485 Abb 35 Tana 9, Bodl 5 8 MSS ወዝንቱ፡ BM 491 በዝንቱ፡ 13 Berl መዐምቅ፡ 13 ከኑ፡ Tana 9 omits 13 ለዝኩ፡ BM 491 adds እሳት፡ ዘ 14 Ull ለእልክቱ፡ Tana 9 ለዝኩ፡ 15 BM 485, Ull ይውዕዩ፡ Berl Abb 35 እንዘ፡ ይውዒ፡ Tana 9 ይዌዒ፡ 16 Ryl BM 492 ጠወሞ፡ Munich 30 ጠውሞ፡ BM 485 Berl Abb 35, Bodl 5 Ryl margin Ull other Eth II MSS ጠምዩ፡ BM 491 ተሰናመ፡ Tana 9 ሜጌናዎ፡ 16 ቤት፡ BM 491 adds ዓቢዩ፡ 16f. Berl Abb 35 ወአውፀእዎ፡ Ull ወአውፀአሙ፡ 17 ለኩሎሙ፡ Berl ለኩሉ፡ 17 BM 485 አትክልቱ፡ Berl ትኩል፡ Tana 9 ተክለ፡ 18 Abb 35 Tana 9 በውእቱ፡ 18 BM 491 Tana 9 ትጠውም፡ Berl, Garrett MS ተጠወመ፡ Ull ተጠውሙ፡ 2 MSS ወተጠወመ፡ 19 Tana 9 በ፮መከኑ፡ BM 485 በ፮ቤት፡ በመከኑ፡ 20 እስከ፡–አባግዕ፡ Bodl 5 8 MSS እግዚአ፡ አባግዕ፡ እስከ፡ አምጽአ፡ 20 Tana 9 አባግ፡



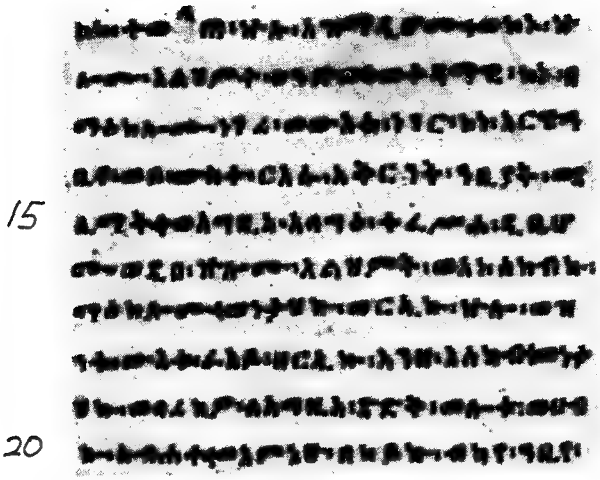
20f. BM 485 ሐዲሶ፡ ወዓበየ፡ 21 Berl ወልዑል፡ 21 Ull Munich 30 እምነ፡ ዝኩ፡ ቀዳማዊ፡ BM 485 እምነ፡ ዝኩ፡ ቀዳማዊ፡ BM 491 Berl Abb 35 እምቀዳማየ፡ Tana 9 እምቀዳማዊ፡ 21f. Berl ወኣቀውም፡ Tana 9 ወኣቀመ፡ 22 BM 485 BM 491 Berl Abb 35 Tana 9, Ull 4 MSS መካን፡ 22 Tana 9 ቀዳማዊት፡ 22 እንተ፡ ተጠብለለት፡ BM 491 omits 23 ሐዲሳን፡ Abb 35 Tana 9, Bodl 5^2 2 MSS add ወተከለ፡ ሐዲሶ፡ 24 ብሊት፡ BM 485 omits 24f. Berl ኣውፅኣ፡ Tana 9 ወፅኣ፡ 25 Bodl 5 Ryl 5 MSS ወእግዚኣ፡ BM 491 እግዚኣ፡ Berl Abb 35 Tana 9, Ull 10 MSS ወኵሎሙ፡ BM 485 ኵሎሙ፡ 26 ለኵሎሙ፡ Tana 9 ወለኵሎሙ፡ 26 ኣበግዐ፡ Abb 35 omits 26 ወኵሎሙ፡ BM 485 BM 491 Berl Abb 35 ወኵሉ፡ Tana 9 ወኵሎ፡ 27 BM 485 BM 491 Berl Abb 35 Tana 9 ወኵሉ፡ 27f. BM 485 ወወፍቁ፡ Tana 9 ወየወፍቁ፡ 28 Ull ለእልክቱ፡ 28f. BM 485 ወያስተበቍዑ፡ Tana 9 ወያስተብቍዕዎሙ፡ 29 ወየስምዕዎሙ፡ BM 485 Berl omit 29 BM 485 ወእምዝኩ፡ BM 491 ወእምኔሆሙ፡ 30 እልኩ፡ ፫እለ፡ BM 485 omits እልኩ፡ ፫፡ Ull እልክቱ፡ ፫እለ፡ 30 Ull ለብሱ፡ 30 BM 485 ጸዓፍወ፡ 30 BM 485 ወኣኃዘኒ፡



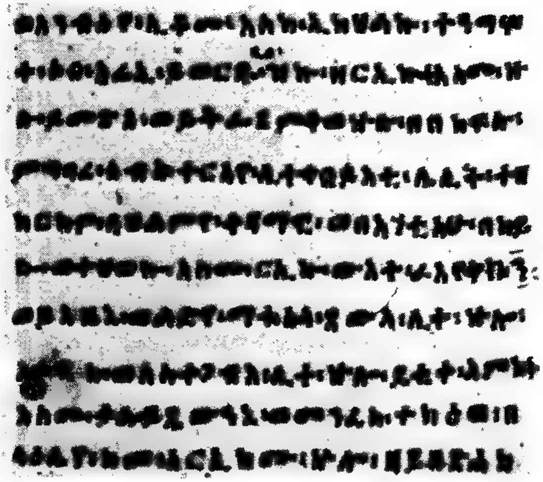
31 Tana 9 ወኣዕረጉኒ፡ 31 BM 491, 3 MSS ለውእቱ፡ ዖሬል፡ Berl ለዩሬል፡ only 32 እንዘ፡ Tana 9 omits 32 Bodl 5 ቶእዘኒ፡ 32 BM 485 Tana 9 እዕርግ፡ BM 491 ኣዕርጉኒ፡ Berl ኣዓርግ፡ Abb 35 ኣዕርግ፡ 32 Tana 9 ወንበሩኒ፡ 33 Ull ለእሰኝገቱ፡ ኣበግዕ፡ BM 485 Berl Abb 35 ለዝኅሩ፡ ኣበግዕት፡ BM 491 ለዝኅሩ፡ በግዕት፡ 33 Tana 9 ዘእንበለ፡ 33 Berl Abb 35 Tana 9 ዝኅሩሶኔ፡ BM 491 ዝኅሩሉ፡ ኅሩሶኔ፡ 33f. Ull ወእሰኝገቱ፡ 34 ኅገሩ፡ Ull omits 35 BM 485 ዐበየ፡ ወንጹሐ፡ BM 491 ዓበየ፡ ወንጹሖ፡ 35 BM 491 Tana 9 ወኅሩሉ፡ Abb 35 ወኅሩሎ፡ 35 እለ፡ BM 485 omits 36 Abb 35 ወተዘርዘረ፡ Ull ወተዘርወ፡ 36 ወኅሩሉ፡ (2nd) Berl ወኅሩሎሙ፡ 37 በውእቱ፡ Bodl 5¹ omits; Bodl 5² ውስተ፡ ውእቱ፡ 38 Tana 9 ለኣበግዕት፡ 38 Berl Abb 35 Tana 9 ፍሥሐ፡ ዐበየ፡ 38 እስመ፡ BM 491 እስኅ፡ 39 Abb 35 ኄሬን፡ 39 Berl ወኣግብኦ፡ 39 ውስተ፡ ቤቱ፡ BM 491 Berl Abb 35 Tana 9 ለቤቱ፡ 3 MSS ውስተ፡ ቤቶ፡ 40 BM 485 ለውቱ፡



1 BM 485 ውስተ፡ ቤቱ፡ BM 491 በቤቱ፡ Berl Abb 35 Tana 9 ለቤቱ፡ 1 BM 491 Abb 35 ወጠተመ፡ Berl Tana 9 ወኀተመ፡ 1 BM 485 BM 491 Berl Abb 35 Tana 9 እምቅድመ፡ Bodl 5[1] ቅድመ፡ ቅድመ፡ 2 Abb 35, 2 MSS ተዓፀው፡ BM 485 ተጸውዑ፡ 2 Ull ውስተ፡ ውእቱ፡ 2f. ቤቱ፡ Tana 9 omits 3 BM 485 ወኢየግምሮሙ፡ Berl Tana 9 ወኢየገምሮሙ፡ 4 BM 485 BM 491 Berl Abb 35 Tana 9 ተከሥተ፡ Bodl 5 ታከሥታ፡ 4 BM 485 ሠናይ፡ 4f. ወ፩እምኔሆሙ፡ ዘኢይሬኢ፡ BM 485 Berl Abb 35[1] ወ፩ዘኢይሬኢ፡ BM 491 Tana 9 ወአሐዱ፡ ዘይሬኢ፡ 5 ኢለበ፡ BM 485 omits 5 BM 491 ማዕከሎሙ፡ 6 ወርኁበ፡ BM 491 adds ከመ፡ ከነ፡ ርኁበ፡ Tana 9 ወርኁብ፡ 6f. Ull BM Add. 24990 ወምልኣ፡ 7f. Ryl[2] 3 MSS ላህም፡ BM 485 BM 491 Berl Abb 35 Tana 9, Bodl 5 Ryl[1] Ull other Eth II MSS ፩ላህም፡ 8 BM 491 Abb 35 ዓበይት፡ Tana 9 ዓበይተ፡ 8 BM 485 BM 491 Abb 35 Tana 9, Ryl[2] Ull 4 MSS ወኵሉ፡ Berl, Vat 71 ወኵሎ፡ Bodl 5 Ryl[1] 10 MSS ወኵሎሙ፡ 9 Bodl 5 2 MSS ወኵሎሙ፡ አዕዋፍ፡ Ull ወአዕዋፍ፡ only 10 BM 485 Berl, Ull ወይስተበቍዕዎ፡ Tana 9 ወይስበቍዕዎ፡ 10 ጊዜ፡ Berl omits



11 BM 491 Tana 9 ተወለጡ፡ 11 Tana 9 ወኵሉ፡ 12 3 MSS አልህምት፡ ጸዓዱወ፡ BM 485 ጸዓዳ፡ አልህምተ፡ BM 491 Berl Tana 9 አልህምት፡ ጸዓዳ፡ Abb 35, BM 492 አልህምተ፡ ፀዓዳ፡ 12 BM 491 Berl Abb 35 Tana 9 ቀዳማዊ፡ Ull Frankfurt MS ወቀዳሚ፡ 12f. Ryl Ull 4 MSS ኮነ፡ — ነገረ፡ Bodl 5 8 MSS በማእከሎሙ፡ ኮነ፡ ነገረ፡ 3 MSS ኮነ፡ ነገረ፡ በማእከሎሙ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ኮነ፡ (Tana 9 ወኮነ፡) ማእከሎሙ፡ (Berl መእከሎሙ፡) ነገር፡ 13 ወውእቱ፡ Tana 9 ወኮነ፡ (?) ውእቱ፡ 13f. Berl Abb 35 ዐቢይ፡ 14 ወበ፡ — ርእሱ፡ BM 491 ወውስተ፡ ርእሱ፡ Berl Abb 35 Tana 9 ወበርእሱ፡ 14f. BM 485 አቅርንተ፡ ዐቢየተ፡ ፀለምተ፡ BM 491 አቅርንት፡ ዓቢየት፡ ጸሊማት፡ Berl አቅርንተ፡ ዐቢየት፡ ጸለማት፡ Abb 35 አቅርንት፡ ዓቢየተ፡ ጸሊማተ፡ Tana 9 አቅርንተ፡ ዐቢይተ፡ ወጸለምት፡ 15 BM 485 ወመጋዝኣ፡ 16 Tana 9 ሰበሖኩ፡ 17 Tana 9 ኵሎሙ፡ 17f. BM 491 ዘንቱ፡ Berl ወዝኩ፡ 18 BM 491 Tana 9 ወረእዩ፡ 18 እንዘ፡ እሱኳብ፡ BM 485 ወእሱኳብ፡ BM 491 Berl እሱኳብ፡ only; Abb 35 እሱኳብ፡ only 18f. ወነቃህኩ፡ BM 491 transposes to after ጽዱቅ፡ 19 ወሎቱ፡ BM 491, Bodl 5 add ወሎቱ፡ 20 Abb 35 ወእምኔሆሙ፡ 20 BM 485, Bodl 5 Ull 10 MSS ዐቢየ፡ በኪየ፡



21 Bodl 5 ኢክለኩ፡ 21f. Berl Tana 9 ትዐግሠተ፡
22 ሶበ፡ — ይወርዱ፡ Ull ሶበ፡ እሬኢ፡ ወይወርዱ፡ BM 485 ሶበ፡ እሬኢ፡ እስመ፡ እሉ፡ ይወርዱ፡ BM 491 እለ፡ ይወርዱ፡ Berl Abb 35[1] Tana 9 ኣለ፡ ይወርዱ፡ 22 ዝኩ፡ BM 491 ኵሉ፡
22 Tana 9 እስኩ፡ 22f. ኵሉ፡ Berl, Curzon 56 omit 23 Berl Abb 35 Tana 9 ወይትፈጸሙ፡ 23f. ወኵሉ፡ — ስብእ፡ Ull ወኵሉ፡ ምግበር፡ በበክፍሉ፡ 24 Bodl 5 Ull 3 MSS ወበይእቲ፡ 25 BM 485 BM 491 Berl Abb 35 Tana 9 ለሕለም፡
25 Berl ቀዳሚ፡ 26 4 MSS ወተሀወኩ፡ 27 Berl ኵሉ፡
28 ኣኃዊከ፡ — እምከ፡ BM 485 ደቂቀ፡ እምከ፡ ወኣስተጋብእ፡ ሊተ፡ ኣኃዊከ፡ 28 ሊተ፡ BM 491, 2 MSS omit 29 Ull ወመንፈስየ፡ 29 BM 485 BM 491 Abb 35 Tana 9 ተክዐወት፡
29f. BM 485 Berl, Ull ላዕሌየ፡

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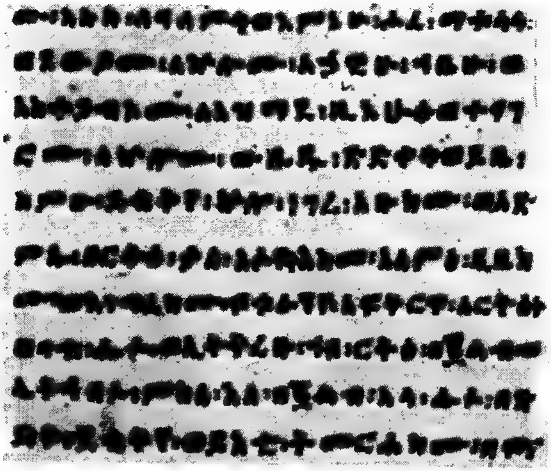
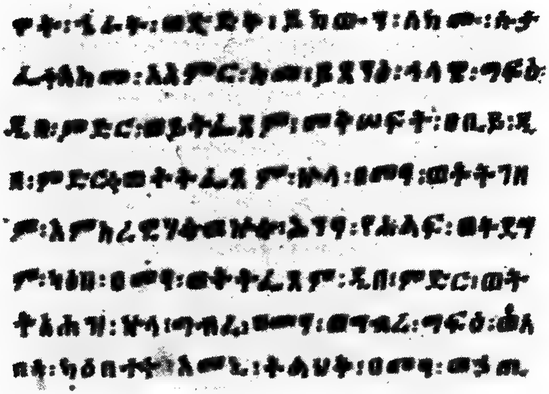
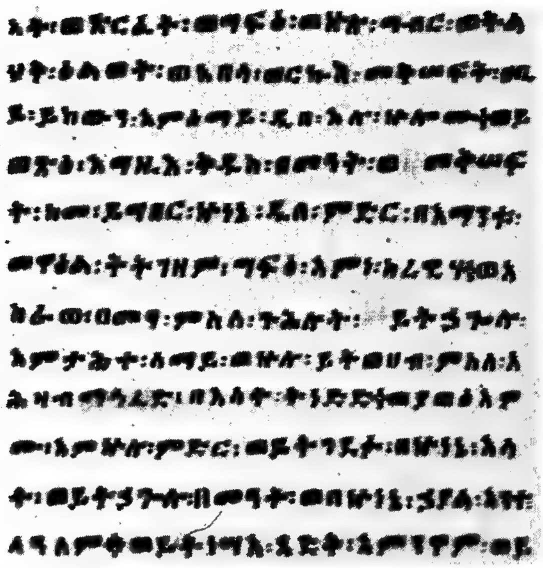


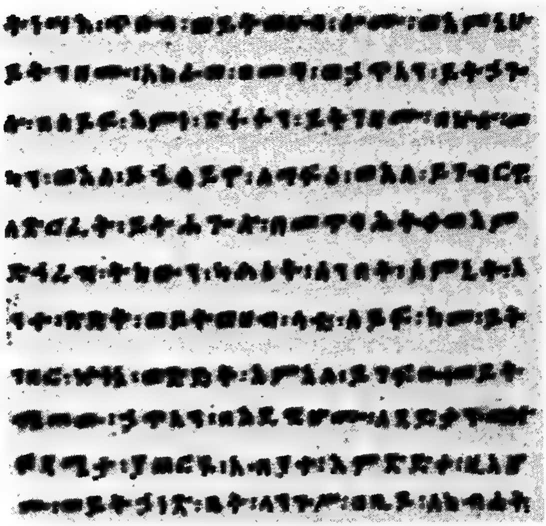
32 ወጸውዖሙ፡ ለኵሎሙ፡ Tana 9 ወጸውዐ፡ only 32 አኃዊሁ፡ BM 485 BM 491 Abb 35 Tana 9 add ወጸውዖሙ፡ 33 Tana 9 ለተዝምዲ፡ ዘአሁ፡ Berl ለአዝማዲሁ፡ 34 BM 485 Berl Tana 9, 2 MSS ወሉደ፡ ጽድቅ፡ Abb 35 ወሉዱ፡ ጽድቅ፡ BM 491 ጽድቅ፡ only 35 ደቂቅየ፡ BM 485 BM 491 Berl Abb 35^1 Tana 9 ደቂቅ፡ ሄኖክ፡ Abb 35^2 ደቂቅየ፡ 35 BM 491 Tana 9 ኵትለክሙ፡ 36 Abb 35 በርትዕ፡ 36 ቃለ፡ BM 491 Berl Abb 35 Tana 9 omit 36 BM 485 አስምዐ፡ Berl አስምዕ፡ 37 BM 485 BM 491 Berl Abb 35 Tana 9 ፍቁራን፡ 37f. አፍቅርዋ፡ -ወበቲ፡ BM 491 አፍቅርዎ፡ ለአምለክሩ፡ በርትዕ፡ ወበቲ፡ Berl Tana 9 አፍቅርዎ፡ ለርትዕ፡ ወበቲ፡ (Tana 9 ወበሐቲ፡) 38 ሑሩ፡ Tana 9 omits 38f. ወኢትኃበሩ፡ -በ፪ልብ፡ BM 485 Abb 55 omit 39 አለ፡ Tana 9 adds የሐውሩ፡ 39f. በጽድቅ፡ ደቂቅየ፡ BM 485 በርትዕ፡ ወበጽድቅ፡ Abb 35 ደቂቅየ፡ በጽድቅ፡



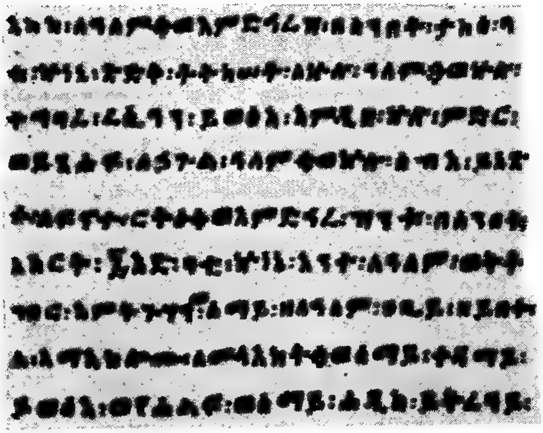
40-1 BM 485 ወበፍናዋተ፡ ኄራተ፡ BM 491 በፍንዋት፡ ኄራት፡ Berl በፍናዋት፡ ኄራን፡ Abb 35 በፍናዋት፡ ኄርት፡ Tana 9 በፍኖዋት፡ ኄራት፡ 1 ይከውን፡ ለክሙ፡ Berl ይከውኑክሙ፡ 2 BM 485 ኣኣምሮ፡ 2 Berl ትጸንዕ፡ 2 BM 485 ኂለዪሁ፡ 2 Berl ግፉዕ፡ 3 BM 485 በዲበ፡ 3 BM 485 ወትትፌጸም፡ መቅሰፍተ፡ ዐቢየ፡ BM 491 Tana 9 ወትትፌጸም፡ መቅሠፍት፡ ዓቢይ፡ (BM 491 adds በቱ፡) Berl ወትፌጸም፡ መቅሠፍተ፡ ዐቢየ፡ Abb 35 ወትትፈጸም፡ መቅሠፍት፡ ዓቢይ፡ 4f. ወትትፌጸም፡— እምሰረዊሃ፡ BM 491 ወትትፌጸም፡ ኵሉ፡ ዓመፃ፡ ወእምሠረዊሃ፡ ትትገዘም፡ Berl ወትፌጸም፡ መቅሠፍት፡ ኵሎ፡ እምሰረዊሃ፡ ትትገዘም፡ Abb 35 Tana 9 ወትትፈጸም፡ ኵሉ፡ (Tana 9 ትትፈጸም፡ ወኵሉ፡) እምሠረዊሃ፡ ትትገዘም፡ 4 3 MSS ወይትፌጸም፡ 5 Tana 9 ጠጸ፡ 6 BM 491 Abb 35 Tana 9 ወትትፈጸም፡ Berl ወትትፌጸም፡ 6f. Ryl Ull 4 MSS ወትትኣጠዝ፡ ኵለ፡ BM 491, Bodl 5 other Eth II MSS ወትትኣኀዝ፡ ኵሉ፡ BM 485 ወትእዘዝ፡ ኵሉ፡ Berl Abb 35 Tana 9 ወትእኅዝ፡ ኵሎ፡ 1 ግብር፡ Tana 9 omits 1 ወግብር፡ ግፍዕ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ወግፍዕ፡ 8 BM 491 ወካዕበት፡ Berl በካዕበተ፡ Abb 35 Tana 9 በካዕበት፡ (BM 485a inserts 97.6b-108.10 between ወኣበሑ፡ and ካዕበተ፡ in BM 485) 8 Ryl² እመኔ፡ BM 485 Berl Tana 9, Bodl 5 Ryl¹ Ull other Eth II MSS ወእመኔ፡ BM 491 ወእምኔሁ፡ Abb 35 ወእምዝ፡ 8f. BM 485 BM 491 Abb 35 Tana 9 ኀጢኣት፡ ወዓመፃ፡ Berl ኀጢኣ፡ (with ት apparently erased) ወዓመፃ፡



9 Berl ወኵሉ፡ተግበር፡ BM 485 BM 491 Abb 35 በኵሉ፡ተግበር፡ Tana 9 በኵሉ፡ትትገበር፡ 9f. ወትልህቅ፡ዐለወት፡ Ull ወዐለወት፡ 10 ወአበሳ፡ BM 485 omits 10 BM 485 BM 491 Berl Abb 35 Tana 9, 3 MSS ወመቅሠፍት፡ 10f. BM 491 Abb 35 ዓበይ፡ትከውን፡ Berl ዐቢይ፡ትከውን፡ Tana 9 ዓቢየ፡ ትከውን፡ 11 እምሰማይ፡ BM 485 omits 11f. BM 491 Berl Abb 35 ይወፀእ፡ 12 ቅዱስ፡ BM 485 adds ዲበ፡ምድር፡ 12f. Tana 9, Ryl² 10 MSS በመዓት፡ወመቅሠፍት፡ BM 485 Berl Abb 35, Bodl 5 Ryl¹ Ull other Eth II MSS በመዓት፡ወበመቅሠፍት፡ BM 491 ለመዓት፡ወለመቅሠፍት፡ 13 BM 485 ይትገበር፡ 13 Tana 9 በዲበ፡ 13 Tana 9, Ull ወበእማንቱ፡ 14 BM 491 እምኔ፡አሥረዊሃ፡ Tana 9 እምኔ፡አሰረቢሃ፡ Ull እምሥርቀ፡ 14-16 ወአሥረወ፡—ሰማይ፡ BM 485 Berl ወዓመዓ፡ (Berl ዓመዓ፡) ምስለ፡ጕሕሉት፡እምታሕተ፡ሰማይ፡ 15 Bodl 5 Ryl² 4 MSS ይትኀጐሉ፡ BM 491 Abb 35 Tana 9, Ryl¹ Ull other Eth II MSS ወይትኀጐሉ፡ 16 Ull እመትሕተ፡ 17 2 MSS ወማኅፈድ፡ BM 485 ወማኅፈድ፡ Berl Tana 9 ማኅፈድ፡ 17f. Berl ያወፀእዎሙ፡ Abb 35 ወያወዐፀዎሙ፡ Tana 9 ወያወፀአሙ፡ 18 እምኵሉ፡ምድር፡ Ull እምድር፡ 18 BM 485 Tana 9 ወይትገድፍ፡ 19 BM 485 ወይሐጐል፡ Tana 9 ወይትኀጐል፡ 19 Ryl¹(?) BM 486 እመዓት፡ 19 Berl Tana 9 ኀይል፡ 20 BM 491 ጽድቅ፡ 20 BM 485 BM 491 Berl Tana 9, Vat 71 እምኀቀሙ፡

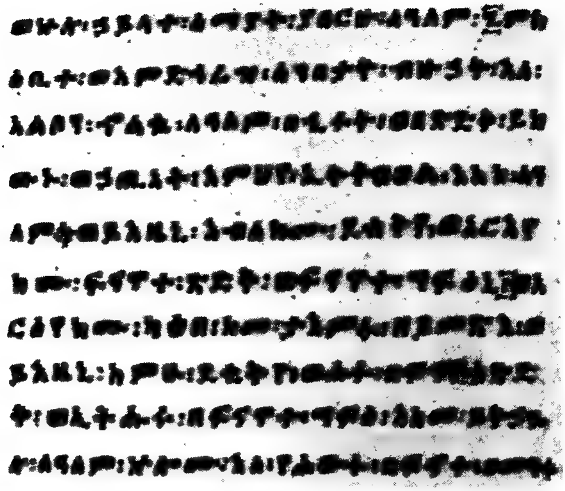


21 Berl ጥበበ: Tana 9 ጠቢብ: 21 BM 491 Berl ይትወሀብ: Tana 9 ወይትቀሀብ: 21 BM 485 እምኔሁ: 22 BM 485 BM 491, BM 499 ይትገዘም: 22 BM 485 እምሥርወ: Berl ኣሥርወ: 22-24 ወኃጥኣን: — ወእለ: (1st) Ull ወኃጢኣት: ወይትኀጐሉ: በሰይፍ: እምጽፈፋን: ወይትገዘሙ: በኵሉ: መካን: እለ: 22 Tana 9 ወኃጥኣኒ: 22f. Berl ይኀጐሉ: 23 Tana 9 ይገዘሙ: 23f. መካን: BM 485 omits 24 ወእለ: (1st) 2 MSS ወእለሂ: 24 BM 491 ይሔልዩ: Berl ይኄይልዮ: Abb 35 ይኄልይዮ: Tana 9 የሐልዩቀ: 2 MSS ይኄልዮ: 24 ለግፍዕ: BM 485 omits; Berl ለግፉዕ: 24 Berl ይገብርዎ: 25 BM 491 ወይትሐጐሉ: BM 485 ወተሐጕሉ: 26 ሰንበት: ሰምኒት: BM 485 Tana 9 ሰምንት: ሰንበት: BM 491 ሰምኒት: only; Berl ሰመንት: ሰንበት: Abb 35 ሰምኒት: ሰንበት: 27 Tana 9 ጸድቅ: (?) 27 Tana 9 ወይትቀሀብ: ሎቱ: 27f. ይትገበር: Berl ይትወሀብ: 28 BM 485, Curzon 55 ጽድቅ: Tana 9 በጽድቅ: 28 እምእለ: ይገፍዑ: Berl እለ: ይገፍዕዎሙ: 28f. BM 485 ወይትመጠዉ: Bodl 5 ወይትሜጠወ: 29f. Bodl 5 Ryl[2] Ull 6 MSS ወበተፍጻሜታ: Abb 35, Ryl[1] 7 MSS በተፍጻሜታ: BM 485 Tana 9 በተፍጻሜተ: BM 491 በተፍጻሜት: Berl ወበተፍጻሜታ: 30 Tana 9 ዐቢይተ: 31 BM 485 ቤተ: ንጉሥ: 31 3 MSS ሰብሐት: BM 485 BM 491 በሰብሐት: Tana 9 ወበሰብሐት:

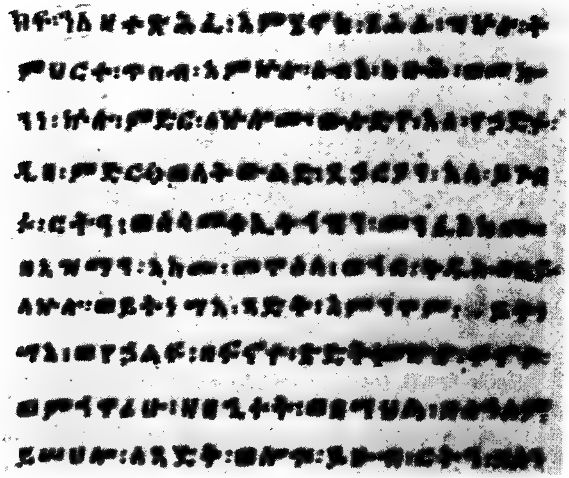


35

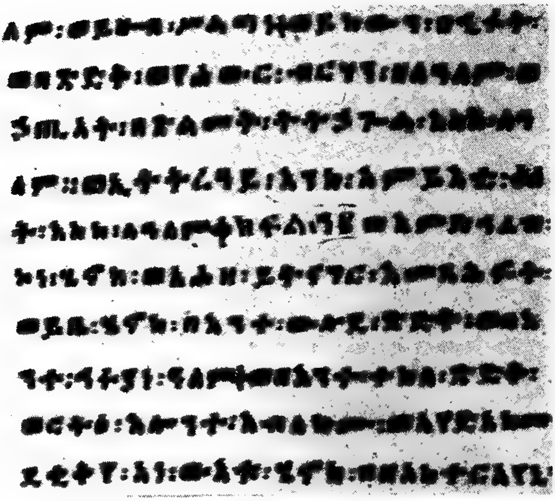
32 እስከ፡ለዓለም፡ Ull ዘለዓለም፡ 32 BM 491 Berl Abb 35 Tana 9 ታስዐት፡ 33 ትትከሠት፡ BM 485 ትከትስ፡ (?ስ፡) 34 ተማበረ፡ BM 485 omits 34 Berl እምኀበ፡ 34 ኵሉ፡ BM 491, Ull 3 MSS omit 35 BM 485 Berl ወይጸሐፍ፡ለሐጕል፡ (Berl ለኀጕል፡) ዓለም፡ Abb 35 Tana 9 ወይጸሕፍ፡ለኀጕል፡ ለዓለም፡ 2 MSS ወይጸሐፍ፡ለሐጕል፡ዓለም፡ 35f. Ull ይሬጸሁ፡ Curzon 55 ይሬጸሮ፡ Tana 9, BM 490 ይሬጸር፡ 36 BM 485 ለፍናቀት፡ርትዕ፡ BM 491 ለፍንቀት፡ርትዕ፡ Berl ለፍናቀት፡ጽድቅ፡ Abb 35 ለፍትወት፡ርትዕ፡ 36 ወእምድኅረ፡ዝንቱ፡ BM 485, Ull 2 MSS ወእምድኅረዝ፡ 37 Ull ኅሥር፡ Abb 35 ዓሠርተ፡ 37 Bodl 5 Ryl Ull 6 MSS ፲እድ፡ 8 MSS ፲እድ፡ BM 485 እድ፡ only; BM 491 ወ፲እድ፡ Berl ሰብዐት፡እድ፡ Abb 35 ሰብዓተ፡እድ፡ Tana 9 ወ፲እድ፡ 37 Tana 9 ወበቲ፡ (?) 37 እንተ፡ለዓለም፡ Ull ዘለዓለም፡ 37-39 ወትትገበር፡—ዘይበቀል፡ Abb 35 Tana 9, BM 486 ወትትገበር፡ እምትጉሃን፡ሰማይ፡(Abb 35^{1} ወሰማይ፡) ዘለዓለም፡ዐቢይ፡ ዘይበቀል፡ BM 492 ወትትገበር፡እምትጉሃን፡ዘሰማይ፡ወለዓለም፡ ዐቢይ፡ዘይበቀል፡ BM 485 ዐቢይ፡ዘይበቀል፡ only; BM 491 ዓቢይ፡ዘይትቤቀል፡ only; Berl ዐቢይ፡ዘይበቅል፡ only; Abb 55 ዘይትቤቀል፡ only 38f. Ull Curzon 56 ይበቀል፡ Munich 30 ዘይበቀዐ፡ 39 BM 491 Berl እማእከሎሙ፡መላእክት፡Abb 35 Tana 9 እምኵሎሙ፡ መላእክት፡ 39 Berl ሰማይ፡ 40 Bodl 5 Vat 71 ይመጽእ፡



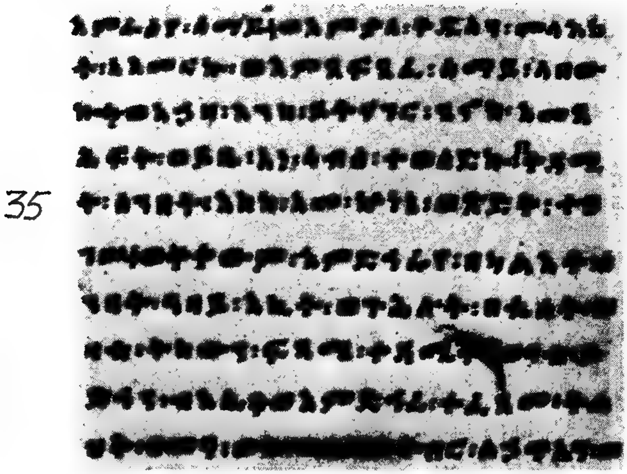
1 BM 485 BM 491 Abb 35 ኀይለ፡ ሰማያት፡ Berl Tana 9 ኀይለ፡ ሰማይ፡ Ull 5 MSS ኀይለተ፡ ሰማይ፡ 1 BM 485 ወይበርሁ፡ Berl, Ull ይበርሁ፡ Tana 9 ይበርህ፡ 1 ለዓለም፡ BM 485, 3 MSS omit 1f. BM 491 Berl Abb 35, 2 MSS ሰብዓተ፡ ምክዕበተ፡ 2 Tana 9 ወእምድኅረ፡ 3 BM 491 Abb 35 Tana 9, Bodl 5 7 MSS ኣልበሙ፡ 3 BM 485 Berl, Ryl ኍልቈ፡ Abb 35, 2 MSS ኊልቈ፡ BM 491, Bodl 5 Ull other Eth II MSS ኊልቍ፡ Tana 9 ኍልቀ፡ 3 BM 491 Berl Abb 35 በዓለም፡ BM 485 adds ወኵሎሙ፡ 3 Berl በኄራቲክሙ፡ Tana 9 ወበኄራቲ፡ 3f. Tana 9 ይከውን፡ 4 Tana 9 ወኀጢኣት፡ 4 Berl ይት≣ሀል፡ (letter erased apparently ት) 5 Bodl 5 2 MSS ደቂቅየ፡ እብለክሙ፡ 5f. Ull ወኣርእየክሙ፡ BM 485 adds ኵሎ፡ 6 BM 491, Bodl 4 ፍናዋተ፡ ጽድቅ፡ ወፍናዋተ፡ ግፍዕኒ፡ Ull ፍኖተ፡ ጽድቅኒ፡ ወፍናወ፡ ግፍዕኒ፡ Tana 9 ፍኖተ፡ ጽድቅ፡ ወፍናዋተ፡ ግፍዕኒ፡ 6f. BM 485 Berl Abb 35 Tana 9 ወኣርኣይኩክሙ፡ Ull ወኣርእየክሙ፡ 8 ሰምዑ፡ BM 485 omits; Berl Abb 35 Tana 9 ሰምዑኒ፡ BM 491 ሰምዑኒ፡ ሰምዑኒ፡ ወሰምዑኒ፡ 8 BM 485 ሐሩ፡ 8 BM 491, Westenholz MS በፍናዋተ፡ Tana 9, Bodl 5 Ryl[1](?) Ull 4 MSS በፍኖተ፡ 9 BM 491, 3 MSS በፍናዋተ፡ Tana 9, Bodl 5 2 MSS በፍኖተ፡ Ull በፍናወ፡ 10 BM 485 Tana 9 ለዓለም፡ ወኵሎሙ፡ Ull BM 484 ኵሎሙ፡ ለዓለም፡ 10 BM 485 Berl Tana 9 በፍናዋተ፡ BM 491 Abb 35 በፍኖታተ፡



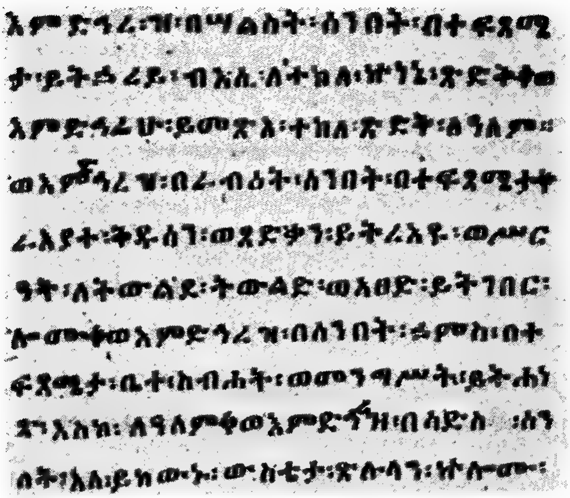
11f. ዘተጸሕፈ፡—ኀበ፡ BM 485 ዘተጸሕፈ፡እምሄኖክ፡መጽሐፍ፡ ጸሐፈ፡እንክ፡ሄኖክ፡ዘኵሎ፡ትእምርተ፡ወትምህርተ፡ኀበ፡
11 ጸሐፊ፡ Bodl 4 ጸሐፈ፡ 11 BM 491 Berl ዘኵሎ፡ (cf. BM 485); Abb 35 Tana 9 ዘኵሉ፡ 11f. BM 491 Tana 9 ትእምርተ፡
12 Ull ወእምኵሉ፡ 12 Tana 9 ወስቡሕ፡ 12f. BM 485 BM 491 መኰንነ፡ Tana 9 ወመኰንን፡ 13 ኵሉ፡ Tana 9 ወኵሉ፡
13 BM 491 ውሉየ፡ Tana 9 ውሉድ፡ 14 ምድር፡ BM 485 የብስ፡
14 BM 491 Abb 35¹(?) ወለትውልድ፡ Tana 9 ወለትውልዳት፡
14 Bodl 5 Ull 6 MSS ድኃሪውያን፡ 15 Tana 9 ወስለም፡
15 BM 485 ወኢትሐዘን፡ Abb 35 ኢትኃዘን፡ Tana 9 ወኢትኃዘን፡
16 BM 485 በኸመን፡ 16 Tana 9 ቅዱስ፡ 16 BM 485 Berl Tana 9, Ull 3 MSS ወዐቢዩ፡ 17 Berl ለኵሎ፡ Tana 9 በኵሉ፡
17f. ወይትነሣእ፡—ጻድቅ፡ BM 485 ወይትነሣእ፡ኀበ፡ወየኀልፍ፡ ጻድቅ፡ only (cf. 91.10) 17 BM 491 ጻድቅ፡ 17 BM 491 Tana 9 እምንዋሙ፡ 17f. Tana 9, Ryl¹ BM 486 ወይትነሣእ፡
18 BM 491 በፍንዋት፡ Berl Abb 35 Tana 9 በፍናዋት፡
18 Tana 9 ወኵሎ፡ፍኖተ፡ 19 BM 485 ወምሕዋሩ፡
19 BM 485, Ull በጺሩት፡ BM 491 ዘበጺሩቱ፡ 19 BM 491 Berl Tana 9 ወሠሀለ፡ Abb 35(?²) ወሠሀለ፡ 20 BM 485 BM 491, Ull ይሠሀሎ፡ Tana 9 ወይሠሀሎ፡ BM 491 adds ለዓለም፡ 20 BM 485 Berl ለጻድቅ፡ 20 BM 485 ወበቱ፡ 20 Tana 9 ርቱዐ፡



21 Tana 9 ወይሁ፡ 21 Abb 35 Tana 9 ወይኴንን፡ Berl adds በርትዕ፡ወ 22 BM 485 Berl ወየሐውሩ፡ Tana 9 ወየውሩ፡ 22 BM 485 BM 491 Berl Abb 35, Ull በብርሃን፡ Tana 9 በብርሃ፡ 23 Tana 9 ወጽለመት፡ 24 Berl ወኢይትረኣይ፡ 24 Tana 9 እስከ፡ 25 Tana 9 ወእስከ፡ 25 Berl ወእምድኅረ፡ Tana 9 ወእምድረዝ፡ 26 ነገረ፡—ወአሐዘ፡ Ull ነገረ፡ሄኖክ፡አንዘ፡ BM 491 ሄኖክ፡ነገረ፡ only; Abb 35 ነገረ፡ሄኖክ፡ only; Tana 9 ወነገረ፡ሄኖክ፡ only; BM 485 ወሀበኒ፡ሄኖክ፡ወአንዘኒ፡ሄኖክ፡ Berl ወሀበኒ፡ዝሄኖክ፡ only; Abb 55 ወሀበኒ፡ሄኖክ፡ only 26 ይትናገር፡ Abb 55 omits; Berl ይትናር፡ 28 Tana 9 ኅሩያን፡ዓለም፡ Ull ኅሩያን፡ለዓለም፡ 28f. ጽድቅ፡ወርትዕ፡ BM 485 BM 491 Abb 35 ርትዕ፡ only; Tana 9 ርትዐ፡ only; Berl ጽድቅ፡ only 29 BM 491 Abb 35 Tana 9 ወአይድዐኩክሙ፡ 30 ውእቱ፡ BM 491 omits

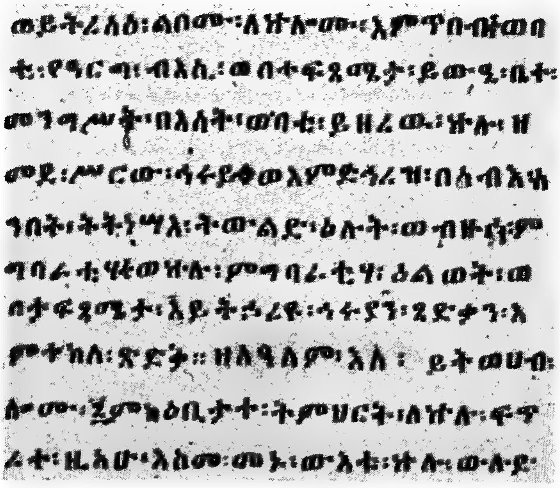


31 Tana 9 እምራእዩ፡ 31 ወእምቃለ፡ Berl ወእለ፡
32 BM 485 እምነ፡ጸፍጸፈ፡ 33 እንከ፡— ሄኖክ፡ BM 491
Berl Abb 35 Tana 9 እንከ፡ ይትናገር፡ only; 5 MSS ሄኖክ፡
ይትናገር፡እንከ፡ Ull ሄኖክ፡ይትናገር፡ only 34 አነ፡
ሳብዕ፡ BM 491 በሳብዕ፡ Berl ሳብዐ፡ Ull አነ፡ሳብዕ፡
ትውልዱ፡ 34f. Ryl[1] BM 486 ቀዳሚት፡ 35 ከትኑኔ፡ BM 491
Berl ከኑኔ፡ 35f. BM 485 Tana 9 ተዓገሠ፡ BM 485 adds እንከ፡
ወይመጽእ፡ 36 BM 485 BM 491 Berl Abb 35 Tana 9 ወይቀውም፡
36 Ull ከለእት፡ 37 BM 485 BM 491 ዐቢዩ፡እከዩ፡ Berl
Abb 35 ዐበዩ፡ እከዩ፡ Tana 9 ዐቢዩ፡ወእከዩ፡
38 ትከውን፡ BM 485 ይቀውም፡ 38 BM 485 ቀዳሚ፡ፍጻሜ፡
BM 491 Berl ቀዳሚት፡ፍጻሜ፡ Tana 9 ቀዳሚተ፡ፍጻሜ፡
38f. Tana 9 ዩዩድኅን፡ 39 Tana 9 ብእሴ፡ 39 BM 491
Berl Abb 35 Tana 9 እምድኅረ፡ 39 BM 485 ተፈጸመ፡ Tana 9
ተፈጸመት፡ 40 BM 485 BM 491 ወሠርዐት፡ይገብር፡ Berl,
Ull BM 492 ወሠርዐት፡ይትገበር፡ 40 Berl ለኃጥን፡



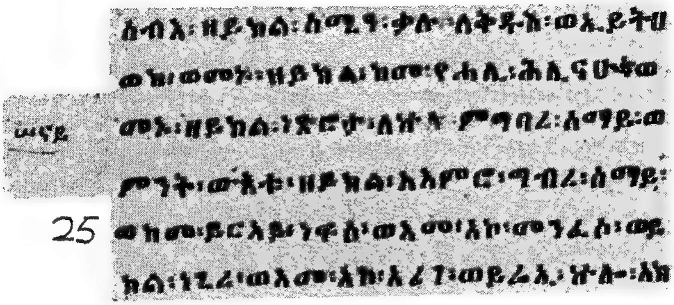
እምድኅሬሁ፡ በሣልስት፡ ሰንበት፡ በተፍጻሜ
ታ፡ ይትኀረይ፡ ብእሲ፡ ለተክለ፡ ኰነኔ፡ ጽድቅ፡ ወ
እምድኅሬሁ፡ ይመጽእ፡ ተክለ፡ ጽድቅ፡ ለዓለም።
ወእምድኅሬሁ፡ በራብዕት፡ ሰንበት፡ በተፍጻሜታተ
ራእያተ፡ ቅዱሳን፡ ወጻድቃን፡ ይትረአዩ፡ ወሥር
ዓት፡ ለትውልደ፡ ትውልድ፡ ወአፀድ፡ ይትገበር፡
ሎሙ። ወእምድኅሬሁ፡ በሰንበት፡ ኃምስ፡ በተ
ፍጻሜታ፡ ቤተ፡ ስብሐት፡ ወመንግሥት፡ ይትሐነ
ጽ፡ እስከ፡ ለዓለም። ወእምድኅሬሁ፡ በሳድስ ፡ሰን
በት፡ እለ፡ ይከውኑ፡ ውስቴታ፡ ጽሉላን፡ ኵሎሙ፡

1 BM 491 Berl በሣልስ: 1f. Tana 9 በተፍጻሜተ: 2 Tana 9 ብእሴ: 2 ኰነኔ: Ull omits 2f. ወእምድኅሬሁ: — ጽድቅ: BM 485 omits (hmt.); BM 491 Berl Abb 35 Tana 9 ወእምድኅሬሁ: (Berl ወእምድኅረዝ:) ይወፅእ: ለተክለ: ጽድቅ: 3 BM 485, Ull ዘለዓለም: BM 491 Berl Abb 35 Tana 9 ለዓለመ: ዓለም: 4 Berl ወእምዝ: 4 BM 485 በሰንበት: ራብዕት: BM 491 በራብዕት: and omits ሰንበት: Berl በራብዕ: ሰንበት: 4 BM 491 ወተፍጻሜታ: Berl በተፍጻሜታ: Abb 35 ወበ: ተፍጻሜተ: Ull adds ይትረአይ: 5 BM 485 ራእየ: ቅዱሳን: ወጽድቅ: ይትረአዩ: Abb 35 ራዕያተ: ቅዱሳት: ወጻድቃን: ኢትርአዩ: Ull ራእያተ: ቅዱሳን: ወጻድቃን: ይትረአይ: 5 Tana 9 ይትራአዩ: 5f. Berl Tana 9, 2 MSS ወሥርዐተ: 6 ትውልድ: Bodl 5 ትውልት: 6 Berl ይገበር: 7 BM 485 BM 491 Berl Abb 35 Tana 9 በኃምስ: ሰንበት: 7f. BM 485 በተፍሜታ: BM 491 Abb 35 በተፍጻሜተ: Berl በተፍፃሜታ: Tana 9 በተፍጻሜተ: 8 ቤተ: — ወመንግሥት: Tana 9 ስብሐት: ቤተ: ወመንግሥተ: 8f. Abb 35[2] ትትሐነፀ: 9 BM 491 Berl Tana 9 ወእምድኅረ: ዝቲ: Abb 35 ወእምድኅረ: ዝንቱ: 9f. BM 485 BM 491 Abb 35 Tana 9, Ryl[1] 7 MSS በሳድስት: ሰንበት: 2 MSS በሰንበት: ሳድስ: 10 እለ: Ull BM 492 omit 10 Ull ወውስቴቱ: 10 BM 485 BM 491 Tana 9, Ull 2 MSS ጽሉላነ:



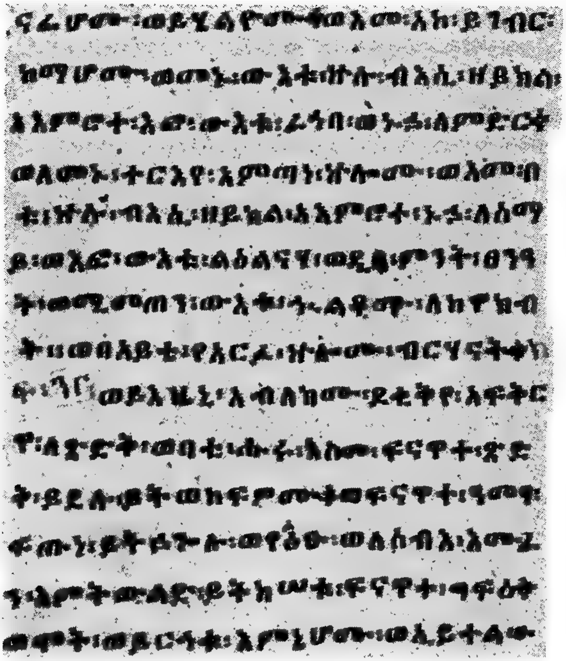
ወይትረሰዕ፡ልበሙ፡ለኵሎሙ፡እምጥበቡወበ
ቴ፡የዓርግ፡ብእሲ፡ወበተፈጸሜታ፡ይውዒ፡ቤተ፡
መንግሥት፡በእሳት፡ወበቴ፡ይዘረው፡ኵሉ፡ዘ
መደ፡ሥርው፡ኅሩይ፡ወእምድኅረዝ፡በሰብእሳ
ንበት፡ትትንሣእ፡ትውልድ፡ዕሉት፡ወብዙኅ፡ም
ግባራቲሃወኵሉ፡ምግባራቲሃ፡ዕልወት፡ወ
በታፈጸሜታ፡እይትኃረዩ፡ኅሩያን፡ጻድቃን፡እ
ምተክለ፡ጽድቅ። ዘለዓለም፡እለ፡ ይትወሀቡ፡
ሎሙ፡፯ምክዕቢታተ፡ትምህርት፡ለኵሉ፡ፍጥ
ረቴ፡ዚአሁ፡እስመ፡መኑ፡ውእቱ፡ኵሉ፡ውሉደ፡

11 Tana 9 ወትረሰዕ: 11 BM 491 ወለኵሎሙ: 12 Bodl 5 Vat 71 ወበተፈጸሜተ: 12 Berl ይዌኢ: 13 መንግሥት: Curzon 56 መቅደስ: 13 Berl Tana 9, Bodl 5 Ryl 6 MSS ይዘረዉ: BM 485 BM 491 Abb 35, Ull other Eth II MSS ይዘረው: 13 Berl ኵሎሙ: 13f. BM 491 ዘመደ: 14 BM 491 Abb 35 ሥርው: ኅሩይ: Berl ሰርው: ኅሩይ: 14 BM 485 BM 491 Abb 35, 5 MSS በሳብዕት: 15 ዕሉት: BM 485 BM 491 omit; Abb 35 ዕልወት: Tana 9 ዕሉተ: 15 BM 491 Berl Abb 35 ወብዝኃት: Tana 9 ወብዘኀተ: 16 ወኵሉ: ምግባራቲሃ: Berl, 2 MSS omit (hmt.); Tana 9 ወኵሎ: ምግባራቲሃ: 16 BM 485, Frankfurt MS ዕልወት: Tana 9 ዕልወተ: 16f. Ryl ወበታፈጸሜታ: Bodl 5 Ull other Eth II MSS ወበተፈጸሜታ: BM 491 Berl Abb 35 Tana 9 በተፈጸሜታ: BM 485 ወበተፈጸሜታሁ: 17 BM 491 ይትኀረዩ: Bodl 5 6 MSS ይትዓሠዩ: Curzon 55 ይትዐሠዩ: 17 Ull 2 MSS ኅሩያን:ወጻድቃን: BM 485 Tana 9, 6 MSS ኅሩያነ:ጽድቅ: Abb 35 ኅሩያን:ጻድቅ: BM 491 ጻድቅ: only 18 Ryl ጽድቆ: Abb 35 ጻድቅ: other MSS ጽድቅ: 19 Berl, Ryl 9 MSS ፯ምክዕቢታተ: Abb 35 ሰብዓቱ:ምክዕቢታተ: Tana 9, Ull ፯ምክዕቢተ: Bodl 5 4 MSS ፯መክዕቢታተ: BM 491 ሰብዓቱ: መክዕቢታተ: BM 485 ሰብዓት:መክዕቢተ: 19 Berl Tana 9 ትምህርተ: Ull ትእምርታት: 19f. BM 485 Berl Tana 9 ፍጥረተ: 20 እስመ:መኑ: Berl እስመኑ:
20 Tana 9 ኵሎ:

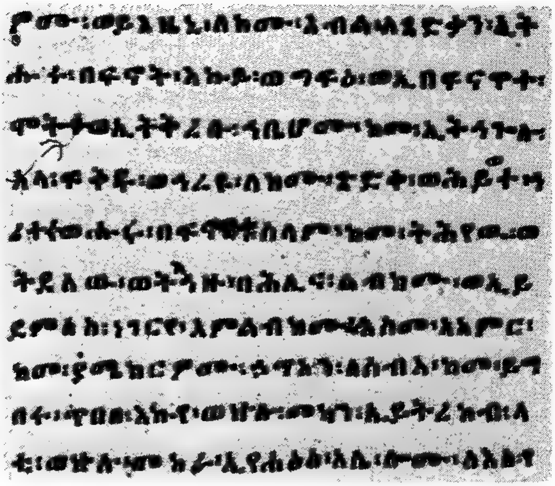


ሰብእ፡ ዘይክል፡ ሰሚዐ፡ ቃሎ፡ ለቅዱስ፡ ወኢይትሀ
ወክ፡ ወመኑ፡ ዘይክል፡ ከመ፡ የሐሊ፡ ሕሊናሁ፡ ወ
ሠናይ መኑ፡ ዘይክል፡ ነጽሮታ፡ ለኵሉ፡ ምግባረ፡ ሰማይ፡ ወ
ምንት፡ ውእቱ፡ ዘይክል፡ አእምሮ፡ ግብረ፡ ሰማይ፡
ወከመ፡ ይርአይ፡ ነፍሶ፡ ወእመ፡ አኮ፡ መንፈሶ፡ ወይ
ክል፡ ነጊረ፡ ወእመ፡ አኮ፡ አዕርጎ፡ ወይሬኢ፡ ኵሎ፡ አክ

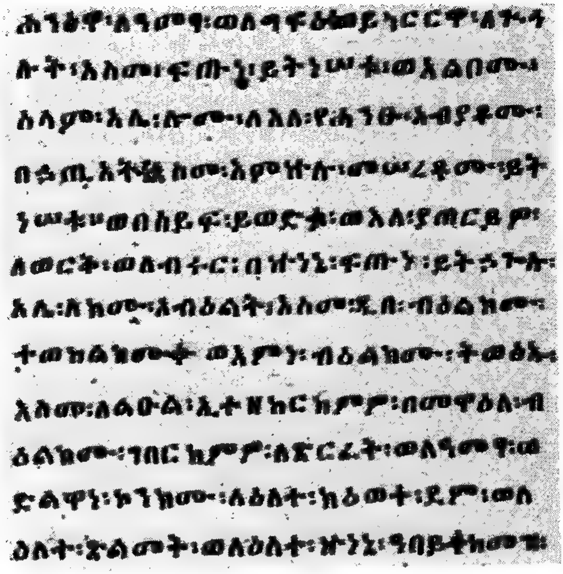
20f. ውሉዱ፡ ሰብእ፡ Ull omits ውሉዱ፡ BM 491 Abb 35 Tana 9 ውሉዱ፡ ብእሲ፡ Berl ወለዱ፡ ብእሲ፡ 21 Berl, Ryl² Ull 2 MSS ቃሉ፡ BM 485 BM 491 Abb 35 Tana 9, Bodl 5 Ryl¹ other Eth II MSS ቃሎ፡ 21 Tana 9 ቅዱስ፡ 22 ወመኑ፡ BM 491 adds ውእቱ፡ 22f. ከመ፡ — ዘይክል፡ Ull Curzon 55 omit (hmt.) 22 ከመ፡ BM 485 omits 22 Tana 9 የሐልዩ፡ 23 BM 485 ይክል፡ 23f. ነጽሮታ፡ — ዘይክል፡ BM 485 ነጽሮተ፡ ለኵሉ፡ ምግባረ፡ ሰማይ፡፡ ወምንት፡ ውእቱ፡ ዘይክል፡ ነጽሮተ፡ ሰማይ፡ ወመኑ፡ ውእቱ፡ ዘይክል፡ BM 491 Abb 35 ነጽሮተ፡ ለኵሉ፡ ምግባረ፡ ሠናይ፡፡ (Abb 35 ምግባራት፡ ሰማይ፡፡) ወምንት፡ ውእቱ፡ ዘይክል፡ ነጽሮተ፡ (Abb 35 አእምሮተ፡) ሰማይ፡ ወምንት፡ ውእቱ፡ ዘይክል፡ Berl ነጽሮተ፡ ሰማይ፡ ወምንት፡ ውእቱ፡ ዘይክል፡ (Berl is dependent on a text similar to BM 485 BM 491 Abb 35, but has omitted part of it through hmt.) 23 Tana 9 ነጽሮተ፡ 23 Ryl² Ull ለኵለ፡ Bodl 5 Ryl¹ other Eth II MSS ለኵሉ፡ Tana 9 damaged 23 ሰማይ፡ Tana 9 Ryl margin 2 MSS ሠናይ፡ (cf. BM 491) 24 Berl Tana 9 አእምሮተ፡ 25 BM 485 BM 491 Berl Tana 9 ይርኢ፡ Abb 35 ይሬኢ፡ 25 BM 485 BM 491 Berl Tana 9, Vat 71 Munich 30 ነፍሱ፡ 25 Tana 9 ወእመእኮ፡ BM 485 ወአኮ፡ only 25 BM 485 Berl መንፈሱ፡ BM 491 Abb 35 Tana 9, Vat 71 Munich 30 መንፈሱ፡ 26 Tana 9 ነበረ፡ BM 485 BM 491 Berl ገበረ፡ (cf. 108.6) 26 ወእመ፡ አኮ፡ Berl ወማእኮለ፡ 26 BM 485 ወይርአይ፡ Tana 9 ወይርኢ፡



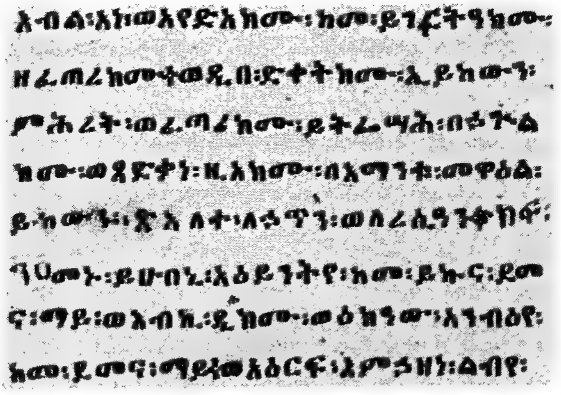
27 ወእመ:አኀ: Berl ወእማእኀለሙ: 27 BM 485, Ull Curzon 55 የግበር: 28 BM 491 Berl Abb 35 Tana 9 ወምንት:
29 BM 485 አእምሮታ: ወእዴ: Bodl 5 2 MSS አእምሮ: እዴ:
29 Abb 55 ኑኃ:ወረሕበ:ለምድር: 29 Abb 35 Tana 9 ርኅበ: 30 Abb 35 አምጠና: 31 Berl ኀተለ:
32 Tana 9 እዴ: 32f. Berl ጽንዐት: 33 BM 485 Berl Tana 9 ወሚመጠኑ: 33 ውእቱ: BM 485 omits 34 Berl በአይቴ: Tana 9 ወበየእቲ: 34 Berl ያዐርፍ:
34 Tana 9 ወኀተለሙ: ገርሃናቱ: 35 BM 491 ዳቂቅየ: እበለክሙ: 36f. BM 491, BM 486 ፍንዋተ: ጽድቅ: Berl ፍናተ: ጽድቅሁ: Ull Curzon 56 ለፍናዋተ: ጽድቅ:
37 BM 485 Berl ወየተወከፍ: BM 491 Tana 9 ወየተወከፉ: Abb 35 የተወከፍዎ: 37 BM 491, Bodl 5 ወፍንዋተ: Tana 9 ፍንዋተተ:
38 ፍጡነ: Berl omits 38 BM 485 የተሐጕለ: ወየሐፀፀ: Berl የተንጕለ: ወየኀጽጹ: 39 Tana 9 እመ: ተወልዱ:
39 BM 485 የተከሠቱ: 39 BM 491 ፍንዋተ: Tana 9 ፍናው:
39 ግፍዕ: Berl ፍግዕ: (cf. 13.2; 102.10) 40 Tana 9 ወሞት:
40 BM 491, Westenholz MS ይርሕቁ: 40-1 BM 491, BM 484 ወኢየተለውዎሙ: Berl ወኢየተለዎሙ: Tana 9 ወኢተለውዎሙ:



1 ለክሙ : እብል : Berl, 2 MSS ለክሙ : እብለክሙ : Ull እብለክሙ : 1f. Tana 9 ኢሐሩ : 2 BM 491 በፍንዋት : Abb 35, Bodl 5 Vat 71 በፍናዋት : BM 485 Tana 9 በፍናዋተ : Berl በፍኖተ : 2 Tana 9 እኩየ : 2 ወግፍዕ : BM 485 BM 491 Berl Abb 35 Tana 9 omit 2 BM 491 ወኢበፍንዋተ : Berl ወኢበፍናተ : Ull BM 499 ወኢበፍኖተ : 3 BM 485 Abb 35¹(?) Tana 9, Bodl 5 Ull 6 MSS ኢትትሐጎሉ : 4 ኅለ : ፍቅዱ : BM 485 ከመ : እለ : ይረቅዱ : እኩየ : 4 Tana 9 ለክሙ : ወኅርዩ : 4 Berl ጽድቅ : 4f. BM 491 ኅሬት : Tana 9 ኂሩተ : 5 BM 491 Tana 9, Ryl¹ Ull 3 MSS በፍኖተ : 5f. Tana 9, Ryl¹ BM 490 ከመ : ትሕየዉ : ወትድለዉ : BM 485 ወትሕየው : ወትድለው : BM 491 ወተሐየዉ : ወተደለው : Berl ወተሐየዉ : ወትድለዉ : 6 Tana 9, Ull BM 492 ወተአንዘ : በሕሊና : 2 MSS ወእንዘ : በሕሊና : BM 485 በትእዘዘ : ለሕሊና : 6f. BM 485 Berl Tana 9, 4 MSS ወኢይደመሰሰ : 8 BM 485 Berl Abb 35 Tana 9 ያመክርዎሙ : 9 BM 485 Berl እኩይ : BM 491 Abb 35 Tana 9 እኩየ : 9 Tana 9 ይትሬ▨በ : 9f. BM 491 በቲ : Berl ሊተ : 10 Berl ወኩሎ : 10 Tana 9 ምክረ : 10 BM 485 Tana 9 እለ :

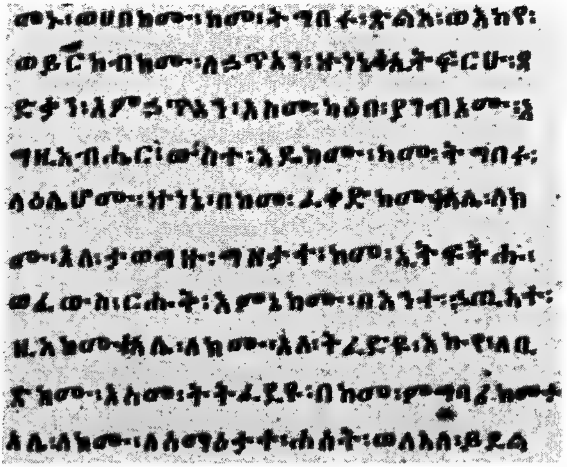


12 Berl ዩትነሠት: 13 BM 485 Abb 35 Tana 9 ኵለሙ: 13 BM 491 ወኃሌ: 13 Tana 9 ጸለ: 13 Berl Abb 35, 2 MSS ኃበይቴሆሙ: 15 BM 491 ወድቁ: Berl² ዩድቁ: (Berl¹(?) ወዩድቁ:) 15 Tana 9 ወለ: 15 Abb 35 ይጠርዩ: Bodl 5 Ull 7 MSS ይጠርዩቀ: Tana 9 ይጠርቀ: 16 Tana 9 ወበሣትነኔ: 16 Tana 9 ይዐፍጡነ: (?) 17 ዲበ: BM 491 ጸኮሙ: 17 Tana 9 ገለክሙ: 19 Berl ለዑለ: 19 Bodl 5 ኢተዘካርክሞሙ: 20 BM 485 BM 491 Abb 35 Tana 9, 2 MSS ገበርክሙቀ: 20f. ለጽርፌት: — ወድለቀነ: Tana 9 ለዐሙዓ: ወለዐሬፋት: ድለቀነ: 20 BM 491 ለፀርርፌት: 21 Tana 9 ለዐለት: 21f. ክዐወት: ደም: ወለዐለት: Tana 9 omits 21f. BM 485 ወዐለት: 22 ጸለሙት: ወለዐለት: BM 485 omits 22 Berl ለዐለት: Bodl 4 ወዐለት: 22 BM 485 BM 491 Tana 9 ዓቢዩ:

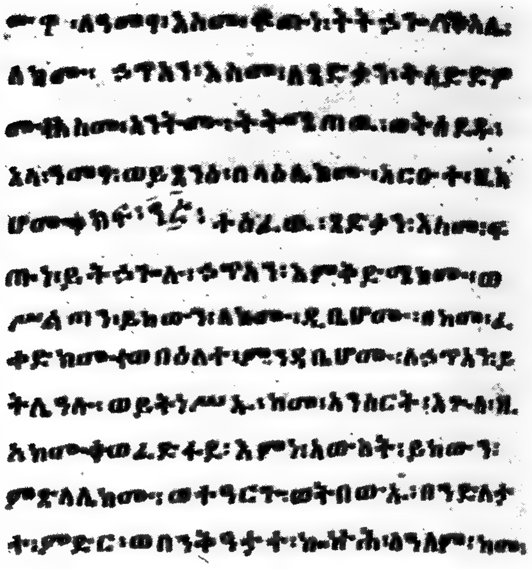


እብል፡አኮ ወአየድአክሙ፡ከመ፡ይገፍትዓክሙ፡
ዘፈጠረክሙ፡ወዲበ፡ድቀትክሙ፡ኢይከውን፡
ምሕረት፡ወፈጣሪክሙ፡ይትፌሣሕ፡በሐጕል
ክሙ፡ወጻድቃን፡ዚአክሙ፡በእማንቱ፡መዋዕል፡
ይከውኑ፡ጽእለተ፡ለኃጥአን፡ወለረሲዓንቀበኖ፡
ኅሁመኑ፡ይሁበኒ፡አዕይንትየ፡ከመ፡ይኩና፡ደመ
ና፡ማይ፡ወእብኪ፡ዲክሙ፡ወዕክዕው፡አንብዕየ፡
ከመ፡ደመና፡ማይ፡ወአዕርፍ፡እምኅዘን፡ልብየ፡

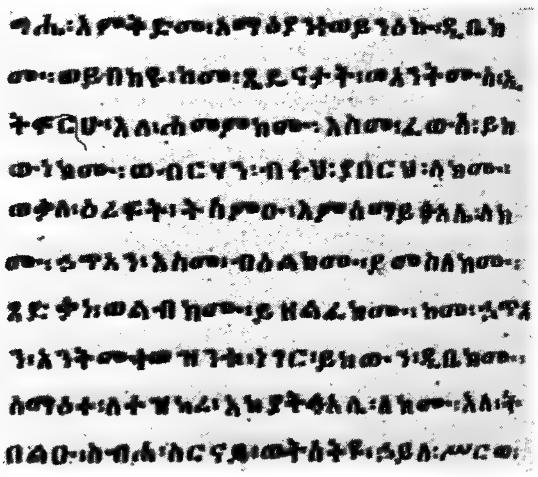
23 Berl ወየድዐክሙ፡ 23 ከመ፡ BM 485 BM 491 Berl Abb 35 Tana 9 እስመ፡ 23 BM 485, Ryl[2] 2 MSS ይገፍትዓክሙ፡ BM 491 Abb 35 Tana 9, Bodl 5 Ryl[1] Ull other Eth II MSS ይገፈትዓክሙ፡ Berl, BM 499 ይገፈትአክሙ፡ 24 Abb 35 ቀትለክሙ፡ Tana 9 ጽድቅክሙ፡ 24 BM 485 ኢይከውንክሙ፡ Tana 9 ወኢይከውን፡ 25 BM 485 BM 491 Berl Tana 9 ምሕረተ፡ 25 Tana 9 ወዘፈጠረክሙ፡ 25f. BM 491 በሕጕለትክሙ፡ 26f. ዚአክሙ፡—ጽእለተ፡ BM 485 ዚአከ፡በእማንቱ፡መዋዕል፡ ጽእለት፡ BM 491 Abb 35 Berl ዚአከ፡ይከውኑ፡በእማንቱ፡ መዋዕል፡ፀእለተ፡ (Berl ጽእለት፡) Tana 9 ዚአከ፡ይከውኑ፡ ፀእለተ፡ 28 አዕይንትየ፡—ይኩና፡ BM 485 ማየ፡ ለአዕይንትየ፡ከመ፡ይኩና፡ BM 491 ለአዕይንትየ፡ only; Berl ለአዕይንቲየ፡ከመ፡ only; Tana 9 አዕይንትየ፡ከመ፡ only; 4 MSS ከመ፡ይኩና፡አዕይንትየ፡ 29 BM 491 ወእበኪ፡ 29 BM 491 Tana 9 ወእክዑ፡ Berl ወእክዕው፡ 30 BM 491 ልብክሙ፡



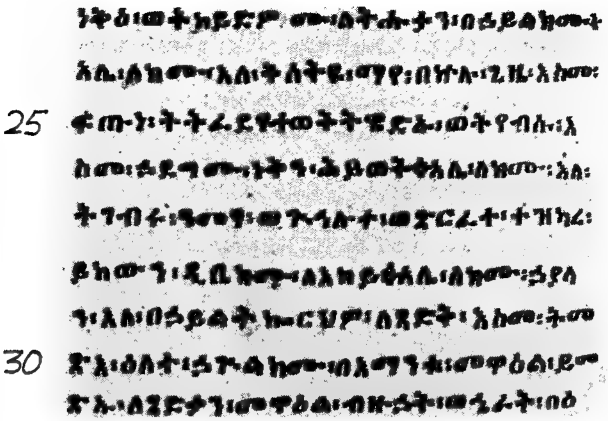
31 BM 491 Abb 35 Tana 9 ዩሁብክሙ፡ Berl ዮሁብክሙ፡ 31 ከሙ፡ ትግበሩ፡ BM 485 omits 31 Berl ጸለኢ፡ 31 2 MSS ወእኩዮ፡ BM 491 Tana 9 እኩዮ፡ Berl እኩዩ፡ Abb 35 እከዩ፡ 32 BM 485 BM 491 Berl Abb 35, Ull ወዩረክብክሙ፡ Tana 9 ወዩረክሙ፡ 32 Tana 9 ለኃጥኣን፡ 32 Berl Abb 35 በኀጥኣን፡ Tana 9 ለኀጥኣን፡ 32 Tana 9 ወኢትፍርሁ፡ 33f. Berl Abb 35 Tana 9 እግዚእ፡ 34 ውስተ፡ Bodl 5 adds ውስተ፡ 34 እዴክሙ፡ — ትግበሩ፡ BM 485 እዴሆሙ፡ ከሙ፡ ዩግበር፡ 35 ኀጥኣን፡ Tana 9 ኀጥሎ፡ 36 BM 485 BM 491[1] Berl Abb 35[1](?) Tana 9 ዩትፈትሑ፡ BM 491[2] ኢዩትፈትሑ፡ 37 BM 491 ወፈውስ፡ ርኁቅ፡ Berl ወፈውስ፡ ርሑቅ፡ Tana 9 ወፈውስ፡ ርኊቅ፡ BM 485 ወፈውስ፡ ከሙ፡ ዩርኃቅ፡ 37f. ኃጢኣተ፡ ዚኣክሙ፡ Berl ኃጢኣትክሙ፡ Tana 9 adds ነገሩ፡ ኃበ፡ ተገፍፈ፡ ሀሎ፡ 39 እስሙ፡ BM 491 እለ፡ 39 Berl ምግበሮሙ፡ Tana 9 ምግበርክሙ፡ 40 BM 485 Tana 9, Ull ስማዕተ፡ BM 491 Berl Abb 35, Westenholz MS ለስማዕተ፡ 40-1 BM 485 እለ፡ ዩጼልውቀ፡ BM 491 ወለእለ፡ ያጼልውቀ፡ Ull ወእለ፡ ትጼልውቀ፡



1 Abb 35 ይትሐጐሉ: Tana 9 ትትትሐጐሉ: 2 BM 485, Ryl^2 Ull BM Add. 24185 ኃጥኣን: BM 491 Berl Abb 35, Bodl 5 Ryl^1 most Eth II MSS ለኃጥኣን: Tana 9 ኃጥኣኒ: 2f. Tana 9 ትሰድድዎሙ: ለጻድቃን: 3 BM 485 ትሜጥዉ: ወትሰደዱ: BM 491 ትትሜጠው: ወትሰደዱ: Abb 35 ትትሜጠው: ወትሰደዱ: Bodl 4 ትትሜጠዉ: ወትሰደዱ: Tana 9 ትትመጠዉ: ወትሰደድዎሙ: 4 Ryl አለ: ዓመፃ: BM 485 በዓመፃ: BM 491 Tana 9 እምዓመፃ: Berl እምዐፃ: Munich 30 እለ: በዓመፃ: Abb 35, Bodl 5 Ull most Eth II MSS እለ: ዓመፃ: 4 BM 485 ወትጸንዑ: 4 BM 485 Berl Tana 9, Ull Bodl 4 ላዕሌክሙ: 4f. BM 485 BM 491 Tana 9 ዚአሃ: Berl ዚአሁ: 5 Berl ተሰዉ: Tana 9 ወተሰረዉ: Abb 35 Abb 55 ተረሥሑ: 5f. ጻድቃን: — ይትኃጐሉ: BM 485 omits 6f. BM 485 BM 491 Tana 9 ወሥለጠኒ: 7 ለክሙ: BM 485 omits 7 BM 491 Berl Abb 35 Tana 9 ክሙ: 8 Berl በዕለተ: 9 BM 485 Abb 35 Abb 55 ወይትኑሱቱ: Tana 9 ወይትክሠቱ: 9f. እጓለ: ዚአክሙ: Berl እለ: ዚአሆሙ: 10 Berl ዐውሰት: 11 BM 485 BM 491 Tana 9, Ull ምጽለሌክሙ: Berl Abb 35, 2 MSS ምጽለሊክሙ: 11 Ull ተዓርጉ: 11 BM 485 ወይትበውኡ: Tana 9 ወታበውኡ: 11f. Berl Abb 35, Ull በንደለታት: 12 Ull ወበንቅዓት: 12 Tana 9 ወክሙ:

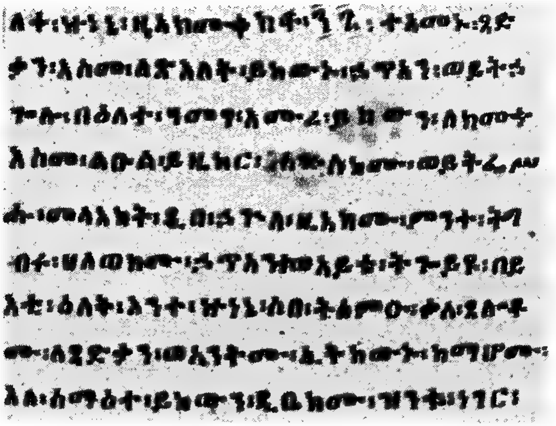


13 BM 485 BM 491 Berl Abb 35 Tana 9 ጊሔ፡ 13f. BM 491 Berl ወየንዕዋ፡ ዲቤሆሙ፡ ወየበኪ፡ Tana 9 ወየንእዋ፡ በዲቤሆሙ፡ ወየበኪ፡ BM 485 ወየናሥኡ፡ ቅድሜሆሙ፡ ወየበኪ፡
14 ኀሙ፡ BM 485 BM 491^{1} omit 14 BM 485 Berl Abb 35 ጼዴናት፡ BM 491 ጼዴናት፡ Tana 9 ጼዴናተ፡ Ull ጼዴናታት፡ 14 Ull አንትሙሰ፡ 15 Tana 9 አለ፡ 15 BM 485 ሐሙምክክሙ፡ Tana 9 ሖማምክሙ፡ 15 BM 485 Berl Abb 35 Tana 9, Bodl 5 Ryl^{2} Ull Vat 71 ፈውሰ፡ BM 491, Ryl^{1}(?) other Eth II MSS ፈውስ፡
15f. ይከውነክሙ፡ Berl ለክሙ፡ 16 Ull ወብርሃኑ፡ ብሩሃ፡
17 Tana 9 ዕረፍተ፡ 17 BM 491 Abb 35 Tana 9 ትሰምዕዎ፡ እምሰማይ፡ Berl ትሰምዕዎ፡ እምሰማይ፡ Ull እምሰማይ፡ ትሰምዑ፡ 18 Tana 9 ኃኃን፡ 18 እሶሙ፡ BM 485 እሰሙ፡ እሙ፡ Berl Tana 9 እሙ፡ 18 BM 485 BM 491 Berl Abb 35 Tana 9, Ryl^{1} 4 MSS ይሙሰለክሙ፡ 19 Berl ጻድቃን፡ ወአለብክሙ፡
19 BM 485 BM 491 Tana 9, Bodl 5 3 MSS ይዘለፈክሙ፡ Berl ዘይዘለፈክሙ፡ 21 Tana 9 ሐማዕተ፡ 21 BM 485 Abb 35 ለተዘኪር፡ እኩያን፡ BM 491 Berl ለተዘኪረ፡ እኩያት፡ Tana 9 ለዘክረ፡ እኩያት፡ 22 ወትሐትዩ፡ Tana 9 እለ፡ ትሐትዩ፡
22 ንየለ፡ Berl adds እክለ፡

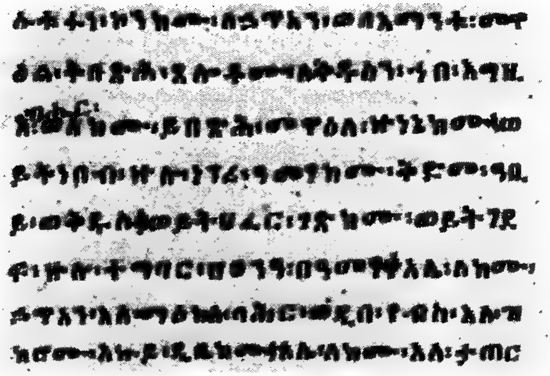


25 ፍጡነ:—ወትትቄደኡ: BM 485 ትትፈደዩ: ፍጡነ: ወትትቄደኡ: BM 491 Berl Abb 35 Tana 9 ፍጡነ: ትትቄደኡ: Bodl 5 ፍጡነ: ትትፈደዩ: ወትቄደኡ: 25 Bodl 5 2 MSS ወትኄብሱ: 26 BM 491 ኃደግክሙ: 27 BM 485 ወጕሐለተ: ወጽርፈተ: ተዝካረ: BM 491 ወጕሕሉት: ወፀርፈተ: ተዝካር: Berl ወጕሕሉት: ወፀርፈት: ተዘካር: 28 Tana 9 ለጽካዩ: 29 ጽለ: BM 485 omits 29 Ull በኃይልክሙ: 29 Abb 35[1], Ryl[2] 4 MSS ትካቦርሀዎ: ለጻድቅ: BM 485 Tana 9 ይካቦርሀዎ: ለጻድቅ: Berl ይካቦርሀዎ: ለጻድቃን: Ryl[1](?) ይካቦርዐዎ: ለጻድቅ: BM 491 Abb 35[2], Bodl 5 most Eth II MSS ትካቦርዐዎ: ለጻድቅ: Ull ትካቦርዐ: ጻድቀ: 29 Berl Abb 35 Tana 9 ጽኑዕ: 30f. BM 485 BM 491 Berl Abb 35 Tana 9, Ull ይመጽእ: Bodl 5 5 MSS ይመጽኡ: 31 ለጻድቃን: Ull adds ኄራን: 31 BM 485 መዋዕለ: ብዙኃተ: ወኄራተ: BM 491 መዋዕለ: ብዙኅ: ወኄራት: Berl Tana 9 መዋዕለ: ብዙኃን: ወኄራን: (Tana 9 ወኄሬት:)

35

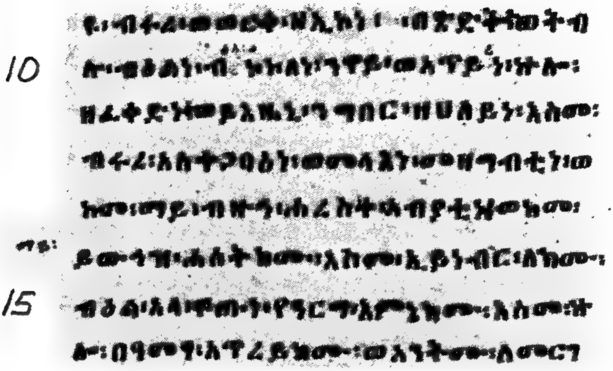


33f. Abb 35 የተሐጕሉ: 34 Berl እመሬን: 35 የዜነገር: Tana 9 adds ለክሙ: 35 BM 485 Berl Tana 9, 2 MSS ሐጕለክሙ: 36 መለእክት: — ዘአክሙ: Ull ዲበ: ኀጕለክሙ: መለእክት: 36 BM 485 BM 491 Berl Abb 35 Tana 9, BM 492 መለእክተ: ሰማይ: 36f. Berl Tana 9, Ryl[1](?) 9 MSS ተገብሩ: ሀለውክሙ: BM 491 ተገብሩ: ሀሎክሙ: 37 BM 491 Abb 35 ወበኣዩቴ: Tana 9 ወበዩእቲ: 37f. Tana 9 ወበዩእቲ: 39 ለጻድቃን: Ull ለቅዱሳን: 39 BM 491, BM 492 ወኣንቀሙሰ: Ull ወኣንቀሙሬ: 39 BM 485 Berl Tana 9 ተከውሩ: 40 እለ: Abb 35 እሰሙ: Ull ኣለ: 40 BM 491 Berl ሰማዕተ: የከውሩ: ዲቤክሙ: BM 485 የከውሩ: ሰማዕተ: ዲቤሆሙ: Tana 9 ሰማዕተ: ተከውሩ: ዲቤሆሙ:



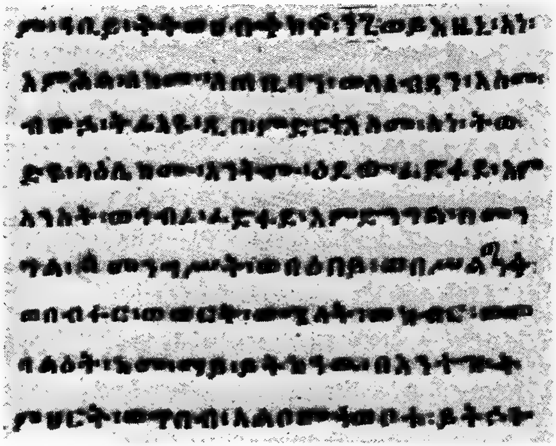
1 Berl ሱታፋን፡ 1f. መዋዕለ፡ BM 485 adds ትመጽእ፡ወ
2 ለቅዱሳን፡ BM 491 Berl Abb 35 Tana 9, Bodl 5 Ull 10 MSS
ለጻድቃን፡ 2f. BM 485 BM 491 Berl Abb 35[1] Tana 9, Bodl 5
Ryl[1] 12 MSS እግዚእ፡ Abb 35[2] እግዚአ፡መናፍስት፡ 3 BM 485
ለክሙ፡ 3 BM 485 የበጽሕ፡ 3 Tana 9 ኃጥአክሙ፡
3f. Tana 9 ወይነብብ፡ 4 BM 485 Berl ኃጥኦ፡ Tana 9 በኃጥኣ፡
4 ነገረ፡ BM 485 omits 4 Tana 9 በቅድመ፡ 4f. BM 485
BM 485a BM 491 Berl, BM 492 ዐቢይ፡ቅዱስ፡ cf. Gr (BM 485a begins
with ዐቢይ፡) 5f. ወይትገደፋ፡—በዐመፃ፡ BM 485 Berl
Abb 35 Tana 9 ወይገደፋ፡ኃጥኦ፡ (Abb 35 ኃጥኣ፡) ተግባረ፡
ዘጸንዐ፡በዐመፃ፡ cf. Gr; BM 485a ወየንደግ፡ተግባረ፡ዐመፃ፡
6 Ull ተግባርክሙ፡ 7 BM 485a በማእከለ፡ 7 እለ፡ (2nd)
BM 485a omits 7f. ዝክሮሙ፡ BM 491 prefixes ዝክርክሙ፡ወ
8 BM 485 እኩይ፡ 8 ለክሙ፡ BM 485a adds ለክሙ፡
8 እለ፡ Bodl 5 adds እለ፡

4 ዐመፃክሙ፡ CB τῶν ἀνομιῶν ὑμῶν 4f. ዐቢይ፡ወቅዱስ፡
CB τοῦ μεγάλου ἁγίου 5 ወይትሀረር፡ገጸክሙ፡ CB κατὰ
πρόσωπον [ὑ]μῶν 5f. ወይትገደፋ፡—በዐመፃ፡ CB εἶτ'
ἀναφελεῖ τὰ πάντα ἔργα τὰ με[τ]ασχόντα ἐν τῇ ἀνομίᾳ
7f. እለ፡—ዲቤክሙ፡ CB μνημόσυνον εἰς ὑμᾶς κακόν



9 Berl ብሩር: ወወርቅ: BM 485a, BM 484 ወርቀ: ወብሩረ: cf. Gr
9 ዘኢኮነ: Bodl 5 adds ዘኢኮነ: 9f. Tana 9 ትብሉ:
10 ብዕል: BM 485 Tana 9 omit 10 BM 485a Tana 9 ንዋየ:
10 Ryl¹ ወአጥይነ: Ryl² ወአጥይረነ: corrupt for ወአጥረይነ:
11 ንግበር: BM 485a adds ኵሎ: cf. Gr 11 BM 485 BM 491 ዘንይለነ: Berl ዘፈቀድነ: cf. Gr 12 Berl Tana 9 ብሩር:
12f. ወከመ: — አብያቲነ: BM 485 ወከመ: ማይ: ወብዝኃ: ሠናያተ: አብያቲነ: BM 485a ከመ: ማይ: ወብዝኃ: ሠናያተ: አብያቲነ: BM 491 ወከመ: ማይ: ብዝኃ: አብያቲነ: ሠናያተ: Tana 9 ወከመ: ማይ: ወብዝኃ: ንዋያተ: አብያቲነ:
13f. Ryl¹ ወከመ: Ryl² and all other MSS ወከመ: ማይ: Ull adds ብዝኃ: 14f. Ull ገዐሌክሙ: ብዕል: BM 491 ብክሙ: ብዕል: Tana 9 ለክሙ: ብዕልክሙ: Abb 55 ብዕልክሙ: only; cf. Gr 15 BM 485 Tana 9 እለ: 15 BM 491 እስመ: እምኔክሙ: 15f. ኵሎ: BM 485a Berl, BM 492¹ omit; Tana 9 ኵሉ: 16f. Tana 9 ለመርገሙ:

9 ብሩረ: ወወርቀ: CB χρυσίον καὶ ἀργύριον 9f. ወትብሉ: CB καὶ ἐρεῖτε 10f. ኵሎ: ዘፈቀድነ: CB omits, but see next entry 11 ወይእዜኒ: — ዘሀለይነ: CB καὶ πᾶν ὃ ἐὰν θελήσωμεν ποιήσωμεν 11-14 እስመ: — ስሕትክሙ: CB ὅτι ἀργύριον τεθησαυρίκαμεν ἐν τοῖς θησαυροῖς ἡμῶν καὶ ἀγαθὰ πολλὰ ἐν ταῖς οἰκίαις ἡμῶν, καὶ ὡς ὕδωρ εκσχιστε (Bonner ἐκκέχυται, cf. Black, Text, 37, ἐκχυθήσεται). πεπλάνησθε 14f. ለክሙ: ብዕል: CB ὁ πλοῦτος ὑμῶν 15 የዓርግ: CB omits; Bonner supplies ἀπελεύσεται



17 Berl ትትወሀብ: Tana 9 ትከዉኑ: 18 BM 485a አምሕለ: 18 BM 485 BM 485a Berl Abb 35 ወኢለአብዳን: cf. Gr 18 እስመ: Berl adds ለአብዳን: 19 BM 485 ብዙኅ: 19 Bodl 5 2 MSS በዲበ: 19 እስመ: Ull ወ 19 Tana 9 ሠን: 19f. Tana 9 ተወደዩ: 21 BM 491 ወኅቡረ: Berl Tana 9 ወኅብር: 21f. Ryl² Ull በመንገል: Abb 35² Bodl 5 Ryl¹ 14 MSS በመንግል: BM 485 BM 485a BM 491 Berl Abb 35¹ Tana 9,Vat 71 omit, cf. Gr 22 BM 485a ወመንግሥት: 22 BM 485a ወዕበይ: Berl በዕበይ: Abb 35 ወለዕበይ: 22 BM 485a ወሥልጣን: Bodl 5 በሥልጣን: 23 BM 485a BM 491 Berl Abb 35 Tana 9 ወብሩር: Ull በብሩር: 23 ወወርቅ: BM 491 omits; Tana 9 ወበወርቅ: 23 Berl ወሜላተ: Tana 9 ወበሜላት: 23 Ull Tana 9 ወበክብር: 23f. Berl Tana 9 ወበመባልዕት: 24 BM 485 BM 485a BM 491 Berl Abb 35, Bodl 5 Ull 7 MSS ይትከዓዉ: Tana 9 ወይትከዐዉ: 24 Abb 35, 3 MSS ወበእንተዘ: 24f. BM 485 BM 491 ትምህርተ:ወጥበበ: BM 485a Tana 9 ትምህርት:ወጥበበ: Berl Abb 35 ትምህርተ:ጥበብ:

17 አኑ: CB omits 18 ወለአብዳን: CB καὶ οὐχὶ τοῖς ἄφροσι 18f. እስመ:–ምድር: CB ὅτι πολ[λὰς ὄ]ψεσθε ἐπὶ τῆς γῆς ἀνομίας 19-21 እስመ:–እምአንስት: CB ὅτι κάλ[λος] περιθήσονται ἄνδρες ὡς γυναῖκες 21 ወኅብረ:–እምደናገል: CB [καὶ] χρῶμα ὡραῖον ὑπὲρ παρθένους 21f. በመንገል: CB omits 23-25 ወብሩር:–አልቦሙ: CB ἔσονται δὲ ἀργύριον καὶ χρυσίον [παρ']αὐτοῖς εἰς βρώματα, καὶ ἐν ταῖς οἰ[κίαις] αὐτῶν ὡς ὕδωρ ἐκχυθήσονται [διὰ τὸ μ]ὴ ἐπιστήμην αὐτοὺς μηδὲ φρό[νησιν μηδ]εμίαν ⟨ἔχειν⟩

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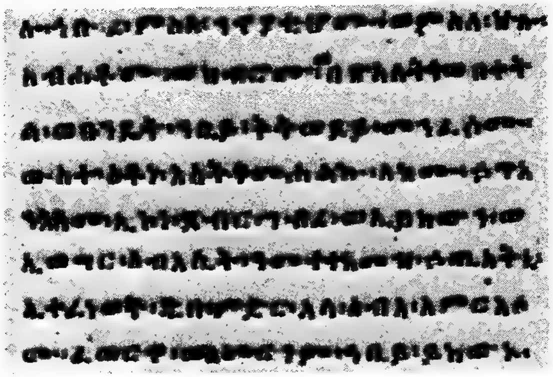
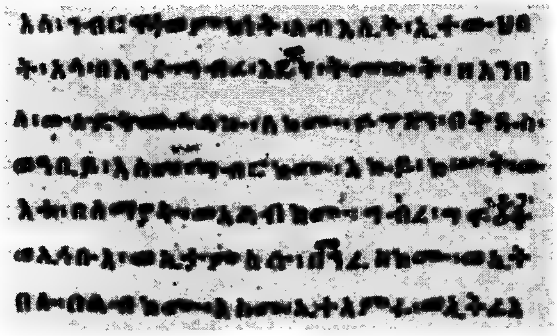


25f. BM 485 Tana 9 ይትሐጐሉ: 26 ኀሳረ: Tana 9 omits 27 BM 485 Tana 9 ወጽእለተ: BM 491 ወፅእለት: Berl ወበጽእለተ: Abb 35 ወለፅእለት: 27f. BM 491 Tana 9 ወለቀትለ:ወለንዴት: 28 ዓቢይ: Ull omits 28 BM 485 BM 491 Berl ወትትወደይ: Bodl 5 2 MSS ይትወደይ: 29 ውስተ:—እሳት: BM 491 Berl Abb 35 Tana 9 omit 29 መሐልኩ: BM 485 omits 30 Ryl እስመ: all other MSS ከመ: 30 BM 485 ደብር:ግብር: BM 485a ደብረ: ገብር: Berl ደብረ:ግብረ: 30f. BM 485 ወኢወግር:ለብእሲት:አመት: BM 485a ወግረ: ለብእሲት: አመት: BM 491 ወኢ:አውግር:ለብእሲት:አመተ: Berl ወኢወግረ:ለብእሲት:አመታ: Tana 9 ወኢይወግር: ለብእሲት:አመት: 31 BM 485a ወከመዝ: 32 BM 485 እለ: 33 BM 485a Tana 9, BM Add. 24990 ለመርገም: 33 Tana 9 ወዐቢይ:ወይከውኑ:

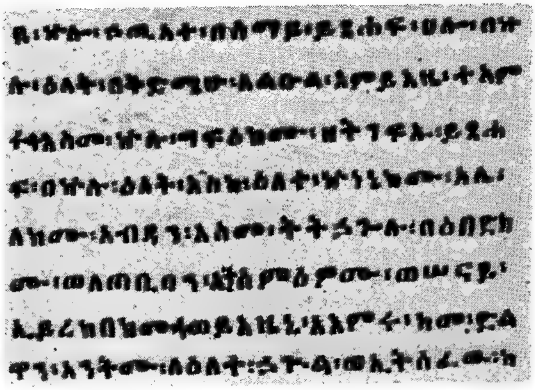
25-27 ወበቱ:—ወክብሮሙ: CB οὕτω ἀπολεῖσθε κοινῶς [μετὰ πά]ντων ⟨τῶν⟩ ὑπαρχόντων ὑμῶν [καὶ τῆς] πάσης δόξης καὶ τῆς τιμῆς [ὑμῶν]. Remaining lines of page 1 of CB severely damaged or lost completely.

32 CB page 2 begins with ዲበ: , but the first two lines (down as far as ወለመርገም:) are severely damaged. 33 ይከውኑ: CB ἀφίξονται



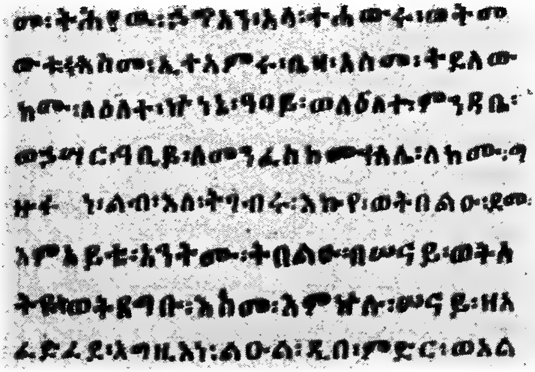
34 Ull ይገብርዋ: 34 BM 485 BM 491 Berl, BM 492¹ ወምክንያት: BM 485a ለምክንያት: Tana 9 ወለምንት: 34f. Ull ኢተወህበ: 35 ኮለ: Tana 9 omits 35 በእንተ:ግብረ: Ull በግብረ: Tana 9 በእንተ:ተግባረ: 35 BM 485 BM 491 Berl Abb 35,3 MSS እዴሁ: 36 ንፍኣን: BM 491 ለንፍኣን:ሰብእ: 36f. BM 485 Berl Abb 35 Tana 9 በቅዱስ:ዐቢይ: cf. Gr 37 Ryl¹ እስመ: BM 485a እስመ:ኀጢኦ: BM 491 እስመ:በኀጢአ: Ryl² and all other MSS እስመ:ኀጢአ: 37 BM 485 ኃሠተ: BM 485a BM 491 ወኃሠፉ: 37f. ውእቱ: BM 485a omits 38-40 ግብረ: —በልብክሙ: Tana 9 omits (hmt.) 38f. Ryl¹ ግብረ:ግፍዕ: ወኢኅቡእ: Ull ግብረ:ግፍዕ:ክዱን:ወኅቡእ: BM 491, Bodl 5 Ryl² other Eth II MSS ግብረ:ግፍዕ: (BM 491 ግፍዕ: ግብረ:) ክዱን:ወኢኅቡእ: BM 485 Berl Abb 35 ግብረ: ግፍዕ:ክዱነ:ወኢኅቡአ: BM 485a ግፍዐ:ክዱነ:ወኢኅቡአ:

34-36 ወምክንያት:—ውሉዱ: CB καὶ στειρα γυναικὶ οὐκ ἐδόθη ἀλ[λὰ δι]ὰ ⟨τὰ⟩ ἔργα τῶν χειρῶν· ὅτι οὐχ ὡρίσθη δο[ύλην] εἶναι εη (delete with Bonner) δούλην· ἄνωθεν οὐκ ἐδό[θη] ἀλλὰ ἐκ καταδυναστείας ἐγένετο. ὁ[μοίως] οὐδὲ ἡ ἀνομία ἄνωθεν ἐδόθη ἀλλ'ἐκ παραβάσεως. ὁμοίως οὐδὲ στεῖρα γυνὴ ἐκτίσθη ἀλλ'ἐξ ἰδίων ἀδικημάτων ἐπετιμήθη ἀτεκνίᾳ ⟨καὶ⟩ ἄτεκνος ἀποθανεῖται 36f. በቅዱስ:ወዐቢይ: CB κατὰ τοῦ ἁγίου τοῦ μεγάλου 37 ኀጢአ: CB omits 37f. ውእቱ: CB ἔσται 38f. ወአልብክሙ:—ወኢኅቡእ: CB οὐκ ἔσται ὑμῖν ἔ[ρ]γον ἀποκεκρυμμένον ἄδικον 39 በመንፈስክሙ: CB τῇ ψυχῇ ὑμῶν 39f. ወኢትበሉ: CB μηδὲ ὑπολ[ά]βητε



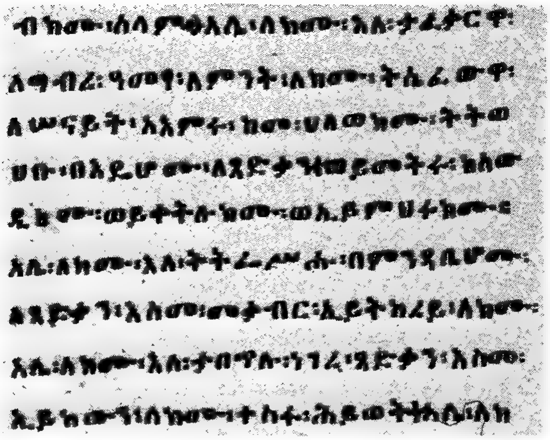
40-1 እስመ፡—ኀጢአት፡ Ull ኢየአምሩ፡ወኢይሬእዩ፡ኵሎ፡ኀጢአተክ፡እስመ፡ cf. Gr 40-1 ወኢትሬእዩ፡ Berl omits 1 BM 485 ኵሉ፡ኀጢአት፡ Tana 9 ኵሎ፡ኀጢአተክ፡ 1 Berl ይፀሕፉ፡ Tana 9 ይጸሕፋ፡ 2 BM 485 Berl ዕለተ፡ Tana 9 ዕት፡ 3 ዘትገብሩ፡ BM 485a, BM 492 omit, cf. Gr 3f. BM 485a ይጽሕፉ፡ Tana 9 ወይበጽሕ፡ 4 ዕለተ፡ BM 491 adds ሞትክሙ፡ወ 4 BM 485a ኵነኔ፡ Berl ኵነኔሙ፡ 5 ለክሙ፡ BM 491 adds አሌ፡ለክሙ፡ 6 BM 485 ወለጠቢባን፡ትርስዕዎሙ፡ BM 485a ለጠቢባን፡ትረስዕዎሙ፡ Tana 9 ወለጠቢባን፡ ኢትረስዕዎሙ፡ BM 491 ወለ፡ (BM 491[1] adds ለ) ጠቢባኒ፡ ኢተአምርዎሙ፡ Berl ወለጠቢባን፡ኢትርዕዩዎሙ፡ 6 BM 485 Berl Abb 35 Tana 9 ወሠናይት፡ BM 485a ወሠናይተ፡ 7 BM 485a Tana 9 ኢትረክበክሙ፡ 7f. Tana 9 ፍለቀና፡ 8 Tana 9, 3 MSS በዕለተ፡ኀጕለ፡ BM 485a ለዕለ፡ሐጕለክሙ፡ 8 BM 485a ኢትሁሬዉ፡ BM 491 ወኢተሁሬዉ፡ Abb 35 ወኢትሄሬዉ፡

40-2 እስመ፡—ለልዑል፡ CB ὅτι οὐ γινώσ[κου]σιν οὐδὲ βλέπουσιν οὐδὲ τὰ ἀδικήμ[α]τα ὑμῶν θεωρεῖται, οὐδὲ ἀπογράφε[ται] αὐτὰ ἐνώπιον τοῦ ὑψίστου 2f. ተአምሩ፡ CB ἐπιγνῶτε 3 ዘትገብሩ፡ CB omits 3f. ይጽሕፉ፡—ኵነኔክሙ፡ CB ἀπογράφονται ἡμέραν ἐξ [ἡμέρας] μέχρι τῆς κρίσεως ὑμῶν 6 ኢትሰምዕዎሙ፡ CB οὐ μὴ ἀκούσητε 7 ኢይረክበክሙ፡ CB adds τὰ δὲ κακὰ [περιέξει] ὑμᾶς



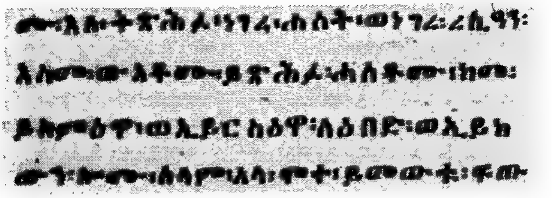
9 Abb 35 ትሕየው: Bodl 5 ትሕይዉ: 3 MSS ተሐይዉ: 9 Tana 9 ኃጥአኑ: 9 BM 485 Tana 9 እላ: 10f. ኢትአምሩ:— ተደለውክሙ: BM 485 ተአምሩ: ቤዘ: ወተደለውክሙ: BM 491 ኢትአምሩ: ቤዘ: ተደለውክሙ: Abb 35¹ ተአምሩ: ቤተ: በዘተደለውክሙ: Abb 35² ተአምሩ: ቤዘ: በዘተደለውክሙ: Berl Tana 9 ተአምሩ: በዘ: ተደለውክሙ: cf. Gr 11 ለዕለተ: Abb 35 በዕለተ: 11 BM 491 Tana 9 ዐቢይ: 11 ወለዕለተ: BM 485 BM 485a Berl Abb 35 Tana 9 ለዕለተ: 12 Abb 35 ዐበይ: 12 ለክሙ: BM 491 ሎሙ: ለ 13 ልብ: Berl omits 13 ትገብሩ:— ደመ: BM 485 Berl Tana 9 ይገብሩ: እኩየ: ወይበልዕዎ: (Tana 9 እላ: ይበልዕዎ:) ለደም: BM 485a ይገብሩ: እኩየ: ወይበልዑ: ደመ: BM 491 ይገብሩ: እላ: ይገብሩ: እላ: ይገብሩ: እኩየ: ወይበልዕዎሙ: ለደም: Abb 35 ትገብሩ: እኩየ: ወይበልዕዎ: ለደም: 16 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 እግዚእ: 16 ዲበ: Tana 9 በዲበ: ኵሉ: 16f. BM 491 ዘአልብክሙ:

8f. ከመ: ትሕየዉ: CB σωθῆναι (cf. 98.14; 99.1; 103.10; contrast 99.10; 102.1; 106.16; cf. also 102.8) 9f. አላ:— ወትመውቱ: CB ἀπ[ελθόντες] ἀποθάνετε 10-12 እስመ:— ለመንፈስክሙ: CB γινώσκοντε[ς ὅτι ἡτοίμασ]ται εἰς ἡμέραν κρίσεως μ[εγάλης καὶ στε]νοχωρίας μείζονος τ[οῖς πνεύμασιν ὑμῶν] 12f. አሌ:— እኩየ: CB Οὐαὶ ὑμῖν οἱ σκληροτράχη[λοι τῇ] [κ]αρδίᾳ ποιοῦντες τὸ κα[κόν]. Remaining lines of page 2 of CB severely damaged or lost completely.



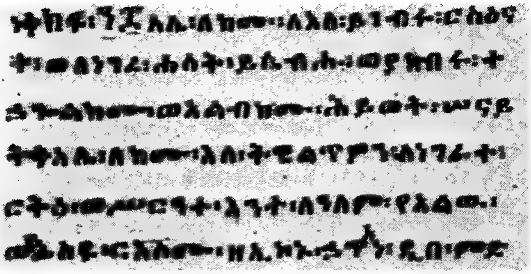
17 BM 485 BM 485a Berl Abb 35 Tana 9 ሰለሙ: 17 Ryl ታፈቃርዋ: BM 485 Berl Abb 35 Tana 9, 11 MSS ታፈቅርዋ: BM 485a, Bodl 5 Ull 4 MSS ታፈቅርዎ: BM 491 ታፈቅሩ: 18 ለግብረ: ዓመፃ: Berl Tana 9, BM 492 ለዓመፃ: 18f. Tana 9, Bodl 5 2 MSS ለክሙ: ትሴፈውዋ: ለሠናይ: BM 485 Berl Abb 35 ለክሙ: ትሴፈውዎ: ለሠናይ: (Berl omits ለሠናይ:) BM 485a ትሴፈውዎ: ለክሙ: ለሠናይ: BM 491 ለክሙ: ለምንት: ለክሙ: ትሰፈውዎ: ለሠናይ: 19 Tana 9 ሀለውክሙ: 19f. BM 491 ትትወሀብ: 20 Berl Tana 9, BM 492 በጸዲቂሆሙ: 20f. BM 491, 2 MSS ክሳውዲሆሙ: Berl ክሳውዲሙ: 22 እለ: Tana 9 omits 23 BM 485 BM 485a Tana 9 ኢይትረከይ: 24 BM 485 BM 485a ትቤጥሉ: BM 491 ታቤጥሉ: Tana 9 ይቤጥሉ: 25 Berl ሕይወት:

18 ለግብረ: ዓመፃ: CB page 3 begins with this phrase 18 ለምንት: CB διότι - to be taken as a direct interrogative; cf. Bonner, 40, and for διότι cf. Judg. 5:28 (LXX^{B}). Cf. 101.3; 106.8 19 አእምሩ: CB νῦν γνωστὸν ὑμῖν ἔστω 20f. ወይመትሩ: ክሳውዲክሙ: CB omits 21 ወኢይምሕሩክሙ: CB καὶ οὐ μὴ φείσονται [ὑ]μῶν (cf. 99.5) 22f. በምንዳቤሆሙ: ለጻድቃን: CB [τ]οῖς κακοῖς τῶν δικαίων 23 እስመ:—ለክሙ: CB τογος (Bonner τάφος) ὑμῶν οὐ μὴ ὀρυγῇ 24 እለ: ታበጥሉ: CB οἱ βουλόμενοι ακραιωσαι (Bonner ἀκυρῶσαι : cf. James and Kenyon ἀχρεῶσαι) 24 እስመ: CB omits 25 ተስፋ: ሕይወት: CB ἐλπὶς σωτηρίας (cf. 98.10)



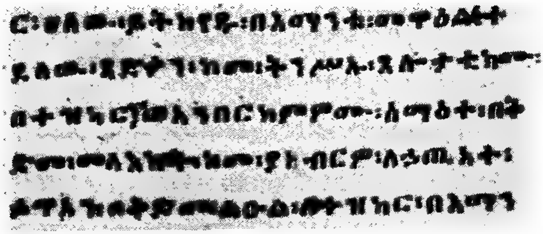
26 BM 491 ተጽሕፋ፡ 26 ነገረ፡ ሐሰት፡ BM 485a, BM 499 ሐሰተ፡ 26 ረሲዓን፡ BM 491 ዓማፅያን፡ 27 እስመ፡— ይጽሕፉ፡ BM 485a እሙንቱ፡ እስመ፡ ውእቱ፡ ይጽሕፉ፡ 27 Tana 9 ውእቱ፡ 27 ሐሰቶሙ፡ BM 491 omits 28 Ull ይስምዕዎ፡ ወኢይርስዕዎ፡ ለእበድ፡ 4 MSS ይሰምዕዎ፡ ወኢይረስዕዎ፡ ለእበድ፡ BM 485 Berl Abb 35 ይስምዑ፡ ወይርሥዕዎ፡ ለባዕድ፡ BM 491 ይስምዑ፡ ወይሬስዕዎ፡ ለባዕድ፡ Tana 9 ይርስዑ፡ ወያረስዕዎ፡ ለባዕድ፡ BM 485a ይስምዑ፡ ወይ ለባዕድ፡ (after ወይ three, or possibly four, letters have been erased) 29 ሎሙ፡ Berl adds ለባዕድ፡ 29 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9, BM 490 ሰላሙ፡ 29 አላ፡ ዓዐተ፡ Berl ወ 29 ይመውቱ፡ BM 485a adds እሉ፡

26 ወነገረ፡ ረሲዓን፡ CB καὶ λόγους πλανήσεως (cf. 99.1; 99.8; 99.10; 100.9; 104.9) 27f. እስመ፡—ለዕበድ፡ CB αὐτοὶ γράφουσιν καὶ πολλοὺς ἀποπλανήσουσιν τοῖς ψεύδεσιν αὐτῶν CB adds πλανᾶσθε ὑμεῖς αὐτοί 28f. ወኢይከውን፡—ሰላም፡ CB καὶ οὐκ ἔστιν ὑμῖν χαίρειν (cf. 99.13; 102.3; 103.8; cf. Zuntz, JTS 45(1944), 163, note 1) 29f. አላ፡—ፍጡነ፡ CB ἀλλὰ ταχέως ἀπολεῖσθε



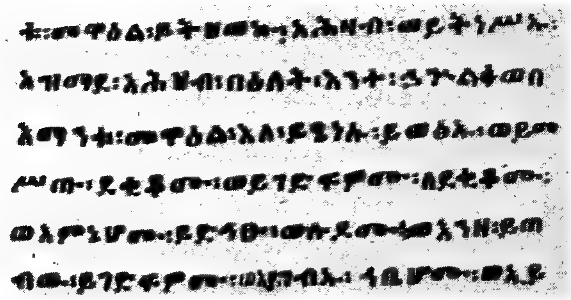
30 BM 485 Berl Tana 9 አሌለክሙ፡ እለ፡ ይገብሩ፡ BM 491 Abb 35 አሌ፡ ለክሙ፡ እለ፡ ትገብሩ፡ cf. Gr; Bodl 5 -Ull 13 MSS አሌ፡ ሎሙ፡ ለእለ፡ ይገብሩ፡ BM 485a አሌ፡ ሎሙ፡ እለ፡ ይገብሩ፡
30f. BM 485 Berl Tana 9 ርስዓናተ፡ Ull ርስዓተ፡ BM 485a ርሠዐና፡ 31 Tana 9, Ull ወነገረ፡ 31 BM 485, Munich 30 ይሬብሑ፡ ወይገብሩ፡ Abb 35 ትሬብሑ፡ ወታክብሩ፡ cf. Gr
31f. Berl ሐጕለክሙ፡ 32 ወአልብክሙ፡ BM 485a omits
32f. BM 485a Berl Abb 35, 3 MSS ሕይወተ፡ ሠናይተ፡ BM 485 ሕይወተ፡ ሠናይት፡ 3 MSS ሕይወት፡ ሠናይተ፡ Tana 9 ሕይወተ፡ ሠናየተ፡ Ull ተስፋ፡ ሕይወት፡ (cf. 98.14) 33 Abb 35 Tana 9, Ull አሌ፡ ለክሙ፡ እለ፡ ትዌልጥዎ፡ Berl አሌለክሙ፡ እለ፡ ይዌልጥዎ፡ BM 485a BM 491 አሌሎሙ፡ ለእለ፡ ይዌልጥዎሙ፡ BM 485 አሌሎሙ፡ እለ፡ ይዌልጥዎሙ፡ 33 Ull ለነገረ፡
34 BM 485a Tana 9, Bodl 5 2 MSS ወሠርዐቶ፡ 34 Ull ተዓልዉ፡ cf. Gr 35 Ull ወትሬስዩ፡ ርእሰክሙ፡ ዘኢኀጥእክሙ፡ ንጹሓን፡ cf. Gr; BM 491 ወይሬስዩ፡ ርእሶሙ፡ ንጹሓን፡ ዘኢኀጥኡ፡
35 Tana 9 ዘኀጥኡ፡ 35 Tana 9 ወዴበ፡

30f. አሌ፡—ወየገብሩ፡ CB Οὐαὶ ὑμῖν οἱ ποιοῦντες πλανήματα (cf. 98.15), καὶ τοῖς ἔργοις τοῖς ψευδέσιν λαμβάνοντες τιμὴν καὶ δόξαν 31f. ተሐጕለክሙ፡ CB ἀπολώλατε
32f. ወአልብክሙ፡—ሠናየት፡ CB οὐκ ἔστιν ὑμῖν σωτηρία (cf. 98.10) εἰς ἀγαθόν 33-35 አሌ፡—ንጹሓን፡ CB Οὐαὶ ὑμῖν οἱ ἐξαλλοιοῦντες τοὺς λόγους τοὺς ἀληθινούς, καὶ διαστρέφοντες τὴν αἰωνίαν διαθήκην, καὶ λογιζόμενοι ἑαυτοὺς ἀναμαρτήτους



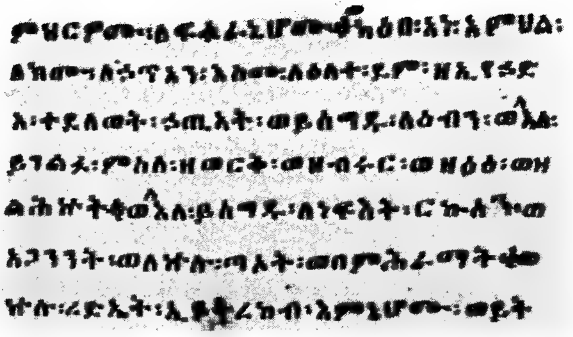
36 Ull ሀለውክሙ፡ ትትኀጐሉ፡ 37 ክሙ፡ — ጸሎታቲክሙ፡
BM 485a ክሙ፡ ይንሥኡ፡ ጸሎታቲሆሙ፡ Berl ክሙ፡ ጸሎታቲክሙ፡
only 38 በተዝካር፡ Berl በተዳለ፡ 38 BM 485 Abb 35
ወኣንብርዎሙ፡ cf. Gr; BM 485a BM 491 Berl ወኣንብርዎሙ፡
38 Berl Tana 9 ሰማዕት፡ 39 ክሙ፡ Tana 9 ወ
39f. ያነብርዎ፡ — ኃጥኣን፡ Bodl 5 Ull 2 MSS ያነብርዎ፡
ለኃጢኣት፡ ኃጥኣን፡ BM 485 BM 485a Berl ያንብርዎሙ፡
ለኃጢኣት፡ (BM 485a Berl ለኃጢኣተ፡) ኃጥኣን፡ BM 491
ያንብርዎሙ፡ ለኃጥኣን፡ Abb 35 ያበውእዎን፡ ለኃጢኣት፡
ኃጥኣን፡ cf. Gr; Tana 9 ያበእዎን፡ ለኃጢኣተ፡ ኃጥኣን፡
40 BM 485 ለተዝካረ፡ BM 485a ተዝካረ፡

35f. ዲበ፡ — ይትኀጐሉ፡ CB ἐν τῇ γῇ καταποθήσονται
36 በእማንቱ፡ መዋዕል፡ CB [τό]τε (cf. 10.13) 37 ክሙ፡
ትንሥኡ፡ CB καὶ προέχεσθε 38 ወኣንብርክሙዎሙ፡
CB [δ]ίδοτε αὐτάς 39 ያነብርዎ፡ CB εἰσαγάγωσιν
40 በቅድመ፡ ልዑል፡ CB ἐνώπιον τοῦ ὑψίσ[του θε]οῦ



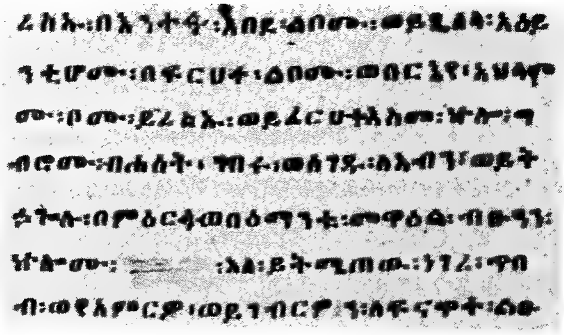
1 BM 485 BM 491 Berl Tana 9 ተሀውኩ: BM 485a ተውሀውኩ:
1 BM 485 BM 485a Berl Tana 9 ወይነሥኡ: BM 491 ወኢይነሥኡ:ገጸ:
2 አዝማደ: BM 485a omits 2 BM 485 ለዕለተ: እንተ: ሐጕል:
Berl በዕለተ: እንተ: ኅጕል: ኅጕአን: Tana 9 በዕለቱ: እንተ:
ሐጕል: ኅጕአን: BM 491 በዕለቱ: እንተ: ሐጕል: ዘኃጢአት:
Abb 35 በዕለተ: እንተ: ሐጕል: ኃጢአት: cf. Gr 3 እለ:
Tana 9 omits 3 ይወፅኡ: Berl omits; Tana 9 ወይወፅኡ:
4 Tana 9 ወገደፍዎሙ: 4 ለደቂቆሙ: BM 485 BM 485a BM 491
Berl Abb 35 Tana 9 omit 5 ወእምኔሆሙ: BM 485a omits; 4 MSS
እምኔሆሙ: 5 BM 485 Abb 35^1 ይዳኅፅ: BM 485a ይዳሀጸ:
Tana 9 የንዳፅ: 5f. ይጠብው: Tana 9 adds ኀበ:
6 ይገደፍዎሙ: BM 485 BM 485a Abb 35^2 Tana 9 add ለደቂቆሙ: cf.
Gr; BM 491 Berl Abb 35^1 add ደቂቆሙ: 6 Abb 35^1 ወይገብኡ:

40-1 በእማንቱ: መዋዕል: CB καὶ τότε (cf. 10.13) 1 አሕዛብ:
CB omits 1 ወይትነሥኡ: CB καὶ ἀνασταθήσονται (= Eth; Zuntz
(JBL 61(1942), 193-195) conjectures καὶ ἀναστα⟨τω⟩θήσονται)
2 አዝማደ: አሕዛብ: CB omits 2 በዕለቱ: —ኅጕል: CB ἐν
[ἡμέρ]ᾳ ἀπωλείας τῆς ἀδικίας 2f. ወበእማንቱ: መዋዕል:
CB ἐν αὐτῷ [τῷ και]ρῷ ἐκείνῳ 3f. እለ: — ለደቂቆሙ:
CB αἱ τίκτουσαι ἐκβαλοῦ[σιν κ]αὶ εκπασουσιν καὶ ἐγκαταλείψουσιν
[τὸ νήπιο]ν βρέφος 5 ወእምኔሆሙ: —ውሉዶሙ: CB καὶ
αἱ ἐν γαστρὶ ἔχου[σαι ἐκτρώσο]υσιν 5f. ወእንዘ: —
ይገደፍዎሙ: CB καὶ αἱ θηλάζουσαι ῥίψ[ουσιν τὰ τέκ]να αὐτῶν
6 ኅፃኒሆሙ: CB ἐπὶ τὰ νήπια αὐτῶν : CB adds οὐ[δὲ ἐπὶ τὰ
θηλά]ζοντα 6f. ወኢይምህርዎሙ: CB οὐδὲ μὴ φείσονται
(cf. 98.12). Remainder of page 3 of CB severely damaged or lost completely.



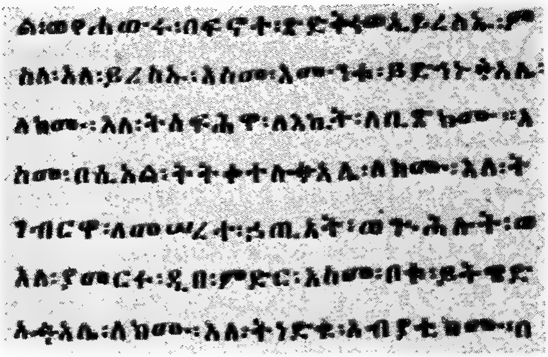
7 BM 485a BM 491 Berl^2 Abb 35, Bodl 5 Ryl^1 12 MSS ካዕበ፡
8 BM 485a ኔናእን፡ 8 BM 491 በዕለት፡ Tana 9 ዕለት፡ Abb 35^2
Ull 2 MSS add ካዕወት፡ 9 BM 491 ተደለው፡ 9 ወይሰግዱ፡
Berl ወእለ፡ ይሰግዱ፡ 9 Tana 9, Ryl^2 2 MSS ወለእለ፡ BM 485
BM 485a BM 491 Berl Abb 35, Ryl^1 Ull 10 MSS ወእለ፡ Bodl 5 Vat 71
Munich 30 እለ፡ 10 Tana 9 ይገደፉ፡ 10 BM 485a ወብሩር፡
10 BM 491 Abb 35^1 Tana 9 ወዕፀ፡ 10f. ወዘልሕኵት፡ Bodl 5
Vat 71 omit 11 Ryl^2 Ull 4 MSS ወለእለ፡ BM 485 BM 485a BM 491
Abb 35 Tana 9, Ryl^1 10 MSS ወእለ፡ Berl ለእለ፡ Bodl 5 Vat 71 ወ
11 Ryl^2 ለናፍስት፡ርኩሳን፡ Ull 8 MSS ለናፍሳት፡ርኩሳት፡
Bodl 5 7 MSS ለናፍሳት፡ርኩሳን፡ BM 485 BM 491 Tana 9 ለናፍሳት፡
እኩያት፡ (Tana 9 እኩያን፡) BM 485a Abb 35 ለመናፍስት፡
እኩያን፡ cf. Gr; Berl ለናፋሳት፡እኩያት፡ 11f. BM 491,
Curzon 55 ወለአጋንንት፡ 12 Ull ወለምሕራማት፡ BM 491 ወኢ፡
በምሕራማት፡ BM 485 ወኢበተምህር፡ Tana 9 ወኢ፡በተምህሮ፡
Berl Abb 35 ወኢበትምህርት፡cf. Gr; BM 485a ወለተምሀር፡
12f. BM 485 Berl ወኵሉ፡ረድኤት፡ BM 485a ወኵሎ፡ረድኤት፡
13 Tana 9 ይትረከብ፡

9-11 ወለእለ፡—ወዘልሕኵት፡ (CB page 4 begins here) CB [καὶ] οἱ γλύφοντες εἰκόνα[ς ἀργυ]ρᾶς καὶ χρυσᾶς, ξυλίνας τε [καὶ λιθίνας] καὶ ὀστρακίνας 11f. ወለእለ፡—ጣኦት፡ CB καὶ λατρεύ[οντες φαν]τάσμασιν καὶ δαιμονίοι[ς καὶ βδελύγ]μασι καὶ πνεύμασιν πονη[ροῖς καὶ] πάσαις ταῖς πλάναις
12 ወበምሕራማት፡ CB οὐ κατ'ἐπισ[τήμην] : cf. Tertullian, *de idolol.* iv. 22-28 12f. ወኵሉ፡—እምኔሆሙ፡ CB καὶ πᾶν βοήθημα οὐ μὴ εὑρή⟨σον⟩ται [ἀπ']αὐτῶν



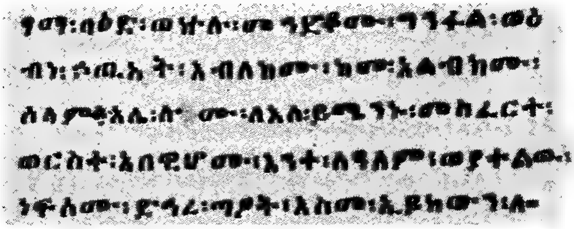
13f. Berl ወኢየተረስዑ: Tana 9 ወኢተርስዑ: 14 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 ወየሔልሉ: 6 MSS ወየሔልለ: 15 BM 485a በእንተ: ፍርሀተ: 15 BM 491 Tana 9 ወበሬእዮ: Abb 35 ወኢበርእዮ: 15f. BM 485 Berl ሕለም: 16 BM 485a የተረሥዑ: 16 Berl ወፈርሁ: 16 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9, 3 MSS ኵሉ: 17 Abb 35, 3 MSS የገብሩ: 17 Berl Abb 35 ወየሰግዱ: 19 ኵሎሙ: BM 485a omits 19 BM 485a የተመጠው: በነገረ: 20 BM 485a BM 491 Abb 35 Tana 9, 10 MSS ወይአምርዎ: BM 485 ወይአምርዎን: 20 Berl ወየገብርዎ: 20 BM 491 Berl ለፍናው: Abb 35 በፍናዋተ:

13f. ወየተረስኡ: CB καὶ πλανηθήσονται (cf. 98.15)
14-16 ወየሔልሉ:—ሕህለም: CB καὶ τὰ ὁρ[ά]ματα τῶν ἐνυπνίων καταπλανήσουσιν ὑμᾶς (for καταπλανήσουσιν cf. የረስኡ: in line 16) 16-18 በሙ:—በምዕር: CB ὑμεῖς καὶ τὰ ἔργα ὑμῶν τὰ ψευδῆ ἃ ἐποιήσατε καὶ ἐλαεργ[ή]σατε, καὶ ἐπὶ μιᾶς ἀπολεῖσθε (cf. Bonner, 45; Bonner would omit καί before ἐπὶ μιᾶς , but it seems to me more likely that the beginning of the verse (ὑμεῖς ... ἐποιήσατε) is corrupt) 18 ወበእማንቱ: መዋዕል: CB καὶ τότε (cf. 10.13) 18-20 ብፁዓን:—ወይአምርዎ: CB μακάριοι πάντες οἱ ἀκούσαντες φρονίμων λόγους καὶ μαθήσονται αὐτούς 20f. ወየገብርዎን:—ልዑል: CB ποιῆσαι τὰς ἐντολὰς τοῦ ὑψίστου



21 BM 485 BM 485a BM 491 Berl Tana 9 በፍኖተ፡ጽድቀ፡ዚአሁ፡ Abb 35 በፍናቀተ፡ጽድቀ፡ዚአሁ፡ cf. Gr 21 Berl ወኢየሬስዑ፡ 21f. ምስለ፡—ይረስኡ፡ BM 485a omits 22 Berl የሬስዑ፡ 22 እስመ፡ Tana 9 omits 23 BM 485a ትሰፈውቀ፡ Berl ትሰፍሖም፡ 23 BM 485 BM 485a BM 491 Abb 35 ለእኩየ፡ Berl Tana 9 ለእኵየ፡ 23 Berl ለቢጽኖ፡ Tana 9 ለቢጾሙ፡ 24 BM 485 Berl Tana 9 የትቀተሉ፡ BM 491 ትቀትሉ፡ 24f. BM 485a አሌሎሙ፡ለእለ፡የገብርቀ፡ 25 BM 485 BM 485a Tana 9, BM 486[1] ለመሰፈርተ፡ (cf. line 30) Berl ለመሰፈርት፡ BM 491 ለመቅሠፍተ፡ 25 ኃጢአት፡ወጉሕሉት፡ BM 485a ኃጣአን፡ only 25f. BM 485a ወእሉ፡ 26 Ull ታመርሩ፡ BM 485 Berl Tana 9 ያእምሩ፡ BM 485a ያመኅሩ፡ 26f. Ull ትትፀድኡ፡ BM 485 የወድኡ፡ BM 485a የትወድኡ፡ BM 491 የትፀድሉ፡ 27 እለ፡ BM 491 adds ትነድኡ፡ወ 27 አብያቲክሙ፡ BM 491 transposes to after በዐድ፡

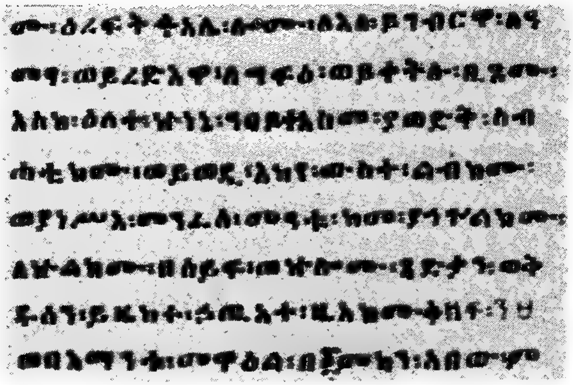
21 ወየሐውሩ፡—ጽድቅ፡ CB καὶ πορεύσονται ἐν ὁδοῖς δικαιοσύνης αὐτοῦ 21f. ወኢይረስኡ፡—ይረስኡ፡ CB καὶ οὐ μὴ πλανήσο[υ]σιν μετὰ τῶν πλανώντων (cf. 98.15) 22 እስመ፡—ይድኅኑ፡ CB καὶ σωθήσονται (cf. 98.10) 22-27 አሌ፡—ይትፀድኡ፡ CB omits 27f. አሌ፡—በዐድ፡ CB οὐαὶ οἱ οἰκοδομοῦντες τὰς οἰκοδομὰς αὐτῶν οὐκ ⟨ἐκ⟩ κ[ό]πων ἰδίων



28 Abb 35, Vat 71 ወኵሎ፡መንድቆሙ፡ Tana 9 ወኵሎሙ፡መንድቆሙ፡ BM 485 ወኵሎ፡መንደቆሙ፡ BM 485a Berl ወኵሉ፡መንደቆሙ፡ 28 Berl ግንፋል፡ 28f. Tana 9 ወእብን፡ 29 BM 485a ኃጥኣን፡ 29 እብለክሙ፡ከመ፡ BM 485 Berl Tana 9 እብለክሙ፡እለ፡ከመ፡ BM 485a አሌለክሙ፡እለ፡ 30 BM 485 BM 485a Berl Abb 35 Tana 9 ሰላመ፡ 30 Tana 9, Ryl[1](?) አሌ፡ለክሙ፡ለእለ፡ይሜንኑ፡ (Tana 9 እለ፡ይመንኑ፡) BM 485 BM 485a BM 491 አሌሎሙ፡እለ፡ይሜንኑ፡ Berl Abb 35 አሌለክሙ፡እለ፡ተሜንኑ፡ 30 Berl መሰፋንተ፡ Tana 9 መሠረተ፡ cf. Gr 31 Berl አበዊክሙ፡ 31f. BM 485a ወይተልዉ፡ነፍሶሙ፡ድኅረ፡ጣዖት፡ BM 491 ወይተልዉ፡ድኅረ፡ጣዖተ፡ነፍሶሙ፡ BM 485 Berl Abb 35 ወይተልዉ፡ድኅረ፡ነፍሶ፡ጣዖት፡ Tana 9 ይተልዉ፡ድኅረ፡ነፍሶ፡ጣዖት፡ 32f. BM 485 BM 491 ለክሙ፡ዕረፍት፡ Berl Abb 35 Tana 9 ለክሙ፡ዕረፍተ፡ cf. Gr

28f. ወኵሎ፡—ኃጢኣት፡ CB καὶ ἐκ λίθων καὶ ἐ[κ] πλίνθων πᾶσαν οἰκοδομὴν π[οιεῖτε 29f. እብለክሙ፡—ሰላም፡ CB μά]ταιοι (= Bonner, but cf. Black, Text, 39) οὐκ ἔστιν ὑμῖν χα[ίρειν] (cf. 98.15) 30 አሌ፡—ይሜንኑ፡ CB Οὐαὶ οἱ ἐξουθενοῦντες 30 መሰደርተ፡ CB τὴν θεμ[ελί]ωσιν 31 ለዓለም፡ CB ἀπ'αἰῶνος 31f. ወያተልዉ፡—ጣዖት፡ CB [ὅτι] διώξεται ὑμᾶς πνεύμα πλανή[σεως] 32f. እስመ፡—ዕረፍት፡ CB οὐκ ἔστιν ὑμῖν ἀναπαῦσαι

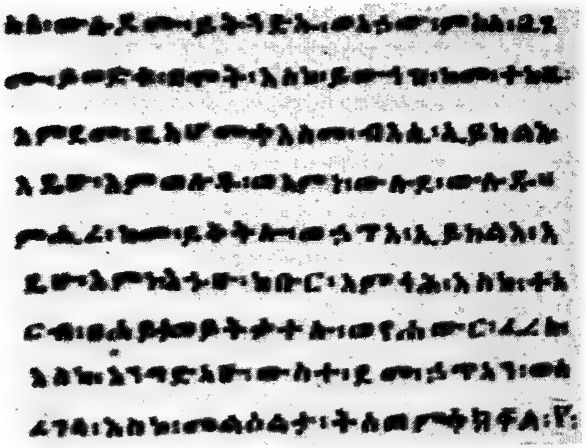
35



33 BM 485 BM 491 Berl Abb 35 Tana 9 ኣሌ ለክሙ፡እለ፡ትገብርዋ፡ cf. Gr; BM 485a ኣሌ ሎሙ፡እለ፡ይገብርዋ፡ 34 BM 485 Tana 9 ወየረድእዎ፡ BM 491 ወትረድእዋ፡ cf. Gr 34 BM 491 ወየቀትልዋ፡ለ፡ 35 BM 491 Tana 9 ዐቢየ፡ 35f. Abb 35 የወድቅ፡ስብሐቲክሙ፡ BM 485a ያወድቁ፡ስብሐቲሁ፡ 36 እከየ፡ውስተ፡ BM 485 BM 491 Berl Abb 35 እኩየ፡በ Tana 9 እኩይ፡በ 37 መንፈሰ፡—ያኀጉልክሙ፡ BM 485a መንፈሰ፡መዓቱ፡ውስተ፡ልብክሙ፡ከመ፡ያሕጉልክሙ፡ BM 485 BM 491 Berl Abb 35 መዓቶ፡ወመንፈሰ፡ (Berl Abb 35 ወመንፈሱ፡) ያሕጉልክሙ፡ Tana 9 መዐተ፡መንፈሱ፡ወያሕጉልክሙ፡ 38 BM 491 ለክሙ፡ 38f. BM 485 BM 485a BM 491 Tana 9 ወኵሎሙ፡ ቅዱሳን፡ወጻድቃን፡ Berl ወኵልክሙ፡ ቅዱሳን፡ ወጻድቃን፡ 39 BM 491 የዜንዋ፡ 40 Tana 9 በእማንቱ፡ 40 Berl ፩መካን፡ Tana 9 ወበ፩መካን፡

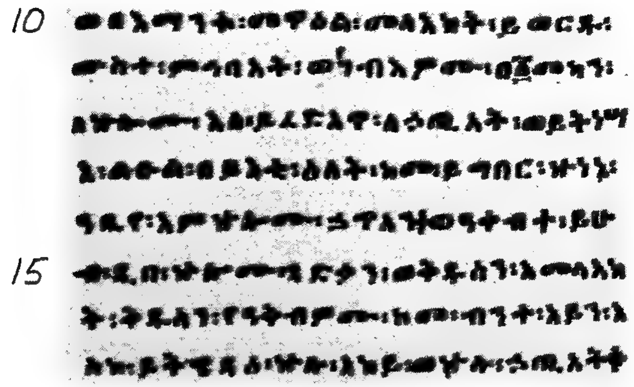
33f. ኣሌ፡—ለግፍዕ፡ CB οὐαὶ ὑμῖν οἱ ποιοῦντες τὴν ἀ[νομίαν] καὶ ἐπιβοηθοῦντες τῇ ἀδι[κίᾳ] 35f. እስመ፡—ስብሐቲክሙ፡ CB ὅτι τοτε εκτρεψει (Bonner ἐκτρίψει) τὴν δόξ[αν ὑμῶν] 36 ወየወዲ፡—ልብክሙ፡ CB omits 37 መንረሰ፡—ያኀጉልክሙ፡ CB τὸν θυμὸν [αὐτοῦ καθ']ὑμῶν· ἀπολεῖ 38f. ወኵሎሙ፡—ወቅዱሳን፡ CB καὶ πάντες οἱ δί[καιοι 40 ወበእማንቱ፡—በ፩መካን፡ CB καὶ τό[τ]ε (cf. 10.13) ⟨ἐν⟩ [ἐ]νὶ τόπῳ

Remainder of page 4 of CB lost.



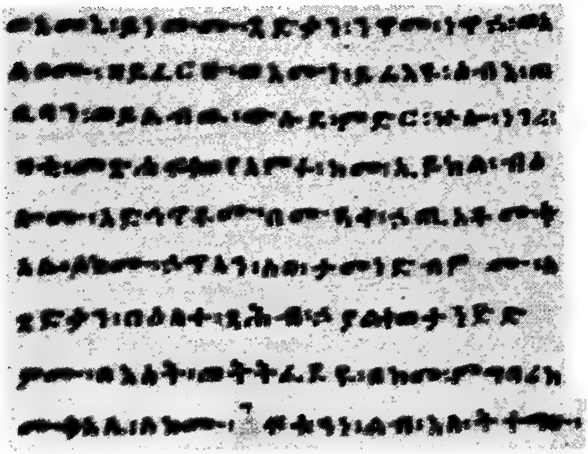
1 Tana 9 ይጌዲቁ፡ 2 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 ወየወዲቀ፡ 2 ኅቡሙ፡ BM 485 BM 491 Berl Abb 35[1] Tana 9 omit 3 BM 485a ዘኢኅሙ፡ 3 Berl ኢየኅለ፡ 4 Ryl እምወሉዱ፡ corrupt for እምውሉዱ፡ 4 BM 485 BM 491 Abb 35 ወእምነ፡ወለዱ፡ ወሉዱ፡ BM 485a Berl ወእምነ፡ (Berl ወእመኔ፡) ወለዱ፡ ውሉዱ፡ 5 ምሒረ፡ BM 485 BM 485a BM 491 Berl Tana 9 omit, cf. Gr 5 Tana 9 ኢየቀትሎ፡ 5 BM 485 BM 485a BM 491 Berl Tana 9 ለኃጥእ፡ 5 Berl ኢየኅለ፡ 6 እምነ፡ BM 485a adds እዴሁ፡እምነ፡ 6 እምጎሕ፡ Abb 35 እምጽባሕ፡ 7 3 MSS ይትቀተሉ፡ cf. Gr 8f. BM 485 Tana 9 ወሰረገላት፡ እስከ፡ ዕለተ፡ መለዕለታ፡ ትሰጠም፡ (Tana 9 መለዕለተ፡ ታሰጥም፡) BM 485a ወሰረገለተ፡እስከ፡ ዕለተ፡ መለዕለት፡ ወትሰጠም፡ BM 491 Berl ወሠረገላት፡ እስከ፡ (Berl adds ዕለተ፡) መለዕለታ፡ ትሰጠም፡ Abb 35 ወሰረገላት፡እስመ፡መለኣት፡ መለዕለታ፡ ትሰጠም፡

2f. እስከ፡—ዘኢሆሙ፡ CB page 5 begins with this clause, but the first two lines are severely damaged, cf. Bonner, 48f. 4f. ወእምነ፡ —ምሒረ፡ CB οὔτ᾽ἀ]πὸ τοῦ ἀ[γ]απητοῦ αὐτοῦ 5f. ወኃጥእ፡ —ክቡር፡ CB καὶ ὁ ἁμαρτωλὸς ἀπὸ τοῦ ἐντίμου, [οὔ]τε ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ 6f. እምጎሕ፡—ወይትቀተሉ፡ CB ἐξ ὄρθρων μέχρις οὗ δῦναι τὸν ἥλιον φονευθήσονται ἐπὶ τὸ αὐτό 8f. ወሰረገላ፡—ትሰጠም፡ CB καὶ τὸ αιμα (Bonner ἅρμα) μέχρι ἀξόνων καταβήσεται



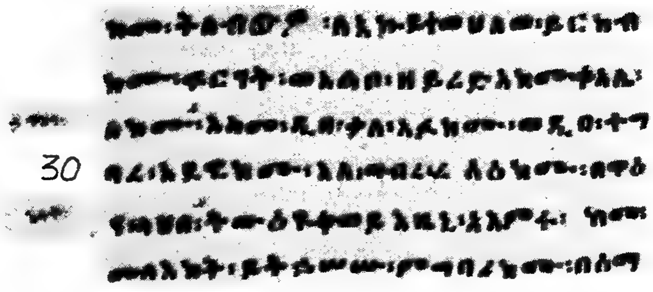
10 BM 485 BM 491 Berl Abb 35[1] በእማንቱ፡ 10 Berl ወይወርዱ፡
11 Tana 9 ማኅብእት፡ 11 BM 485a, Ull ውስተ፡ ፩መካን፡
12 BM 485 BM 491 Abb 35 Tana 9 ለኵሉ፡ 12 3 MSS ለእለ፡
12 BM 485 BM 485a BM 491 Berl ይወርድዎ፡ Tana 9 ይርድእዎ፡
13 BM 485a Berl ዕለተ፡ BM 485 BM 485a BM 491 Berl Tana 9 add ኵነኔ፡ cf. Gr 13 ኵነኔ፡ BM 485a omits; BM 485 ኵነኔከ፡
14 Berl Tana 9 ዓቢይ፡ 14 BM 485 ወእምእኩሎሙ፡ ኃጥኣን፡ BM 485a BM 491 Berl እምእኩሎሙ፡ ለኃጥኣን፡ 14 BM 485 ወዐቀብት፡ 15 ኵሎሙ፡ BM 485a omits 15 ጻድቃን፡ ወ Ull omits 16 Tana 9, 6 MSS ወየዓቅብዎሙ፡ cf. Gr; Ull እለ፡ የዓቅብዎሙ፡ Berl ይዕቀብዎሙ፡ 16 ከመ፡——ኣይን፡ Berl omits 16f. Abb 35 Tana 9 እስከ፡ ይትዌዳእ፡ (Tana 9 ይትወዳእ፡) ኵሉ፡ እኩይ፡ ወኵሉ፡ ኃጢአት፡ BM 485 እስከ፡ ይዌዳእ፡ ኵሉ፡ እኩይ፡ ወኵሉ፡ ኃጢአት፡ BM 485a BM 491 Berl እስከ፡ ይዌዳእ፡ (Berl[1] ይትዌዳእ፡) ኵሎ፡ እኩየ፡ ወኵሎ፡ ኃጢአተ፡

10-12 ወበእማንቱ፡—ለኃጢአት፡ CB καὶ καταβήσονται ἄγγελοι καταδύνοντες εἰς τὰ ἀπόκρυφα ἐν ἡμέρᾳ ἐκείνῃ· ⟨καὶ⟩ οἵτινες ἐβοήθουν τῇ ἀδικίᾳ και (Bonner deletes) συστραφήσονται εἰς ἕνα τόπον 13 በይእቲ፡ ዕለት፡ CB ἐν ἡμέρᾳ κρίσεως 14 እምኵሎሙ፡ ኃጥኣን፡ CB ἐκ πάντων 14f. ወዓቀብተ፡ ይሁብ፡ CB καὶ τάξει φυλακήν 16 የዓቅብዎሙ፡ CB καὶ τηρηθήσονται 16f. እስከ፡—ኃጢአት፡ CB ἕως οὗ ἐκλείπῃ τὰ κακὰ ἡδ'ἁμαρτία



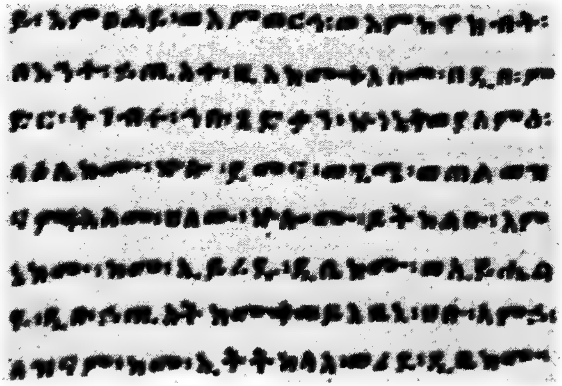
18 Berl Tana 9 ወእመኔ፡ Abb 35 ወእሙነ፡ 18 BM 485 ነዋኅ፡ ንዋመ፡ Berl Tana 9 ንዋመ፡ነዋኃ፡ 18f. BM 485 BM 485a BM 491 Berl Tana 9 ወአልቦ፡ Ull አልቦ፡ 19 Tana 9 ዘያስተፈርሆ፡ 19 BM 485 BM 485a BM 491 ወእመኔ፡ Berl ወእሙን፡ Tana 9 ወእመኑ፡ 19f. BM 485a Berl ሰብአ፡ ጠቢባኑ፡ 20 Tana 9 ወይሌብውዎ፡ 21 BM 485a ወያእምሩ፡ 23 ሰበ፡ Ull እለ፡ 24f. Berl ወታድኅንዎሙ፡ 25 Tana 9 ወይትፈደዩ፡ 25f. BM 485 BM 491 Berl Abb 35 ከመ፡ ምግባራቲክሙ፡ cf. Gr; Tana 9 ምግባራቲሆሙ፡ and omits በከመ፡ 26 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 ግዙፋነ፡ልብ፡ cf. Gr 26f. BM 485a, Garrett MS ትተግሁ፡ከመ፡ትለብውዎሙ፡ BM 485 BM 491 Berl Tana 9 ይተግሁ፡ከመ፡ይለብውዎ፡ (Berl ይለብውዋ፡ Tana 9 ይብለዋ፡)

18f. ወእመኒ፡—ዘየፈርሆ፡ CB καὶ ἀπ'ἐκείνου ὑπνώσουσ[ι]ν ⟨οἱ⟩ εὐσεβεῖς ὕπνον ἡδύν, καὶ οὐκ ἔσται οὐκέτι ὁ ἐκφοβῶν αὐτούς
19 ወእሙነ፡ CB τότε 19f. ሰብእ፡ ጠቢባን፡ CB οἱ φρόνιμοι τῶν ἀνθρώπων 20f. ወይሌብው፡—መጽሐፍ፡ CB καὶ κατανοήσουσιν οἱ υἱοὶ τῆς γῆς ἐπὶ τοὺς λόγους τούτους τῆς ἐπιστολῆς ταύτης 22 በሙዳቀ፡ኃጢአቶሙ፡ CB ἐν τῇ πτώσει τῆς ἀδικίας 24f. ወታነድድዎሙ፡ CB καὶ φυλάξητ[ε] (= Bonner; read with Zuntz, JBL 61(1942), 196, φλέξητ[ε]) αὐτούς 25 ወትትፈደዩ፡ CB ὅτι κομιεῖσθε
25f. በከመ፡ምግባሪክሙ፡ CB κατὰ τὰ ἔργα ὑμῶν
26 ግፍትዓነ፡ልብ፡ CB σκληροκάρδιο[ι]



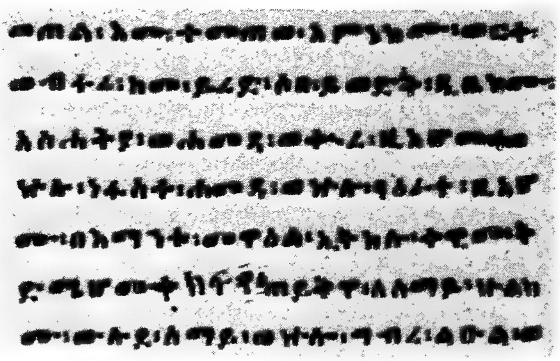
27f. BM 485 ሀሎ፡ ይርክብክሙ፡ ፍርሀ፡ BM 485a ሀለወክሙ፡ ይረክብክሙ፡ ፍርሃተ፡ BM 491 ሀሎ፡ ይርክበሙ፡ ፍርሀት፡ Berl Tana 9 ሀሎ፡ ይረክብክሙ፡ ፍርሀተ፡ (Tana 9 ፍርሃት፡) Abb 35 ሀሎ፡ ይረክብክሙ፡ ፍርሀት፡ (cf. Gr for the omission of ወ in Eth I) 28 BM 485a ዘይረድአሙ፡ 28f. Ryl[1] አሌ፡ ለክሙ፡ Ryl[2] (see margin) and all other MSS አሌ፡ ለክሙ፡ ኃጥኣን፡ 29 እስመ፡ BM 485 BM 491 Berl Abb 35 Tana 9 omit, cf. Gr 29 ቃለ፡ BM 485 BM 491 Berl Abb 35 Tana 9 ነገረ፡ 29f. አፉክሙ፡—ተግበረ፡ Tana 9 omits 29f. BM 485a ግብረ፡ 30 BM 485 እለ፡ ገብረ፡ ረሲዓንክሙ፡ BM 491 እለ፡ ገብሩ፡ ረሲዓኒክሙ፡ BM 485a Berl እለ፡ ግብረ፡ ረሲዓኒክሙ፡ (Berl ረሲዓንክሙ፡) Abb 35 Tana 9 እምግብረ፡ ርስዓኒክሙ፡ (Tana 9 ረሲዓንክሙ፡) 30f. Ryl[1] በቀዕየ፡ ላህበ፡ ትውዕዩ፡ BM 485a, Bodl 5 Ryl[2] (see margin) Ull most Eth II MSS በቀዕየ፡ ላህበ፡ እሳት፡ ትውዕዩ፡ BM 485 Berl Abb 35 Tana 9 በቀዕየ፡ ላህብ፡ እምእሳት፡ ይውዒ፡ (Berl Tana 9 ይቂዒ፡) BM 491 በመቀዕለ፡ ላህብ፡ እምእሳት፡ ይውዒ፡ 31 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9, Ryl[1] Ull 2 MSS እስመ፡ 32 መላእክት፡—ምግበሪክሙ፡ Ull መላእክት፡ ይትኀሠሡክሙ፡ BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 እመላእክት፡ ይትኀሠሡ፡ ምግበሪክሙ፡ 32f. BM 485 እምሰማይ፡ Tana 9 ለሰማይ፡

27f. ወሀለወ፡—ፍርሃት፡ CB π[ε]ρ[ιέχε]ι ὑμᾶς φόβος
28f. አሌ፡ ለክሙ፡ ኃጥኣን፡ CB οὐαὶ ὑμῖν πᾶ[σιν το]ῖ[ς] ἁμαρτωλοῖς 29 እስመ፡ CB omits 30 እለ፡—ረስዕክሙ፡ CB ὅτι ⟨ἀπὸ⟩ τῶ⟨ν⟩ ἁγίων ἔργων ἀπεπλα[νήθητε] (cf. 98.15)
Remaining lines of page 5 of CB severely damaged or lost completely.



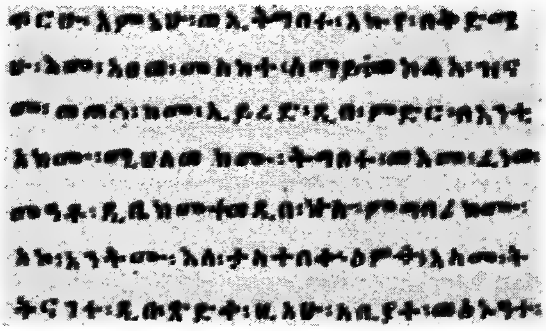
33 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 ወእምፀሐይ:
33 Ull 3 MSS ወወርኅ: 34 ኀጢአተ: ዘአክሙ: BM 485 BM 485a
BM 491 Berl Abb 35 Tana 9 ኀጢአትክሙ: 34 እስመ: በዲበ:
BM 485 BM 491 Berl Abb 35 ወዲበ: Tana 9 በዲበ: only 35 BM 485
ተግበሩ: BM 485a ትኅበሩ: Berl, Frankfurt MS ትግበሩ: Tana 9
ተገብሩ: 35 ኀበ: BM 485 BM 491 Berl Abb 35 Tana 9 ምስለ:
35 ኵነኔ: Berl omits 35 Abb 35 Tana 9 ወይሰምዑ:
36 BM 485a ለክሙ: 36f. BM 485 BM 485a Berl Tana 9, Ryl[2]
ኵሉ: ደመና: ወጊሜ: ወጠለ: ወዝናም: (BM 485a omits ኵሉ:
BM 485 Tana 9 have ወጠለ: for ወጠል:) BM 491, Bodl 5 Ryl[1](?)
10 MSS ኵሎ: ደመና: ወጊሜ: ወጠለ: ወዝናሙ: Abb 35, Ull 5 MSS
ኵሎ: ደመና: ወጊሜ: ወጠል: ወዝናም: 37 ኵሎሙ: Ull
2 MSS omit 37 BM 485 BM 485a Tana 9 ይትከለኡ: Berl ይከለኡ:
38 BM 485a ይረዲ: 38f. ወኢይሔልዩ: BM 485 Berl, Munich 30
ወይሔልዩ: BM 485a ወ only; Abb 35, Bodl 5 ወኢይሔልው: Tana 9
ወኢየኄልዩ: 39f. BM 485 BM 485a Berl Abb 35 Tana 9
ለዝናም: አምኃ: cf. Gr; BM 491 ለዝናም: አምኃክሙ: and omits
the following ከመ: 40 Berl Abb 35, Ull Curzon 55 ኢይትክለኡ:
BM 485 BM 485a BM 491 Tana 9 ኢትክለኡ: 40 Ull ኀቤክሙ:

35–39 ወይሰምዕ:—ኀጢአትክሙ: CB page 6 begins with this verse, but the first two lines are severely damaged. The text of CB seems, however, to have been somewhat shorter than Eth, cf. Bonner, 52f.
39 ወይእዜኒ: ሀቡ: CB [δίδοτε] οὖν 39f. አምኃ:
ለዝናም: CB ὄμβρῳ δῶρα 40 ዲቤክሙ: CB ὑμῖν



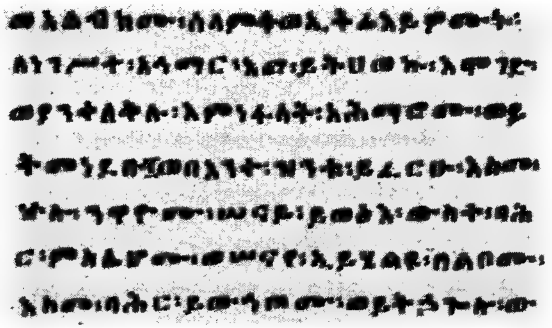
1 BM 491 እመ፡ ይትዐቀጠወ፡ Berl እምተመጠወ፡ 1 Ull እምኀቤክሙ፡ 2 Berl ወበፋር፡ Tana 9 ወበፋ፡ 2 ከመ፡ ይረዱ፡ 7 MSS omit; Tana 9 adds ወሬዱ፡ BM 491 Berl ከመ፡ ኢይረዱ፡ 2 ሶበ፡ ይወድቁ፡ BM 485 Berl ሶበ፡ ይወርዱ፡ Tana 9 ወይድቁ፡ 3 Tana 9 ወሐመዳ፡ 3 Berl ወቍር፡ 3f. BM 485a ወኵሎሙ፡ ነፋሳት፡ ሐመዳ፡ BM 491, 2 MSS ወኵሎ፡ ነፋሳት፡ ሐመዳ፡ BM 485 Berl Abb 35 ወኵሉ፡ ነፋሳት፡ ሐመዳ፡ (BM 485 omits ሐመዳ፡) Tana 9 ወኵሉ፡ ነፋሳቲ፡ ወሐመዳ፡ cf. Gr 4 BM 485a BM 491, 2 MSS ወኵሎ፡ 5 BM 485a, Bodl 4 ወበእማንቱ፡ 5 Tana 9 ኢትኅለ፡ 6 Berl ጠየቅቁ፡ Tana 9 ጠይቅ፡ 6f. ኵልክሙ፡ BM 485 BM 485a BM 491 Berl Abb 35[1] Tana 9 omit, cf. Gr 7 BM 485 Berl ወኵሉ፡ ግብሮ፡ ለ BM 485a BM 491 Abb 35 Tana 9 ወኵሎ፡ ግብሮ፡ ለ

1f. ወጠል፡ — ይረዱ፡ CB καὶ δροσον (Bonner δρόσῳ) κα[ὶ νεφέλῃ] καὶ ομιχλη (Bonner ὁμίχλῃ)· χρυσίον διαγραψά[τε ἵνα κα]ταβῶσιν 2 ሶበ፡ ይወድቁ፡ CB ὅτι ἐὰν ἐπιρρίψῃ 3 አስሐትያ፡ — ዚአሆሙ፡ CB [χι]ὼν καὶ πάχνη καὶ ψῦχος αὐτῆς 3f. ወኵሉ፡ — ሐመዳ፡ CB καὶ [οἱ] ἄνεμοι καὶ ὁ παγετὸς αὐτῶν 5 በእማንቱ፡ መዋዕለ፡ CB omits 5f. ቅድሜሆሙ፡ CB ἔμπροσθεν ψύχους κα[ὶ] τ[ῶν] μαστίγων αὐτῶν 6f. ጠይቅቁ፡ — ልዑል፡ CB κατανοήσατε το[ί]νυν, υἱοὶ τῶν ἀνθρώπων, τὰ ἔργα [τοῦ] ὑψίστου



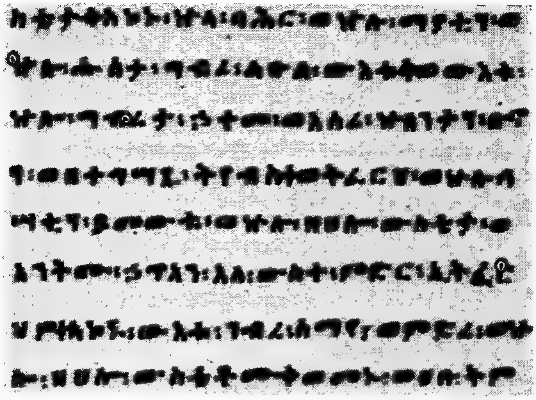
7f. BM 491, BM Add. 24990 ፍርሁ፡ BM 485a ወፍናቄሁ፡ 8 እምኔሁ፡ Ull 2 MSS add ኵልክሙ፡ 8 BM 485 BM 485a BM 491 Berl ኢትግበሩ፡ 8 Berl እኩዩ፡ BM 491 adds በዲበ፡ምድር፡ 9 BM 485a, 2 MSS እስመ፡ BM 491 Berl አመ፡ (cf. line 11) 9 Berl አዐፀ፡ 9 BM 485 መሳኮት፡ BM 491 መላእክት፡ Berl መሳኮት፡ Abb 35 መሳክወ፡ cf. Gr; Tana 9 ወመሳኮት፡ 9f. Tana 9 ዝናም፡ወጠለ፡ BM 485a ዝናም፡ only 11 Ryl[1](?) Curzon 55 ሚዩህለውክሙ፡ Berl አሚዩ፡ህለውክሙ፡ 11 BM 491 Berl, Ull ወአመ፡ 12 ወዲበ፡—ምግባሪክሙ፡ Abb 35 ወዲበ፡ ምግባሪክሙ፡ cf. Gr; BM 485 Berl Tana 9 ምግባሪክሙ፡ BM 485a በኵሉ፡ምግሪክሙ፡ BM 491 በምግባሪክሙ፡ 13 Ull 3 MSS አኮኑ፡ cf. Gr 13 እለ፡ BM 491 omits 13 BM 485 አስተበቍዕዎ፡ Berl ታስተስብቍዕዎ፡ 14 BM 485a ዚአሆሙ፡ 14 Tana 9 ወጽኑዓት፡

7-9 ወፍርሁ፡—በቅድሜሁ፡ CB καὶ φοβήθητε τοῦ ποιῆσαι τὸ πονηρὸν ἐναντίον αὐτοῦ 9 መሳኮት፡ CB τὰς θυρίδας
9f. ዝናመ፡ ወጠለ፡ CB τὴν δρόσον καὶ τὸν ὄμβρον
10 ዲበ፡ምድር፡ CB omits 11 ወእመ፡ CB ἐάν
12 ወዲበ፡—ምግባሪክሙ፡ CB καὶ ἐπὶ τὰ ἔργα ὑμῶν
13 አኮ፡—ታስተበቍዕዎ፡ CB οὐχὶ ἔσεσθε δεόμενοι αὐτοῦ;
13f. እስመ፡ ትትናገሩ፡ CB διὰ τί ὑμεῖς λαλεῖτε : CB adds τῷ στόματι ὑμῶν . For διὰ τί Eth may presuppose διότι interrogative, misunderstood as διότι causal; cf. 98.12 and Bonner, 40, 55. 14 ዲበ፡—ዚአሁ፡ CB ἐπὶ τῇ μεγαλωσύνῃ αὐτ[οῦ] (cf. 5.4)



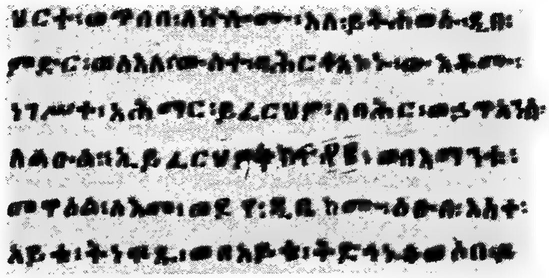
15 BM 485 BM 485a Berl Abb 35 Tana 9 ሰለመ: BM 491 ሰለሙ: 15 BM 485 BM 491 Abb 35 ኢ ትሬእዩዎሙኑ: BM 485a ኢ ትሬእዩዎሙ: Berl ወኢ ትሬእዩዎ : ሙኑ: 16 ለነገሥተ: BM 491 adds ምድር : ወ (cf. line 32) 16 Tana 9 እሞት: 17 BM 491 ነፋሳት: 18 Berl በእንተ: 19 ሠናዩ: Ull 5 MSS omit; Tana 9 ሠናየ: 19 Berl ወፀኡ: Tana 9 ይወፀኡ: Ull ይመፀእ: 20 BM 485 BM 491 Berl Abb 35 Tana 9 ሠናየ: ወኢይሔልዩ: BM 485a ሠናዩ: ወኢይሔልዩ: 21 Tana 9 እስሙ: 21 በሕር: BM 485a adds ምስሌሆሙ: ሠናዩ:: ወይሔልዩ: በለበሙ: እስመ: በሕር: 21 ወይትንጐሉ: BM 491 adds ወይጠፍኡ:

15 ወእለ ገኸሙ: ሰለም: CB omits 15f. ወኢ ትሬእዩዎሙኑ:— ኣሕማር: CB [ὁρᾶ]τε τοὺς ναυκλήρους : CB adds τοὺς πλωι[ζο]μένους τὴν θάλασσαν 16-18 እፎ:— ወይትመነድሩ: CB ὑπὸ τοῦ κ[λύδω]νος καὶ χειμῶνος σεσα[λευ]μέ[να τὰ] πλοῖα αὐτῶν (for ወይትመነድሩ: cf. next entry) 18 ወበእንተ:— ይፈርሁ: CB καὶ χειμαζόμενοι πά[ν]τες φοβοῦνται 18-20 እስመ:— ምስሌሆሙ: CB ἔξω δὲ τὰ [ἀγαθὰ πάντα] καὶ τὰ ὑπάρχοντα αὐτῶν ἐκβάλλο[υσιν] εἰς τὴν θάλασσαν 20 ወሠናየ: ኢይሄልዩ: CB καὶ ὑποπτ[εύου]σιν



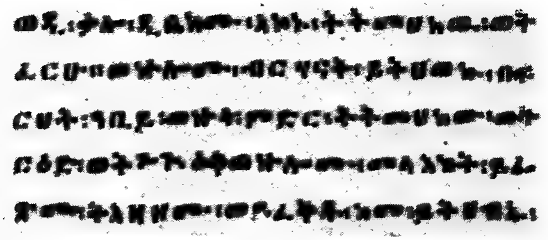
21f. Ull ውስቴቱ፡ 22 BM 485 BM 485a Berl Tana 9 አሳ፡
22 BM 485 BM 491 Berl Abb 35 Tana 9, Bodl 5 12 MSS ኵሉ፡
23 Berl ኀሰተ፡ 23f. ወውእቱ፡ — ኀተመ፡ Curzon 56 ወውእቱ፡ ኵሎ፡ ግብረታ፡ አቀመ፡ BM 485 BM 491 Abb 35 Tana 9 ወውእቱ፡ ግብራቲሃ፡ ወመዓያ፡ BM 485a ወኵሉ፡ ግብረታ፡ ወመዓያ፡ Berl ግብራቲሃ፡ ወመዓየ፡ 24 BM 485 BM 485a Berl Abb 35 ወአሰራ፡ Tana 9 ወ[ሰ]ራጠ፡ 25 Tana 9 ወበተግሣጸ፡ 25 ትየብስ፡ ወትፈርህ፡ BM 485a omits ወትፈርህ፡ BM 485 BM 491 Berl Abb 35, Vat 71 ትፈርህ፡ ወትየብስ፡ cf. Gr; Tana 9 ይፈርሁ፡ ወትየብስ፡ 25 ወኵሉ፡ Berl ወኵሎ፡ Tana 9 ወ only 26 BM 485 ይመውቱ፡ 27 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 ዲበ፡ 27 ምድር፡ Ull adds እፎኑ፡ 27f. Berl, Garrett MSS ኢትፈርህዎ፡ 28 Berl Tana 9 አሳ፡ 28 Ull ዘገብረ፡ Tana 9 ግብረ፡ 28 Tana 9 ሰማይ፡ ወምድረ፡ Berl ሰማይ፡ only 28f. ወኵሎ፡ — ውስቴቶሙ፡ BM 485 BM 485a ወኵሉ፡ ዘሀሎ፡ ውስቴቶሙ፡ Bodl 5 2 MSS ወኵሎ፡ ዘውስቴቶሙ፡ Ull ወዘውስቴቶሙ፡ 29 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 መኑ፡ 29 Tana 9 ወሀበ፡

22f. ወኵሉ፡ ሐሰታ፡ CB omits 23f. ወውእቱ፡ — ኀተመ፡ CB καὶ αὐτὸς συνεστήσατο [τὰ] π[έρατα αὐ]τῶν 24f. ወአሰረ፡ — በኆጻ፡ CB καὶ συνέδησεν αὐτ[ήν, καὶ περι]έφραξεν αὐτὴν ἄμμῳ; 25 ትየብስ፡ ወትፈርህ፡ CB φ[οβοῦνται καὶ ξη]ραίνονται 25f. ወኵሉ፡ ዓሣቲሃ፡ CB καὶ οἱ ἰχθύες. Remainder of page 6 of CB lost. 28 ወምድረ፡ CB page 7 begins with this word.



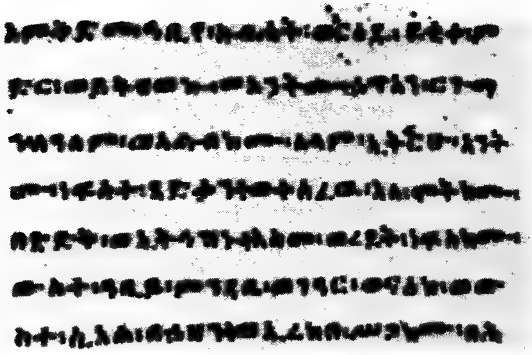
29f. Berl ተምህርተ፡ ጥበበ፡ Tana 9, Ull ትምህርተ፡ ጥበብ፡ BM 485a ትእምርተ፡ ወጥበበ፡ ወትምህርተ፡ 30 BM 485 BM 491 Berl Abb 35 ለኵሉ፡ Tana 9 ወኵሉ፡ 30 ይቀጠውሩ፡ 3 MSS omit; Ull ይቀጠውኩ፡ 31 ወለእለ፡— ባሕር፡ BM 485 Berl Abb 35 ወለእለ፡ ባሕር፡ BM 485a ወእለ፡ በባሕር፡ BM 491 Tana 9 ወለእለ፡ በበሕር፡ 31 Berl Tana 9 ኣኅ፡ 31 ውእቶሙ፡ BM 485a omits; BM 485 ውእተ፡ BM 491 Berl Tana 9, Munich 30 ውእቱ፡ 32 ነገሥተ፡ BM 485a ነገሥቶ፡ በውስተ፡ 32 Berl አሕማርኒ፡ 32 BM 485 BM 491 Berl Abb 35, Ryl[1](?) 2 MSS ይፈርህዋ፡ BM 491 adds ለምድር፡ወ (cf. line 16) 32 BM 485 BM 485a BM 491 Berl Abb 35, 8 MSS ወንናእን፡ 33 BM 485a ይፈርህዋ፡ BM 491 ኢፈርህዋ፡ 33 BM 485a Berl, BM 484 በእማንቱ፡ BM 485 BM 491 ለእማንቱ፡ Abb 35 በእማቱ፡ 34 ለእሙ፡ BM 485a omits; Tana 9 እሙ፡ 34 Tana 9 ዲቤሆሙ፡ 34 BM 485 ዐፀበ፡ እሳቶ፡ BM 491 ዐፀብ፡ እሳት፡ 35 አይቴ፡ BM 485 BM 491 Berl Tana 9 በአይቴ፡ 35 ወበአይቴ፡ BM 485a ወአይቴ፡

29f. ትምህርተ፡ ወጥበበ፡ CB ἐ[πι]στήμην 30f. ዲበ፡— ባሕር፡ CB ἐν [τῇ] θαλάσσῃ 31f. ኣኅኍ፡—ለበሕር፡ CB οἱ ναύκληροι τὴν θάλασσαν [φο]βοῦνται
32f. ወንናእንሁ፡—ኢይፈርህዋ፡ CB omits (hmt., cf. Zuntz, JBL 61(1942), 197) 33f. ወበእማንቱ፡—ወደየ፡ CB καὶ ὅταν ἐκβάλῃ
34 ዐፀበ፡ እሳት፡ CB τὸν [κ]λύδωνα τοῦ πυρὸς τῆς καύσεως ὑμῶν
35 አይቴ፡—ትድኅኑ፡ CB ποῦ ἀποδράντες σωθήσεσθε; (cf. 98.10)



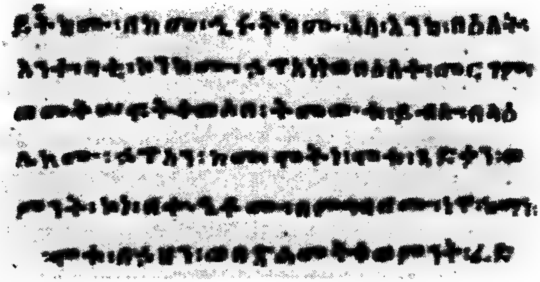
36 ቃሎ፡ Berl ኵሎ፡ 36 BM 485 BM 485a Berl Tana 9 አኮ፡
36 Abb 35 ትትመሀከው፡ Tana 9 ትትመሀከዎ፡ BM 485a ትትሀውኩ፡
37 BM 485a ወኵሉ፡ 37 Tana 9 ብርሃናት፡ 37 BM 485
BM 491 Berl የትመሃከወ፡ BM 485a Abb 35 የትመሀከው፡ Tana 9
የትመሀከዎ፡ 38 ወኵለ፡ ምድር፡ BM 485 Tana 9 ወምድር፡
ወኵሉ፡ BM 491 Abb 35 ወምድር፡ ወኵለ፡ Berl ወምድር፡
ወኵሎ፡ 38 BM 485 የትመሀከው፡ Tana 9 ትትመሀከዎ፡
39 Bodl 5 ወትጓዐ፡ 39f. Berl የትፌጸሙ፡ Tana 9 የትፌጸም፡
40 ኮሙ፡ BM 485a, BM 492 omit

35f. ወሶበ፡—ይቤክሙ፡ CB καὶ ὅταν δῷ ἐφ'ὑμᾶς φωνὴν αὐτοῦ
36f. አኮኑ፡—ወትፈርሁ፡ CB ⟨οὐκ⟩ ἔσεσθε συνσειόμενοι καὶ φοβουμένοι; CB adds ἤχῳ μεγάλῳ (Zuntz (JTS 45(1944), 165-167, 169; JBL 63(1944), 53) suggests that these two words, with ἐν prefixed, may have been misplaced from the end of the previous clause, viz. ... φωνὴν αὐτοῦ ⟨ἐν⟩ ἤχῳ μεγάλῳ) 37-2 ወኵሎሙ፡—ወየትሀውኩ፡
CB και την γην συνπασαν σειωμενην και τρεμουσαν και τυντραζομενην (Bonner καὶ ἡ γῆ σύμπασα σειομένη καὶ τρέμουσα καὶ συνταρασσομένη), καὶ οἱ ἄγγελοι συντελοῦντες τὸ συναχθεν (Bonner συνταχθὲν) αὐτοῖς, καὶ ὁ οὐρανὸς καὶ οἱ φωστῆρες σειόμενοι, καὶ τρέμοντες ἅπαντες οἱ υἱοὶ τῆς γῆς



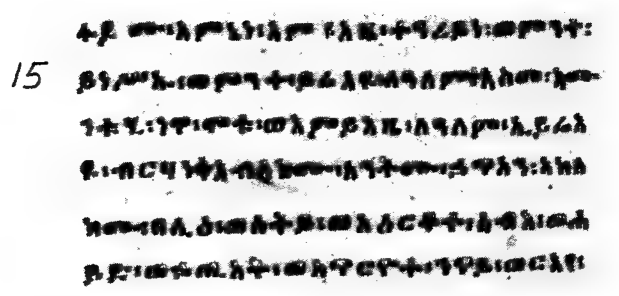
1 እምቅድመ: Berl adds ገጸ: 1 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 ዐቢይ: (cf. 14.20) 1 Tana 9 ወስብሐት: 1f. ደቂቀ: ምድር: BM 485a omits 3 ለዓለም: Berl omits 3 BM 485 BM 485a Berl Abb 35 Tana 9 ሰለመ: 3 Tana 9 ወኢትፍርሁ: 4 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 ነፍስ: 4 BM 485 ወትኬሬው: 4 እለ: ሞትክሙ: Bodl 5 Ull 6 MSS ዕለተ: ሞትክሙ: BM 485 Berl Abb 35 እለ: ሞቱ: BM 485a Tana 9 ነፍስ: እለ: ሞቱ: 5 BM 485a Tana 9 ወኢትሐዝኑ: Berl adds እለ: ሞትክሙ: በጽድቅ: 5 BM 485 BM 485a እሙ: 6 ውስተ:—ወናዕን:ወ BM 485 BM 485a BM 491 Berl Tana 9 omit, cf. Gr 7 ወኢረከበ: BM 485 Tana 9 ኢረከበ: BM 491 እስመ: ኢረከብክሙ: Berl አወረዱት: 7f. Tana 9 ለሕይወት:

2f. ወአንትሙ:—ሰላም: CB καὶ ὑμεῖς, ἁμαρτωλοὶ ἐπικατάρατοι εἰς τὸν αἰῶνα, οὐκ ἔστιν ὑμῖν χαίρειν (cf. 98.15)
3-5 ኢትፍርሁ:—በጽድቅ: CB θαρσεῖτε (cf. 104.2), ψυχαὶ τῶν δικαίων τῶν ἀποθανόντων, τῶν δικαίων καὶ τῶν εὐσεβῶν
6 ውስተ:—ወናዕን:ወ CB omits 7 ወኢረከበ: ሥጋክሙ: CB καὶ οὐκ ἀπηντήθη τῷ σώματι τῆς σαρκὸς ὑμῶν



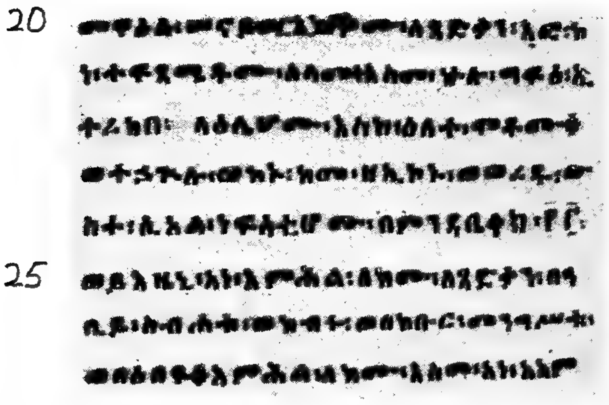
8 በከመ፡ ኂሩትክሙ፡ BM 485a በሑረትክሙ፡ 8f. አላ፡ — ኃጥአነ፡ BM 485 በቲ፡ እንከ፡ በዕለተ፡ እንተ፡ ከንክሙ፡ ኃጥአን፡ BM 485a አላ፡ እንከ፡ በዕለት፡ እንተ፡ በቲ፡ ኢከንክሙ፡ ኃጥአነ፡ BM 491 Berl Abb 35 Tana 9 አላ፡ እንከ፡ በዕለተ፡ (Abb 35 በዕለት፡) እንተ፡ ከንክሙ፡ ኃጥአነ፡ (Berl Tana 9 ኃጥአን፡) 9 Tana 9 ወዕለተ፡ 10f. BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 ላዕሌክሙ፡ 11 ኃጥአን፡ Abb 35¹ omits 11 ሞትነ፡ ሞቱ፡ Berl ሞተ፡ only 11f. BM 485a Berl Abb 35 Tana 9, Bodl 5 Ull 5 MSS ወምንተ፡ 12 በቍዔቶሙ፡ BM 491 adds ኢትኅዝኑ፡ 12 Berl ለምግቦሙ፡ Tana 9 ወምግቦሙ፡ 12 Berl ከማሁ፡ 13 Abb 35¹, Ull ወጸለመት፡ 13 Berl ወምንተ፡ BM 485a ወምንዳቤ፡

8 በከመ፡ ኂሩትክሙ፡ CB κατὰ τὴν ὁσιότητα ὑμῶν
8-10 አላ፡ — ወመቅሠፍት፡ CB ἐπεὶ αἱ ἡμέραι ἃς ἦτε ἡμέραι ἦσαν ἁμαρτωλῶν καὶ καταράτων ἐπὶ τῆς γῆς 10 ወሶበ፡ CB ὅταν 10 ይብሉ፡ CB τότε ἐροῦσιν
10f. በላዕሌክሙ፡ CB omits 11 ከመ፡ — ጻድቃን፡ CB ὅτι ⟨οἱ⟩ εὐσεβεῖς κατὰ τὴν εἱμαρμένην ἀπεθάνοσαν
12f. ነዋ፡ — ወበጸለመት፡ CB καὶ αὐτοὶ ὁμοίως ἡμῖν ἀπεθάνοσαν. ἴδετε οὖν ὡς ἀποθνήσκουσιν μετὰ λύπης καὶ σκότους


15

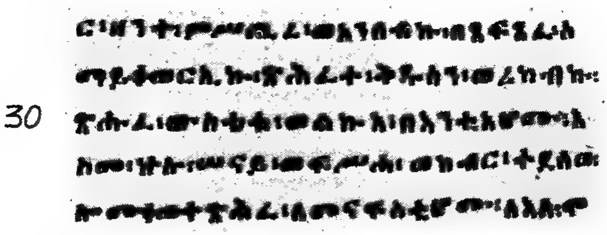
14 እምኔሁ: Berl Abb 35 Tana 9 omit, cf. Gr 14f. BM 491 ወምንት: ይነሥኡ: BM 485 BM 485a Berl Tana 9 ወምንት: (Berl ምንተ: Tana 9 ወምንተ:) ይትነሥኡ: cf. Gr 15 BM 485 BM 491 ወምንት: 15 ለዓለም: BM 491 omits 15f. እስመ: እሙንቱኒ: BM 485 BM 491 Berl Abb 35 Tana 9 ወእሙንቱኒ: BM 485a እስመ: እሙንቱ: 16 Berl ወእምይእዜኒ: 16f. Tana 9 ኢይርእዩ: 17 ብርሃነ: BM 485a adds ለዓለም: 17 አንትሙ: 4 MSS omit; Tana 9 ለክሙ: 17 ኅጥአን: Tana 9 adds አንትሙ: 17f. Tana 9 አኮ: ለክሙ: 18 BM 485a Berl በሊዐ: 18 BM 485 Tana 9 ወሰቲዩ: BM 485a ወሰቲየ: Berl ወሰትየ: BM 491 ወሰትዩ Abb 35 ወሰቲዩ: 18 ወአዕርቆተ: ሰብእ: BM 485 BM 491 Berl Abb 35 Tana 9 transpose to after ወኅጢአት: cf. Gr 18f. Berl ወሀዩዩ: 19 BM 485a ወኅጥአት: 19 BM 485a Berl, Ull ወአጥርየ: 19f. BM 485, Bodl 4 ወርእየተ: መዋዕለ: BM 485a Abb 35, Bodl 5 8 MSS ወርእዮተ: መዋዕለ: BM 491 Berl ወርእዮተ: መዋዕለ: Tana 9 ወርእዮተ: ንዋይ:

14 እምኔሁ: CB omits 14f. እምይእዜ:—ይነሥኡ: CB ἀπὸ τοῦ νῦν ἀ⟨να⟩στήτωσαν καὶ σωθήτωσαν 15-17 ወምንተ:—ብርሃነ: CB καὶ ὄψοντα[ι] εἰς τὸν αἰῶνα καλῶς υμας (read ἡμᾶς with Bonner, 62; Zuntz, JBL 61(1942), 201) φαγεῖν καὶ πεῖν 17-20 እብለክሙ:—ሠናይ: CB τοιγαροῦν ἁρπάσαι καὶ ἁμαρτάνειν καὶ [λω]ποδυτεῖν καὶ ἐγκτᾶσθαι καὶ ἰδεῖν (?) ἡμέρας ἀγαθάς (?)



20 Tana 9, Ryl^2 ወርኢክምዎሙ: BM 491 Abb 35^1, 7 MSS ርኢክምዎሙ: Abb 35^2 Bodl 5 Ull 4 MSS ርኢክምዎሙኬ: BM 485 Berl, Ryl^1(?) 3 MSS ርኢክዎሙ: BM 485a ወርኢክዎሙ: 20f. BM 485 BM 491 Berl Abb 35 Tana 9 ከኑ: 21 ሰለመ: BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 omit, cf. Gr 21 BM 485 BM 485a Abb 35 ከተለ: 21 Ull margin ፍግዕ: 21f. BM 485a ኢተተከበተ: 22 Berl, Ryl^2 2 MSS ላዕሌሆሙ: BM 485a በላዕሌክሙ: Ryl^1(?) and all other MSS በላዕሌሆሙ: 22 እስከ:—ሞቶሙ: BM 485 Abb 35 Tana 9 እስከ: ሞቱ: cf. Gr; BM 491 እስመ: ኢተረክበ: ዘንቱ: እስከ: ሞቱ: Berl እስመ: ሞቱ: 23 ወተኃጕሉ: Ull omits; Berl ወኃጐሉ: 23 Tana 9 ወከኑ: 23 ከመ: BM 491 እስመ: 24 BM 485 BM 491 Berl Abb 35 መንፈሳቲሆሙ: BM 485a ወነፍሳቲሆሙ: Tana 9 ወመንፈሳቲሆሙ: 25-27 በዓቢይ:—ወበዕበዩ: BM 485 BM 485a በስብሐቱ: ለዐቢይ: (BM 485a ዐቢይ:) ወለክቡር: ወዐዚዝ: መንግሥተ: ወበዕበዩ: (BM 485a ወበዕበዩ:) BM 491 በስብሐቱ: ዓቢይ: ወበክቡር: መንግሥቱ: ወበዕበዩ: Berl Abb 35 በስብሐቱ: ለዐቢይ: ወክቡር: (Abb 35 ወበክቡር:) መንግሥቱ: ወበዕበዩ: Tana 9 በስብሐተ: ለዐቢይ: ወበክብር: መንግሥቱ: ወበዐበዩ: 26 መንግሥቱ: Ull adds ወክብሩ: 27 አነ: BM 485a omits

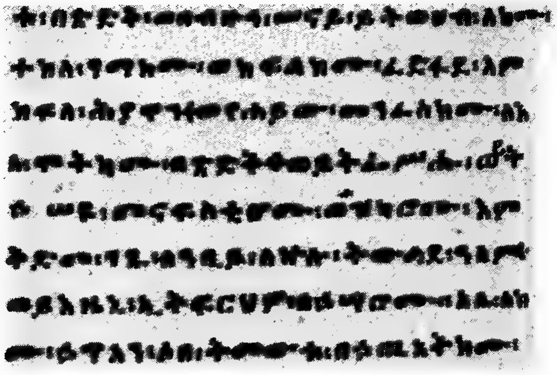
20-24 ወርኢክምዎሙ:—በምንዳቤ: CB ἴδετε οὖν, οἱ δικαιοῦντες [ἑαυτ]ούς, ὁποία ἐγένετο αὐτῶν ἡ κατασ[τρο]φή, ὅτι πᾶσα δικαιοσύνη οὐχ εὑρέ[θη] ἐν αὐτοῖς ἕως ἀπέθανον καὶ ἀπώλον[το κ]αὶ ἐγένοντο ὡς οὐκ ὄντες καὶ κατέ[βησα]ν αἱ ψυχαὶ αὐτῶν μετ'ὀδύνης εἰς [ἅδου] 25 ወይእዜኒ:—ለክሙ: CB ...].... ἐγὼ ὀμνύω ὑμῖ[ν. Remainder of page 7 of CB lost.
27f. አአምር: CB page 8 begins with this word.



28 ዘንተ፡ BM 485 BM 485a BM 491 Berl omit 28 Abb 35 ምሥረ፡
28 BM 485 Berl ዐፋዐሬ፡ cf. Gr; BM 485a እመጸሕፋት፡
29 BM 485 Abb 35 ጽሕፈት፡ ቅዱሳት፡ Berl ጽሕፈት፡ ቅዱሳት፡
Tana 9 ጽሕፋቱ፡ ቅዱሳት፡ 30 Ull 5 MSS ውስቴቱ፡ ጽሑፈ፡
BM 485 BM 491 ጽሑፈ፡ ውስቴቶሙ፡ cf. Gr; Abb 35 ጽሑፈ፡
በውስቴቶሙ፡ Berl Tana 9 ጽሑፋ፡ ውስቴቶሙ፡ 30 BM 485
BM 485a BM 491 Abb 35 Tana 9 ወልኩዕ፡ Berl ወልዑል፡
30 Tana 9 በእንቲኣሆሙ፡ cf. Gr 32 ሎሙ፡ BM 485 BM 491 Berl
Abb 35 Tana 9 omit, cf. Gr 32 ወተጽሕፈ፡ Abb 35^2 adds ሎሙ፡
32 BM 485 Berl ለመናፍስቲሆሙ፡ Tana 9 ለመንፈስሆሙ፡ BM 485a
ኣስማቲሆሙ፡ 32 ለእለ፡ Abb 35 ለእሙ፡

28f. ወአንበብኩ፡–ሰማይ፡ CB ἀν[έγνων] γὰρ τὰς πλάκας τοῦ
οὐρανοῦ 29 ጽሕፈት፡ ቅዱሳን፡ CB [τὴν] γραφὴν ⟨τὴν⟩
ἀναγκαίαν 29f. ወረከብኩ፡–በእንቲኣሆሙ፡ CB ἔγνων
τὰ γ[εγραμμέ]να ἐν αὐταῖς καὶ ἐγκεκολαμμέν[α περὶ] ὑμῶν
31 ኵሉ፡ ሠናይ፡ CB ἀγαθά 32 ሎሙ፡ CB omits
32 ለመናፍስቲሆሙ፡ CB ταῖς ψ[υχαῖς]

35

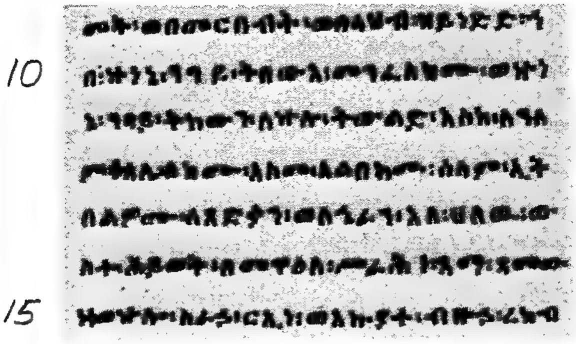


33 BM 485 Abb 35 Tana 9 ወብዙኅ፡ ወሠናይ፡ BM 485a ወብዙኃ፡ ሠናይ፡ BM 491 ወብዙኅ፡ ሠናይት፡ Berl ብዙኃ፡ ሠናይ፡ 33 Ull ወይትወሀብ፡ BM 491 ወሀብ፡ 34 ተክለ፡ BM 491 ኀሰበ፡ 34 ወክፍለክሙ፡ BM 485 omits 34f. BM 485a እምክፍሉ፡ 35 Ryl Ull ወየሐይው፡ BM 485 BM 491, Bodl 5 other Eth II MSS ወየሐይዉ፡ BM 485a Abb 35 Tana 9 ወየሐዩ፡ Berl ወይሕየው፡ 35f. BM 485 Berl መንፈሰክሙ፡ ለእለ፡ ሞቱ፡ BM 491 Abb 35¹ Tana 9 መንፈሰሙ፡ ለእለ፡ ሞቱ፡ 36f. ወይትኃሠዩ፡ BM 485 ወይትሐሠዩ፡ ወኢይትሐጐሉ፡ BM 485a ወይትሐሠዩ፡ ወኢይትሐጕሉ፡ BM 491 ወይትሐሠይ፡ ልበሙ፡ ወኢይትሐጐለ፡ Berl Abb 35 Tana 9 ወኢይትሐጐሉ፡ cf. Gr 37 BM 485 Tana 9 ወኢተዘከሮሙ፡ BM 491 ወኢትዝክሮሙ፡ Berl ወኢተዘከረቲሆሙ፡ Abb 35¹ ወኢተዘከሮሙ፡ cf. Gr 38 ገጸ፡ ለዓቢይ፡ BM 485 ዐቢይ፡ only; BM 491 Abb 35 Tana 9 ገጸ፡ ዓቢይ፡ Berl ገጸ፡ ዐቢይ፡ 38 Bodl 5 Ull በኵሉ፡ 38 Tana 9 ቱለዩ፡ 39 BM 491 ኢትፍርህዎ፡ Tana 9, 5 MSS ኢትፍርህዎሙ፡ 39f. ለክሙ፡ BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 add ምዉታን፡ cf. Gr 40 በኃጢአትክሙ፡ BM 485 BM 485a BM 491 Abb 35 Tana 9 በብዕለ፡ ኃጢአትክሙ፡

33-36 ወበብዙኃ፡ — በጽድቅ፡ CB omits (hmt.) 36f. ወይትኃሠዩ፡ CB καὶ οὐ μὴ ἀπόλωνται 37 ወተዘከሮሙ፡ CB οὐδὲ τὸ μνημόσυνον 39-1 አሌ፡ — ይቤክሙ፡ CB καὶ ὑμεῖς, οἱ νεκροὶ τῶν ἁμαρτωλῶν, ὅταν ἀποθάνητε ἐροῦσιν ἐφ'ὑμῖν

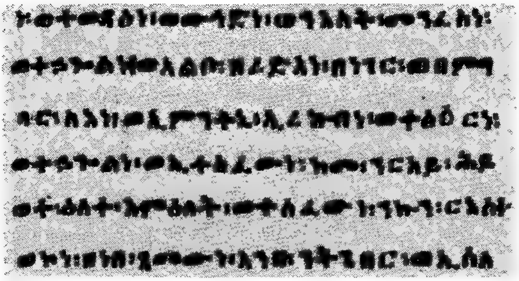
1 እሉ፡ — ዲቤሆሙ፡ 4 MSS እሉ፡ እለ፡ ከማሆሙ፡ only; BM 485 BM 491 Berl Abb 35 Tana 9 ዲቤሆሙ፡ እለ፡ ከማሆሙ፡ 2 Berl ኃጠኣን፡ 2 Ryl 2 MSS ሞተሎሙ፡ Berl ሞተሉ፡ all other MSS ሞተሎ፡ 3 Berl ርኢዩ፡ BM 485a adds ሠናየ፡ 3 BM 485 Abb 35 ወይእዜ፡ 4 BM 485a BM 491, Bodl 5 8 MSS ወምንዳቤ፡ BM 485 Berl Tana 9, Vat 71 ወበምንዳቤ፡ 4 Berl ወቀተለ፡ ኢርኢዩ፡ 5 BM 485 Berl ወበስብሐት፡ 5 Tana 9 ተገብረ፡ 6f. ተኣምርዎሙ፡ — ለነፍሳቲክሙ፡ BM 491 ወበስብሐቶ፡ ሞቱ፡ እስመ፡ ለሲኦል፡ ይወርድዎሙ፡ ተኣምርዎራ፡ ለመንፈሳቲሆሙ፡ 6 Bodl 5 Ull 2 MSS ተኣምርዎሙራ፡ 6 እስመ፡ Bodl 5 Vat 71 omit 6f. ውስተ፡ BM 485 Berl Abb 35 Tana 9 ለ 7 4 MSS ይወርድዎሙ፡ Tana 9 ወይወርድዎሙ፡ 7 Abb 35 ለመንፈሳቲክሙ፡ BM 485 Berl Tana 9 ለመናፍሳቲሆሙ፡ cf. Gr 7f. Tana 9 እኩይት፡ BM 485 Berl ወእኩይቶ፡ 8 Berl ይከውን፡ 8 Ull Frankfurt MS ወምንዳቤክሙ፡ ዓቢየ፡ BM 485a ምንዳቤክሙ፡ ወዐቢዩ፡ BM 491 ምንዳቤክሙ፡ only; Berl Abb 35[1] ምንዳቤ፡ ዐቢየ፡ cf. Gr; BM 485 ምንዳቤ፡ ዐቢይ፡ Tana 9 ወምንዳቤ፡ ዐቢይ፡ 8f. BM 485a ወጽልመት፡ Ull በጽልመት፡

2f. ብፀዓን፡ — ርእዩ፡ CB μακάριοι ἁμαρτωλοὶ πάσας τὰς ἡμέρας αὐτῶν ὅσας εἴδοσαν 3f. ወይእዜኒ፡ — ኢርእዩ፡ CB omits (hmt.) 5f. ሎሙ፡ CB omits 6 ተኣምርዎሙ፡ CB αὐτοὶ ὑμεῖς γινώσκετε 7 ለነፍሳቲክሙ፡ CB τὰς ψυχὰς ὑμῶν 7f. ወእኩይት፡ — ዓቢየ፡ CB καὶ ἐκεῖ ἔσονται ἐν ἀνάγκῃ μεγάλῃ



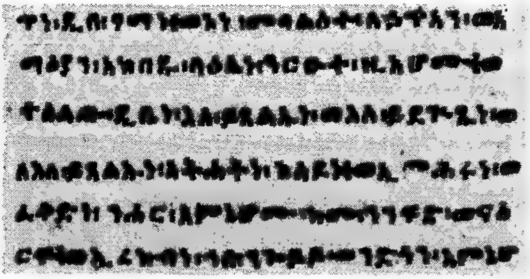
10 BM 485a BM 491 Berl Tana 9, Ryl[1] 2 MSS ዐቢይ፡ 10 BM 485a ወትበውእ፡ Tana 9 ትመውእ፡ 10 BM 485a መንፈሶሙ፡ 10f. BM 491 Berl Tana 9, 2 MSS ወኵነኔ፡ ዓቢይ፡ Ull ወኵለ፡ ኵነኔ፡ 11 ትከውን፡ BM 491 adds ወትበውእ፡ መንፈስክሙ፡ ወኵሉ፡ ኵነኔ፡ ዓቢይ፡ 11f. ለኵሉ፡—ለዓለም፡ Ull ለኵሉ፡ ትውልድ፡ ትውልድ፡ እስከ፡ ለዓለም፡ BM 485 Berl Abb 35 Tana 9 ለኵሉ፡ ትውልደ፡ ዓለም፡ cf. Gr; BM 485a ለትውልደ፡ ዐለም፡ BM 491 ትውልደ፡ ዓለም፡ 12 Ryl አልበክሙ፡ mistake for አልብክሙ፡ 12 BM 485 BM 485a Berl Abb 35 Tana 9 ሰላሙ፡ 12f. Tana 9 ወኢትበልዎሙ፡ 13 BM 485 BM 491 Berl Abb 35 Tana 9 ወኄራን፡ 13 ሀለዉ፡ BM 485a omits 14 Tana 9 ወመዋዕል፡ 14 ሥራሕነ፡ BM 485 Berl Abb 35[1] Tana 9 ሥራሐሙ፡ BM 491 ሰራኅ፡ cf. Gr; BM 485a ሕይወቶሙ፡ 14f. ጻማ፡ ጻመውነ፡ BM 491 omits ጻማ፡ BM 485a ጻማ፡ ሥራሐሙ፡ ጻመዉ፡ 15 Berl ወኵሉ፡ 15 BM 485a ርእዩ፡ 15 Bodl 5 7 MSS ወእኪይተ፡ ብዙኃ፡ BM 485 BM 491 Abb 35, 3 MSS ወእኩይተ፡ ብዙኃተ፡ Berl ወኵሉ፡ እኩይተ፡ Tana 9 ወእኩዩ፡ ብዙኃት፡ 15f. BM 485a ረከቡ፡

9f. ኀበ፡ CB καὶ εἰς 10 መንፈስክሙ፡ CB αἱ ψυχαὶ ὑμῶν 10f. ወኵነኔ፡—ትከውን፡ CB omits 11f. ለኵሉ፡—ለዓለም፡ CB ἐν πάσαις ταῖς γενεαῖς τοῦ αἰῶνος 12 አሌ፡—ሰላም፡ CB οὐαὶ ὑμῖν, οὐκ ἔστ[ιν] ὑμῖν χαίρειν (cf. 98.15) 12-14 ኢትበልዎሙ፡—ሕይወት፡ CB μὴ γὰρ εἴπητε οἱ δίκ[αι]οι ⟨καὶ⟩ ὅσιοι ὄντες ἐν τῇ ζωῇ 14 በመዋዕል፡ ሥራሕነ፡ CB τῶν ἡμερῶν τῆς θλίψεως 15f. ወኵሎ፡—ረከብነ፡ CB omits



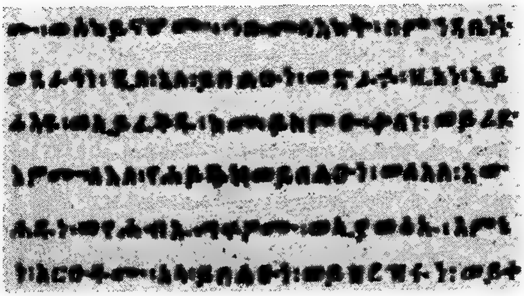
16 Berl ወተወዴይነ: BM 485a ወዴወይ: Tana 9 adds ወዓቀነ:
16 BM 485a ወውኅዱ: 16 Berl Abb 35, Bodl 5 Ull 8 MSS ወንእሰቶ: BM 485 ወንኡሰቶ: Tana 9 ወንኡሰተ: BM 485a ወንኡሰተ: ሣኑ: 16 BM 485a መንፈሰሙ: 17 BM 485a ወሐጕሉ: 17 BM 485 Berl Abb 35² ወአልቦ: ዘየረድአነ: BM 491 Abb 35¹ Tana 9, Curzon 55 ወዘየረድአነ: only; BM 485a ወአልቦ: ዘረድአሙ: 17f. በኅጕር:—ኢረከብነ: BM 485 በኅጕረ: ወኢበምንትኒ: ኢረከብነ: BM 491 በኅጕሩ: ወኢበምንቶኒ: ኢረከብነ: Berl Tana 9 በኅጕር: በምንቶኒ: (Tana 9 ወኢምንትኒ:) ኢረከብነ: BM 485a በኅጕር: ወኢበምንትኒ: ኢረከቡ: 18 BM 485 BM 491 ወተጸዐርነ: BM 485a ወተጽዕሩ: 19 ወተኀጕልነ: BM 485a omits 19 Berl ወተሰፈውነ: BM 485a ወተሰፈው: 19 BM 485a የርአይ:
19f. Berl ሕይወት: ዕለቶ: BM 491 ዕለት: ወሕይወት:
20 BM 485 BM 491 Berl Abb 35 Tana 9 ንሬኢ: BM 485a የሴፈው:
20 Ull ከመ: ንሑን: BM 485a ዩሑኑ: 21 BM 485a ወዩሑኑ:
21 ዘነበ: BM 491 ዘእንበለ: Berl ዘነበርነ: Tana 9 ዘበ:
21 Berl ወጸመውነ: Abb 35 ጸማነ: (cf. below); BM 485a ጸመወ:
21 BM 485a ዩቶጌበሩ: 21f. ወኢሰለጥነ: Berl prefixes ወኢሰማዕነ: Tana 9 ወኢለሰለጠነ: BM 485a ወኢሰለጡ:

16f. ወንእሰቶ:—ወተኀጕልነ: CB omits 17f. ወአልቦ:— ኢረከብነ: CB κ[αὶ] ἀντιλήμπτορα οὐκ εὑρήκαμεν
18 ወተፀዐርነ: CB συν[τε]τριμμένοι ⟨ἐσμέν⟩
19f. ወኢተሰፈውነ:—እምዕለቶ: CB καὶ ἀπ[ηλ]πίσμεθα καὶ μηκέτι εἰδέναι σωτηρία[ν] (cf. 98.10) ἡμέραν ἐξ ἡμέρας
20 ወተሰፈውነ: CB ἠλπίσαμεν



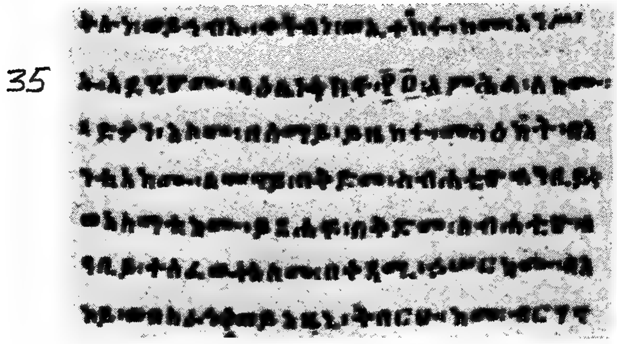
22 ፃማነ፡ Abb 35² ጻማ፡ ጻማውነ፡ (cf. above); BM 485a ጻማሆሙ፡
22 BM 485a ወኮገኑ፡ 22 Berl መገለዕት፡ Tana 9 መገለዐ፡
22f. BM 485a BM 491 Berl Abb 35 Tana 9, 2 MSS ወለዓማፀያን፡
አክበዱ፡ BM 485 ወለዓማፀያን፡ ወአክበዱ፡ 23 Tana 9 ለነ፡
BM 485a ላዕሌሆሙ፡ 23f. BM 485 BM 485a Tana 9, Ull 7 MSS
ተሰልጡ፡ BM 491 ተሰለጡ፡ Berl ተሰለጠ፡ 24 BM 485a, 2 MSS
ዲቤሆሙ፡ 24 BM 485a የጸልእዎሙ፡ 24 ወእለ፡
የዐግጹነ፡ Ull ወእለ፡ የጎዐዑነ፡ BM 485 Tana 9 ወእንዘ፡
የዐግፀነ፡ (Tana 9 adds ወየአውዱነ፡ cf. Gr) BM 491 ወላዕለየ፡
ዐጎጹነ፡ Berl ወእንዘ፡ የጸልኡነ፡ የዐግጹነ፡ BM 485a
ወየዐግጽዎሙ፡ 24f. ወለእለ፡—ክሳድነ፡ Abb 35, BM 486
ወእለ፡ የጸልኡነ፡ አቀሐቀነ፡ ክሳድነ፡ Berl ወእለ፡
የጸልኡነ፡ አቀሐቆ፡ ክሳድነ፡ Tana 9 ወበ፡ እለ፡ የጸልኡነ፡
አቀሐቀነ፡ ክሳድነ፡ BM 485a ወለእለ፡ የጸልእዎሙ፡ አቀንቆ፡
25 Ull ወኢየምሕሩነ፡ Berl ወኢይምሕሩነ፡ BM 485a ወኢመሐርዎሙ፡
25f. BM 485 BM 491 Berl Abb 35 Tana 9 ፈቀድነ፡ cf. Gr; BM 485a
ወፈቀዱ፡ 26 Ryl ንሐር፡ corrupt for ንሑር፡ Tana 9
ወንሐር፡ BM 485a የሐሩ፡ 26f. Berl ንፈጽም፡ ወያዕርፍ፡
BM 485a የንፈሱ፡ ወያዕርፍ፡ 27 BM 485a ወኢረከቡ፡
27 BM 485a የጎየየ፡ ወየዐንኑ፡

22 ዲበ፡ ፃማነ፡ CB τω[ν ο]ψιμων (Bonner τῶ[ν ὀ]ψωνίων)
22f. ወአማፀያን፡ አክበዱ፡ CB [οἱ ἄνο]μοι ἐβάρυναν
23f. ወተሰለጡ፡—የዐግጹነ፡ CB corrupt and mutilated; Bonner restores]οἳ κυριεύουσιν, οἱ ἐχθροὶ ἡμῶν (?) [ἐγ]κεντρίζουσιν ἡμᾶς καὶ περικ[λεί]ουσιν ἡμᾶς (see also Zuntz, JBL 61(1942), 203f.)
24f. ወለእለ፡—ወኢመሐሩነ፡ CB omits 25f. ወፈቀድነ፡ CB ἐζητήσαμεν 26f. ከመ፡—ወናዕርፍ፡ CB ὅπως ἀναψύχ[ωμεν]. Remainder of page 8 of CB lost.



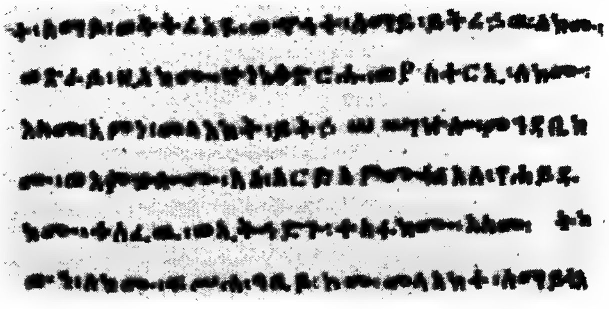
28 መለእክት: BM 485a adds ወገዐሩ: cf. BM 485 below 28 BM 485a በምንዳቤሆሙ: 29 ወጸራኅነ: BM 485 adds ወገዐርነ: BM 485a ወጸርኅ: 29 BM 485a የበልዕዎሙ: 29f. BM 485 ኢየርአየ: Berl ኢየርእየ: BM 485a Tana 9 ኢርእየ: 30 Berl ወኢየረቅዱነ: Tana 9 ወኢረቀዱ: 30 BM 485a ቃሎሙ: 30f. BM 485 BM 491 Abb 35 ወአርዱእክምዎሙ: Berl Tana 9 ወአርዱእክዎሙ: 31 Berl የአውዱነ:ወበልዑነ: BM 485a የሀየጽዎሙ:ወየበልዕዎሙ: 31 ወለእለ: BM 491, BM Add. 24185 ለእለ: 31f. BM 485a አውኃጽዎሙ: 32 Ull 2 MSS የጠገኦ: Berl ወየኅገኦነ: 32 BM 491 Berl Tana 9, Ull ወኢየውፀኦ: 33 BM 485a አርዮቶሙ: 33 ኃለ: BM 485 BM 485a, 3 MSS እለ: BM 491, Ull ለእለ: Tana 9 ወ 33 Ull ወየዘርውነ: 33f. BM 485 ወየቀተሉነ:

29 ወጸራኅነ: CB page 9 begins with this word. 29 ዲበ:—የበልዑነ: CB ἐπὶ τοὺς καταβάλλοντας [κ]αὶ βιαζομένους ἡμᾶς 29f. ወጸሬኃ:—ኢየሬእየ: CB καὶ τὰς ἐντεύξεις [ἡ]μῶν οὐκ ἀπεδέξαντο 30-32 ወየረጽእዎሙ:—አውጠዱነ: CB καὶ οὐκ ἀντελαμβάνοντο ἡμῶν, οὐχ εὑρόντες κατὰ τῶν βιαζομένων (= (?) የጠየዱነ: , cf. 104.3) καὶ κατεσθόντων ἡμᾶς, ἀλλὰ στερεοῦσιν αὐτοὺς ἐφ' ἡμᾶς, ⟨οἳ⟩ ἀπέκτειναν ἡμᾶς καὶ εἰς ὀλίγους ἤγαγον 32-34 ወየጠገኦ:—ወየቀተሉነ: CB omits, but for ወየቀተሉነ: cf. ἀπέκτειναν ἡμᾶς above.



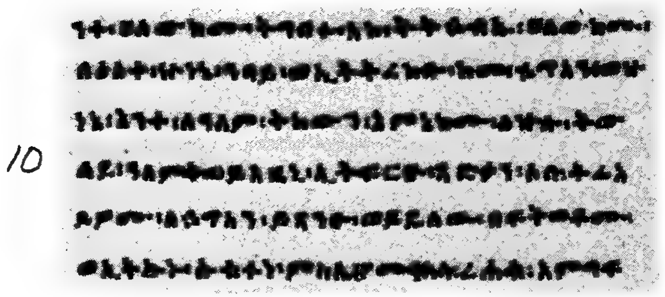
34 Berl ቀተለኒ፡ Tana 9 ቀተሊኒ፡ 34 ወኢተዘከሩ፡ከሙ፡ Ull ወኢዘከሩኒ፡ከሙ፡ BM 485 ወኢተዘከሩክሙ፡ Berl ወተዘከሩ፡ከሙ፡ Abb 35 ወኢይዜከሩ፡ከሙ፡ BM 485a ወኢተዘከርዎሙ፡
34f. አንሥኡ፡ BM 491 omits 35 BM 485a ለዐሌሆሙ፡
36 ጸድቃን፡ BM 485 BM 485a BM 491 Berl Abb 35[1] Tana 9 omit, cf. Gr
36 በሰማይ፡ BM 485a omits 36 Berl ይዜክሩ፡ 37 ለሠናይ፡
Ull omits; Berl በሠናይ፡ 37 ስብሐቲሁ፡ BM 485a መለእክቲሁ፡
38f. ወአስማቲክሙ፡—ለዓቢይ፡ 4 MSS omit (hmt., cf. Gr)
38 Bodl 5 Ull most Eth II MSS አስማቲክሙ፡ BM 491 ወአስማቲሆሙ፡
Tana 9 አስማቶ፡ 38 BM 485 ይጽሐፉ፡ Berl Abb 35 ይጽሕፉ፡
Tana 9 ይጸሐፉ፡ 39 Abb 35 ተሰፈው፡ 39 BM 485 BM 485a
BM 491 Berl Abb 35 Tana 9, Bodl 4 ቀዳሚ፡ 40 Bodl 5 Frankfurt MS
ወሥራሕ፡ 40 ግብርሁ፡ Berl, BM 499 omit; Tana 9 ግፈርሁ፡
40-1 BM 485 BM 491 Berl Abb 35 Tana 9 ብርሃኒ፡

34 ወይንብኡ፡ቀተለኒ፡ CB καὶ οὐχ υποδικυουσιν (Bonner ὑποδεικνύουσιν) περὶ τῶν πεφονευμένων ἡμῶν
34f. ወኢተዘከሩ፡—ለዐሌኒ፡ CB καὶ οὐκ ἀναμιμνήσκουσιν περι αμαρτωλων αυτων (Bonner περὶ ⟨τῶν⟩ ἁμαρτωλῶν ⟨ ⟩) τὰς ἁμαρτίας αὐτῶν 36 ጸድቃን፡ CB omits
36f. በእንቲአክሙ፡ CB omits (Bonner supplies ὑμῶν)
38f. ወአስማቲክሙ፡—ለዓቢይ፡ CB omits (hmt.? But cf. Bonner, 70)
39f. ተሰፈዉ፡—ወበሰራሕ፡ CB θαρσεῖτε (cf. 102.4) δὴ ὅτι ἐπαλαιώθητε ἐν τοῖς κακοῖς καὶ ἐν ταῖς θλίψεσιν
40 ወይእዜኒ፡ CB omits



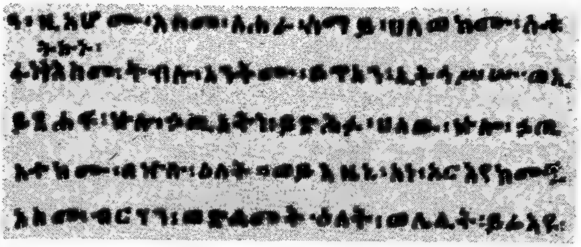
1 ወትትረአዩ: Tana 9 ወትትራአዩ: BM 485a BM 491 Abb 35 ትበርሁ: ወትትረአዩ: BM 485 ትበርሁ: ወትትራአዩ: Berl ትበርሁ: ወትርአዩ: 1 BM 485 BM 491 ወኆኃት:
1 BM 485a BM 491 Berl Abb 35, Bodl 5 Ull other Eth II MSS ይትረኀው: BM 485 ይትራኀው: Tana 9 ይትርኅው:
2 ጽርሑ: BM 485 Tana 9 ጸርኅ: BM 485a ጸርኅት: 3 እስመ: BM 485a omits 3 Ryl 7 MSS ይትኀሠሡ: BM 485 BM 485a BM 491 Berl Abb 35 Tana 9, Bodl 5 Ull 6 MSS ይትኀሠሥ: 3 BM 485 BM 491 Abb 35, BM 486 ኵሉ: 4 Tana 9 እምኵሎሙ: 5 Abb 35 ተሰረወ: 5 እስመ: Tana 9 adds እስት: 6 Abb 35, Bodl 5 Ull 12 MSS ዓበዩ: Berl Tana 9 ዓቢየ:

1 ወኆኅት: CB αἱ θυρίδες 2-4 ወጽራኀ:—ምንዳቤክሙ: CB καὶ ἡ κραυγὴ ὑμῶν ἀκουσθήσεται, καὶ ἡ κρίσις ὑμῶν ἣν κράζετε καὶ φανεῖται ἐφ'ὅσα συλλαβήσεται ⟨ἐφ'⟩ὑμῖν περὶ τῆς θλίψεως ὑμῶν 4f. ወእምኵሎሙ:—የሐይዱክሙ: CB καὶ ἐκ πάντων ὅστις μετέσχεν τῶν βραζομενων (Bonner βιαζομένων : =(?) የሐይዱክሙ: cf. 103.15) καὶ κατεσθόντων ὑμᾶς
5f. ተሰረወ:—ሰማዩ: CB omits



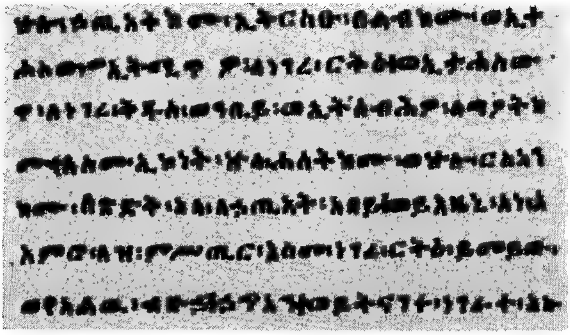
6f. Tana 9 እንዘ፡ BM 485 BM 485a Berl, Curzon 56 ምንት፡ (cf. 97.3;101.2); BM 491 ምንቶ፡ 7 Berl Tana 9, Ryl 4 MSS ሀለውክሙ፡ all other MSS ሀለዉክሙ፡ 7 Tana 9 ትገብሩ፡ 8 Berl Tana 9, BM 486 ዓቢዩ፡ 8 Berl ወኢትርኅቡ፡ 8f. BM 485a ኃጥኣኔ፡ 9 Berl ለዓም፡ 9 BM 485 ላዕሌክሙ፡ 9f. Tana 9 ትውልዱ፡ 10 ኮበ፡ Berl omits 11 Berl ለኃጥን፡ 11 BM 485 BM 491 Tana 9 ይጼንዑ፡ Berl ይጸንዑ፡ 11 BM 485 ወየኄሉ፡ BM 491 Abb 35 ወየኄለው፡ Berl ወየኄሎ፡ 11f. BM 485 BM 491 Berl Abb 35 Tana 9 ፍኖቶሙ፡ ኢትሳተፉ፡ BM 485a በፍኖቶሙ፡ ኢትሳተፉ፡ BM 485a adds ኀቤሆሙ፡ ወ 12 BM 485 BM 491 እለ፡ ርኁቁ፡ Tana 9 እለ፡ ረሐቁ፡ 12f. Tana 9 እምግፍዕ፡ 13 ዘኢሆሙ፡ BM 485 BM 491 Berl ዘኢክሙ፡

6-10 እንተ፡— ዓለም፡ CB τὰ κακὰ ἐν τῇ ἡμέρᾳ τῆς κρίσεως τῆς μεγάλης καὶ οὐ μὴ ευρεται (read (?) εὑρ⟨εθ⟩ῆτε) ὡς οἱ ἁμαρτωλοί. σκυλήσεσθε καὶ κρίσις αἰώνιος ἐξ ὑμῶν ἔσται εἰς πάσας τὰς γενεὰς τῶν αἰώνων. (Bonner restores ⟨οὐ φοβήσεσθε⟩ τὰ κακὰ ἐν τῇ ἡμέρᾳ τῆς κρίσεως τῆς μεγάλης καὶ οὐ μὴ εὑρ⟨εθ⟩ῆτε ὡς οἱ ἁμαρτωλοί. ⟨ἀλλ'ὑμεῖς οἱ ἁμαρτωλοὶ⟩ σκυλήσεσθε καὶ κρίσις κτλ. : cf. Torrey, JAOS 62(1942), 59f., τὰ κακὰ ἐν τῇ ἡμέρᾳ τῆς κρίσεως τῆς μεγάλης ⟨ ⟩ οὐ μὴ εὑρῆτε. ὑμεῖς οἱ ἁμάρτωλοι σκυλήσεσθε καὶ κρίσις κτλ. Cf. also Black, Text, 43) 10 ወይእዜኒ፡ CB omits 11f. ወየኄለው፡ —ወኢትሳተፉ፡ CB καὶ εὐοδουμένους, καὶ μὴ γίνεσθε
12f. እምግፍዓ፡ ዘኢሆሙ፡ CB ἀπὸ πάντων τῶν ἀδικ⟨ημάτ⟩ων αὐτῶν



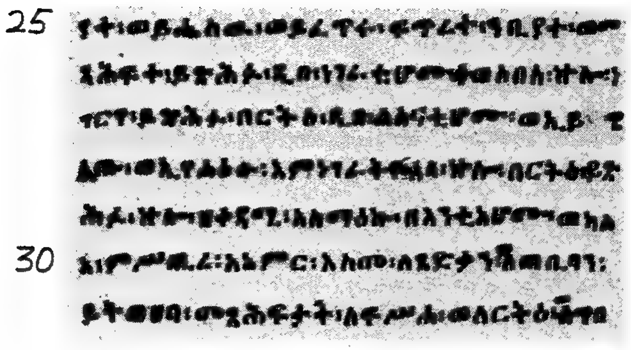
13 BM 485a ለሐሬ፡ BM 485 BM 491 Berl Abb 35 ለኄራነ፡ Tana 9 ለኄራን፡ 13 ሀለውክሙ፡ BM 485a omits; 4 MSS ሀለዉክሙ፡ 13f. Ryl^2 2 MSS ሱቱፋነ፡ ቅዱሳነ፡ Bodl 5 Ull 2 MSS ቅዱሳነ፡ ሱቱፋነ፡ 2 MSS ሱቱፋነ፡ with ቅዱሳነ፡ added in the margin; BM 491 Berl Tana 9, Ryl^1 9 MSS ሱቱፋነ፡ only; BM 485 ሰቱፋነ፡ only; Abb 35 ሱታፌ፡ only; BM 485a ሱቱፋን፡ አንትሙ፡ 14 BM 485 Abb 35 ወእስመ፡ Tana 9 ወእመስ፡ 14 Tana 9 ኃጥኣነ፡ 14 Tana 9 ኢተኅሥሡ፡ Ull BM 492 ኢይትኅሠሡ፡ cf. (?) Gr and see Dillmann, Translation, 323. 14f. BM 485 ወኢይጽሕፉ፡ ኵሉ፡ ኃጢአተነ፡ BM 485a Berl ወኢይጽሕፍ፡ ኵሉ፡ (Berl ኵሉ፡) ኃጢአተነ፡ BM 491 ወኢትጽሕፉ፡ ኵሉ፡ ኃጢኣተነ፡ Tana 9 ወተጽሕፈ፡ ለኵሉ፡ ኃጢኣን፡ 15 ይጽሕፉ፡ ሀለዉ፡ Tana 9, Ull BM Add. 24990 ይጽሐፉ፡ ሀለወ፡ BM 485a እስመ፡ ሀለወ፡ ይጽሐፍ፡ BM 491 ይጸሐፉ፡ ሀለውክሙ፡ Berl ይጽሖፉ፡ ሀለዎሙ፡ 15 ኵሉ፡ Ull omits; BM 485 ኵሎ፡ 15f. BM 485a Berl Tana 9, 3 MSS ኃጢአትክሙ፡ 16 BM 485 ዐለተ፡ Ull adds ወሌሊተ፡ 16 አነ፡ BM 485a transposes to after አርእየክሙ፡ Berl Abb 35 omit, cf. Gr 16 Ull አሬእየክሙ፡ 17 BM 491, Ull በበርሃን፡ 17 BM 491 ወበጽልመት፡ 17 BM 485 BM 485a ዐለተ፡ ወሌሊተ፡ BM 491 ዐለትክሙ፡ መዓልተ፡ ወሌሊተ፡ 17 Berl ዩርእዩ፡

13f. እስመ፡ — ቅዱሳነ፡ CB omits 14 እስመ፡ — ኃጥኣን፡ CB μὴ γὰρ εἴπητε οτι αμαρτω[λ]οι (Bonner οἱ ἁμαρτω[λ]οὶ ὅτι) 14-16 ኢትኅሥሡ፡ — ዐለት፡ CB οὐ μὴ εκζητησωσιν (Bonner ἐκζητηθῶσιν) αἱ ἁμαρτίαι ὑμῶν [...] ἡμερῶν 16 አነ፡ CB omits



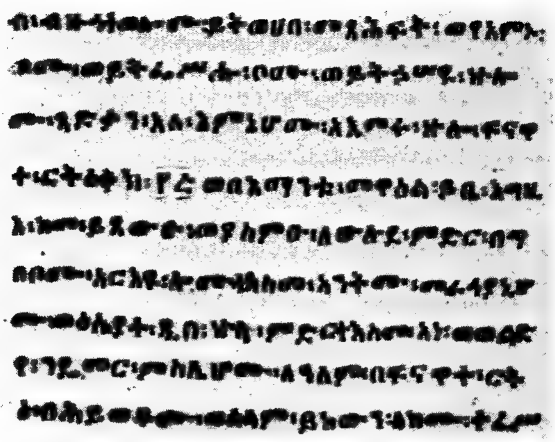
18 BM 485 Berl, Curzon 55 ኵሎ፡ ኃጢአትክሙ፡ BM 485a Tana 9 ኵሉ፡ ኃጢአትክሙ፡ 18 BM 485a ወኢትርስዑ፡ Berl ኢርስዑ፡ 18f. Ryl ወኢተሐስው፡ Berl ወኢተኃሠቅ፡ Tana 9 ወኢተሐሱዉ፡ other MSS ወኢተሐሰዉ፡ 19 BM 485 BM 485a BM 491 Abb 35 Tana 9, Munich 30 ወኢትዐዒጥቅ፡ Berl ወኢትዐዲጥቅ፡ 19 BM 491 ወለነገረ፡ 19f. BM 485 BM 491 Berl Abb 35 Tana 9, Ull 3 MSS ወኢተሐሰዉዎ፡ BM 485a ወኢትሐሰዉዎ፡ 20 Berl Tana 9 ለነገር፡ 20 BM 485 Berl Abb 35 ዓቢይ፡ 20 Abb 35 ወኢትሰብሖቅ፡ BM 485 ወኢተሐሰብቅ፡ BM 485a ወኢትሐሰብዎ፡ Berl ወኢተሓሠብቅ 20f. Berl ለጣዖክሙ፡ 21 Bodl 5 2 MSS ኵለ፡ ኃጢአትክሙ፡ BM 485 Abb 35 Tana 9 ኵሉ፡ ሐሰትክሙ፡ BM 491 ኵሎ፡ ኃሰተክሙ፡ 21f. Ull ወኵሉ፡ ርስዓትክሙ፡ BM 485a BM 491 Berl ወኵሎ፡ ርስዓንክሙ፡ (BM 485a ርሥዓኒክሙ፡) 22 BM 485a እለ፡ 22 Abb 35 ኃጢአት፡ ዐቢይ፡ BM 485 BM 485a BM 491, Bodl 5 6 MSS ለኃጢአት፡ ዐቢይ፡ Berl ኃጢአት፡ ዓቢይ፡ Tana 9 ኃጥኣን፡ ዐቢይ፡ 23 ምሥጢር፡ Berl omits 23 እስመ፡ BM 485a ከመ፡ 23 BM 485a ይመይጥ፡ 24 ወይአልዉ፡ BM 485a omits; Tana 9 ወይለብዉ፡ 24 Berl, 2 MSS ብዙኃ፡ ኃጥኣን፡ BM 485 Abb 35, Ryl^{1}(?) ብዙኅ(ኃ)፡ ኃጥኣን፡ BM 485a BM 491 ብዙኃ፡ ኃጥኣነ፡ 24 Berl ወይነግሩ፡

18 ኢትርስዑ፡ CB [μ]ὴ πλανᾶσθε (cf. 98.15) 20 ወዓቢይ፡ CB omits 21f. እስመ፡—ለጽድቅ፡ CB οὐ γὰρ εἰς δικαίωμα ε[ἰ]σαγ[ουσιν πάντα τὰ ψεύδ]η κ[αὶ] πᾶσα [ἡ πλάνη]. Remainder of page 9 of CB lost. 23 ርትዕ፡ CB page 10 begins with this word. 23f. ይመይጡ፡—ኃጥኣን፡ CB ἐξαλλοιοῦσιν καὶ ἀντι[γρά]φουσιν οἱ ἁμαρτωλοὶ καὶ ἀλλάσσουσι[ν] τοὺς πολλούς 24f. ወይትናገሩ፡—እኩይተ፡ CB omits



25 BM 485a ወይሐሌጡ: 25 BM 491 Tana 9 ፈጠራ: 25 ዐቢያተ: Tana 9 omits; Berl ዐቢየ: 25f. BM 485 BM 485a BM 491 Berl Tana 9 ወመጻሕፍትየ: 26 BM 485 ይጽሐፉ: BM 491 ይጸሐፉ: 26f. BM 485a BM 491 Berl Tana 9 ኵሎ: ነገራተ: BM 485 ኵሉ: ነገራተ: 27 BM 485a ይጽሕፍ: Tana 9 ወይጽሐፉ: 27f. Tana 9 ወኢዌለጡ: 28 BM 491 ወኢያንጽጹ: 28 BM 485a ነገራትየ: 28f. አለ:—ዘቀዳሚ: Tana 9 ወአለ:ኵሎ: ኵቀዳሚ: only 28 ኵሎ:በርትዕ: BM 485 BM 485a ኵሉ: በርትዕ: BM 491 በጽድቅ:ወበርትዕ:ኵሎ: Berl በርትዕ: ኵሉ: 28f. BM 485a ወይጽሕፍ: 29 ኵሎ: Berl omits, cf. Gr 29f. Berl ወካልእ:ምሥጢር: 30 Tana 9 አእምሩ: 30 Berl ለጠቢባን:ወጻድቃን: 31 BM 485 BM 485a BM 491 Abb 35 Tana 9 ይትወሀብ: Berl ይትቀሃብ: 31 BM 491, Bodl 5 Ull 4 MSS መጻሕፍቱ: BM 485a መጻሕፍታተ: Berl መጻሐፍት: 31 Tana 9 ዘፍሥሐ: 31f. Ryl[1] BM 486 ለኝበብ: BM 491 ወለጠበብ: 32 ብዘኅ: BM 485 Tana 9 ብዘኃ:

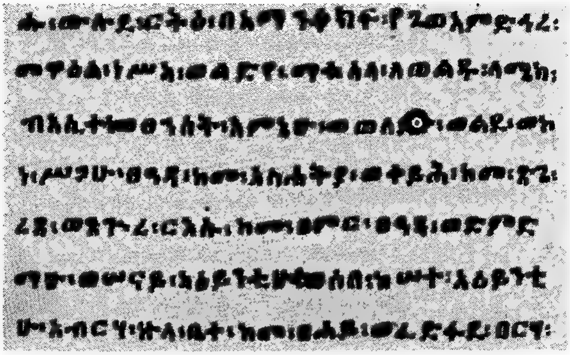
25f. ወመጻሕፍተ:—ነገራቲሆሙ: CB καὶ τὰς γραφὰς ἀν[αγρά]φουσιν ἐπὶ τοῖς ὀνόμασιν αὐτῶν 26-30 ወሶበሶ:—አአምር: CB κα[ὶ] ὄφελον πάντας τοὺς λόγους μου γράφω[σιν] ἐπ'ἀληθείας ἐπὶ τὰ ὀνόματα αυτου (Bonner αὐτῶν) καὶ [μή]τε ἀφέλωσιν μήτε ἀλλοιώσωσιν τῶν λόγων τούτων, ἀλλὰ πάντα ἐπ'ἀληθείας γράφωσιν ἃ ἐγὼ διαμαρτυροῦμαι αὐτοῖς. καὶ πάλιν ἐγὼ γινώσκω μυστήριον δεύτερον 30 ለጻድቃን:ወለጠቢባን: CB δικαίοις καὶ ὁσίοις καὶ φρονίμοις 31 መጻሕፍታቱ: CB οἱ βίβλοι μου 31f. ለፍሥሐ:—ብዘኅ: CB εἰς χαρὰν ἀληθείας



35

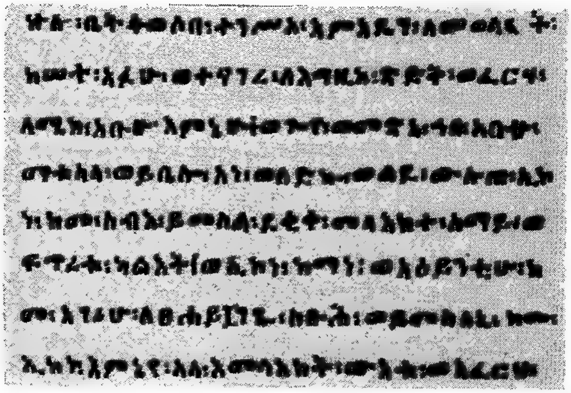
32 BM 485a ወሎቱ፡ 32 BM 491 Abb 35 ይትወሀብ፡መጻሕፍት፡ BM 485 BM 485a Tana 9 ይትወሀብ፡መጻሕፍተ፡ Berl ይሁብ፡መጻሕፍተ፡ 32 ወየአምኑ፡ BM 485 BM 485a Berl Abb 35 Tana 9 ወእሙንቱ፡የአምኑ፡ cf. Gr; BM 491 ወሎሙ፡የአምኑ፡ወእሙንቱ፡የአምኑ፡ 33 ቦሙ፡ (1st) BM 485a omits 33 ቦሙ፡ (2nd) BM 491 omits 33 BM 485 BM 485a Abb 35, Bodl 5 Ull 9 MSS ወይትዐሠዩ፡ Berl ይትዓሠዩ፡ 34 እለ፡ BM 485a omits 34 BM 485 BM 485a BM 491 Abb 35 Tana 9(?), Ryl¹(?) 2 MSS አእምሩ፡ 34 ኵሎ፡ Berl transposes to after ርትዕ፡ BM 485 ኵሉ፡ 35 BM 485 BM 485a Berl Abb 35 በእማንቱ፡ 36 ከመ፡ BM 485 BM 485a Berl Tana 9, Vat 71 omit 36 BM 485a, Frankfurt MS ይጼውዑ፡ Tana 9 ይጸውዑ፡ 36 ወያስምዑ፡ BM 491 omits; Abb 35, 3 MSS ወያሰምዑ፡ BM 485 Berl ወየሰምዑ፡ 36 Tana 9 ውሉዲ፡ 36 ምድር፡ BM 485a adds እሎሙ፡ 36f. Tana 9 ወበ[ጥበ]ቦሙ፡ 37 BM 485 BM 485a BM 491 Abb 35 Tana 9, Garrett MS አርአዩ፡ Berl አርእዩ፡ 37f. Tana 9 መሐርያኒሆሙ፡ 38 BM 485, Munich 30 ወዕሠያት፡ Berl Tana 9, BM 486 ወዕሤያት፡ BM 485a ወዕሤየት፡ Bodl 5 2 MSS ወዕሤት፡ 38 BM 491 Berl Abb 35 Tana 9, Ryl¹ 5 MSS ኵሉ፡ 38 Tana 9 እሎኩ፡ 38 አነ፡ BM 491 adds አብ፡ 39 BM 485 BM 485a Abb 35 Tana 9 ንዴመር፡ Berl ንዴምር፡ 39 BM 485a BM 491 በፍኖት፡ 40 Tana 9 ወበሕይወቶሙ፡ 40 ወሰላም፡—ለክሙ፡ BM 485a ወይከውን፡ለክሙ፡ሰላም፡

32 ወሎሙ፡—መጻሕፍት፡ CB omits 32 ወየአምኑ፡ CB καὶ αὐτοὶ πιστεύσουσιν 33f. ወይትፌሥሑ፡—አእመሩ፡ CB καὶ ἀγαλλιάσονται πάντες οἱ δίκαιοι μαθεῖν ἐξ αὐτῶν
35-1 ወበእማንቱ፡—በአማን፡ CB omits



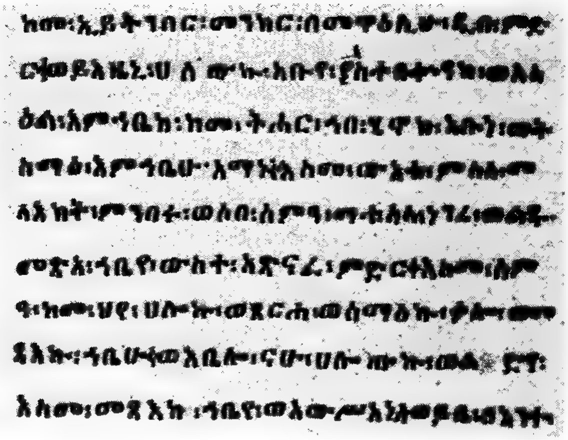
1 BM 485 BM 485a Berl አሜን: Tana 9 አመን: Berl adds ሃሌሉያ:
1 ወእምድኅረ: Ull adds ዘንቱ: BM 491 adds በዙኅ:
2 ወልድየ: Berl ወልዱ: 3 Tana 9 ብእሲቶ:
3 ወወለደት: BM 491 adds እምኔሁ: 3 ወልደ: Berl omits
4 Bodl 5 2 MSS ወቀይሐ: 5 ፀዓዳ: Berl omits 5f. BM 491 Abb 35 ደምደማሁ: 6 BM 485 BM 491 ሠናይ:አዕይንቲሁ:
BM 485a Berl Tana 9 ሠናይ:ወአዕይንቲሁ: 7 BM 485 ኵሉ:
ቤት: BM 485a ኵሎ: and omits ቤት: BM 491 Berl Tana 9 ኵሎ:
ቤት: Abb 35 ኵሉ:ቤቶ: 7 ከመ:ፀሐይ: Bodl 5 omits
7 BM 485a ፈደፋደ: 8 ኵሉ:ቤቶ: BM 485 ኵሉ:ቤት:
BM 485a ኵሎ:ቤት: Tana 9 ኵሎ:ቤቶ:

1-3 ወእምድኅረ:—ብእሲተ: CB μετὰ δὲ χρόνον ἔλαβον Μαθουσάλεκ τῷ υἱῷ μου γυναῖκα καὶ ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Λάμεχ· ἐταπεινώθη ἡ δικαιοσύνη μέχρι τῆς ἡμέρας ἐκείνης. καὶ ὅτε εἰς ἡλικίαν ἐπῆλθεν, ἔλαβεν αὐτῷ γυναῖκα 3 ወፀንሰት:እምኔሁ: CB omits 3 ወወለደት: CB adds αὐτῷ 3f. ወሶበ:—አስሐቶያ: CB καὶ ὅτε ἐγεννήθη τὸ παιδίον ἦν τὸ σῶμα λευκότερον χιόνος (cf. lines 28f.) 4f. ወቀይሕ:—ረዳ: CB καὶ πυρρότερον ῥόδου (cf. line 29) 5f. ወጸጉረ:—ወደምደማሁ: CB τὸ τρίχωμα πᾶν λευκὸν καὶ ὡς ἔρια λευκὰ καὶ οὖλον καὶ ἔνδοξον
6 ወሠናይ:አዕይንቲሁ: CB omits 6f. አዕይንቲሁ: CB τοὺς ὀφθαλμούς 7f. አብርሃ:—ቤቶ: CB ἔλαμψεν ἡ οἰκία ὡσεὶ ἥλιος



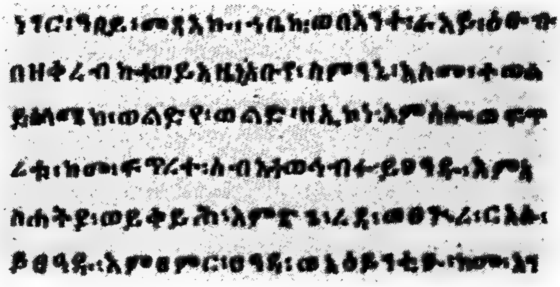
8 BM 485a ወሶቤሃ፡ (cf. Gr and BM 485a ወከሠተ፡ in line 9) 8 BM 485 እምእዴሁ፡ ለመወልዳያት፡ BM 485a እምውስተ፡ እዴሁ፡ ለመውለዲት፡ BM 491 እምዴሁ፡ እመወለዲት፡ Berl Tana 9 እምእዴሁ፡ ለመውለዲት፡ Abb 35¹ እምእዴሁ፡ ለመወለዲት፡ 9 BM 485a ወከሠተ፡ cf. Gr 9 BM 491 ለእግዚአብሔር፡ ጽድቅ፡ Tana 9 ለእግዚእ፡ በጽድቅ፡ 9-33 ወፈርሃ፡ ላሜክ፡ — ወፈትሐ፡ አፉሁ፡ Berl omits (Abb 55 has the same omission, except that it retains ወፈርሃ፡ ላሜክ፡ አቡሁ፡ of lines 9f.) 10 አቡሁ፡ (2nd) Tana 9 አቡ፡ 11 Tana 9 ወይቤ፡ 11f. BM 485 BM 485a ወኢኮነ፡ 12 Bodl 5 Ull 3 MSS አለ፡ ይመስል፡ cf. Gr; BM 485 BM 485a ወይመስል፡ BM 491¹ ዘይመስል፡ BM 491² አለ፡ ዘይመስል፡ Tana 9 ወይመስለኒ፡ 12 Tana 9 መልእክት፡ 12f. Tana 9 ፍጥረቱ፡ 13 BM 485a, Ull ካልእ፡ 14 BM 485a Tana 9, Ull ወገጹ፡ cf. Gr 15 Tana 9 ወኢፈርሀ፡

8 ወሶበ፡ ተንሥአ፡ CB καὶ ἀνέστη 9 ከሠተ፡ CB καὶ ἀνέῳξεν 9 አፉሁ፡ CB τὸ στόμα (cf. line 33) 2 ወተናገረ፡ — ጽድቅ፡ CB καὶ εὐλόγησεν (cf. line 33) τῷ κυρίῳ 10 አቡሁ፡ (1st) CB omits 11f. ኢነ፡ — ሰማይ፡ CB τέκνον ἐγεννήθη μου ἀλλοῖον, οὐχ ὅμ[οι]ον τοῖς ἀνθρώποις ἀλλὰ τοῖς τέκνοι[ς τῶν] ἀγγέλων τοῦ οὐρανοῦ 12f. ወፍጥረቱ፡ — ከማነ፡ CB καὶ ὁ τύπος (cf. lines 27f.) ἀλλο[ιό]τερος, οὐχ ὅμοιος ἡμῖν 13f. ወአዕይንቲሁ፡ — ስቡሕ፡ CB τὰ ὄμμα[τα ἐστιν] ὡς ἀκτῖνες τοῦ ἡλίου, καὶ ἔνδοξ[ον τὸ πρό]σωπον 15 እመልእክት፡ CB ἐξ ἀγγέλου



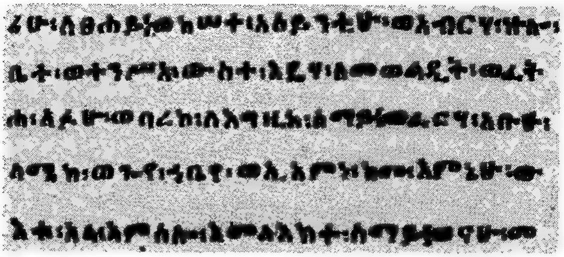
16 Bodl 5 ኢትገበር፡ Tana 9 ይትገበር፡ 17 Ryl[1] ያስተበቍዓከ፡ Ryl[2] and all other MSS አስተበቍዓከ፡ 18 BM 491 ሄኖክ፡ አቡከ፡ BM 485a አቡነ፡ ሄኖክ፡ Tana 9 አቡሁ፡ ሄኖክ፡ አቡነ፡ 18f. BM 485a Tana 9 ወተስምዐ፡ 19 Tana 9 አማን፡ BM 485a BM 491 እሙነ፡ 19 ውእቱ፡ BM 485a omits 20 BM 485a ንበረቱ፡ Abb 35 Tana 9 መንበሩ፡ 20 Tana 9 ሰምዐ፡ 20 ወልዱ፡ BM 485a adds ለሜክ፡ 21 Tana 9 ኀቤነ፡ 22 ከመ፡ BM 485a omits 22 Bodl 5 3 MSS ሀሎኩ፡ህየ፡ 23 Ryl ሀሎውኩ፡ corrupt for ሀለውኩ፡ or ሀሎኩ፡ 24 BM 485a[1], Ryl[1] መጽእኩ፡ 24 ኀቤየ፡ Tana 9 ዝየ፡ 24 BM 485a, Ull Vat 71 ወይቤለኒ፡

15f. ወእፈርህ፡—መንክር፡ CB καὶ εὐλαβο[ῦμαι αὐ]τὸν μήποτε τι ἔσται 17-19 ወይእዜኒ፡—ወተሰምዐ፡ CB καὶ παραιτοῦμαι, π[άτερ, καὶ] δέομαι, βάδισον πρὸς Ἑνὼ[χ τὸν πατέρα ἡ]μῶν καὶ ε[. Remainder of page 10 of CB lost. 21 መጽአ፡ CB page 11 begins with this word. 21f. እስመ፡— ሀሎኩ፡ CB οὗ [εἶδ]εν τότε εἶναί με 22 ወጸርሐ፡ CB καὶ εἶπεν μοι : CB adds πάτερ [μου] ἐπάκουσον τῆς φωνῆς μου καὶ ἧκε [πρός] με 23 ወእቤሎ፡ CB καὶ εἶπα 23 ወልድየ፡ CB τέκνον 24 እስመ፡ CB διὰ τί (Eth dependent on διότι interrogative, misunderstood as διότι causal? Cf. 98.12 and Bonner, 40, 79) 24 ኀቤየ፡ CB adds τέκνον 24 ወአውሥአኒ፡ወይቤ፡ CB καὶ ἀπεκρίθη λέγων



25 BM 485 ጸህቀ፡ ዐቢየ፡ BM 485a BM 491 Tana 9 ጸህቅ፡ ዐቢየ፡ Abb 35 ጸህቅ፡ ዐበየ፡ cf. Gr 25 Tana 9 በእንተ፡ ሬእየ፡ 26 BM 491 Tana 9 በዝ፡ ቀረብኩ፡ 26 BM 491 ስምዓኒ፡ አቡየ፡ BM 485a ስምዓኒ፡ አቡየ፡ ስምዓኒ፡ 26f. ተወለዱ፡ BM 491 adds ለኵሙ፡ 27 Tana 9, Ryl¹ ገዐጼኝ፡ 27 ወለዱ፡ Tana 9 omits; Ull transposes to before ለገዐጼኝ፡ BM 485a, Munich 30 ወለዲ፡ 27f. ዘኢኮነ፡ — ወፍጥረቱ፡ BM 485 BM 485a BM 491 ወኢኮነ፡ ዘአምሳሉ፡ (BM 485a አምሳሉ፡) ወፍጥረቱ፡ ኢኮነ፡ Tana 9 ዘአምሳሉ፡ ወፍጥረቱ፡ ኢኮነ፡ 28 ወኅብሩ፡ BM 485a ወኅብረ፡ ሥጋሁ፡ 28 Tana 9 ወየፀዐዳ፡ 29 Ull ወቀየሕ፡ ከመ፡ ጽጌ፡ (cf. line 4) BM 485a ወእምጽጌ፡ and omits የቀየሕ፡ 29 Tana 9 ወቀዪሕ፡ 30 Tana 9 ወየፀዐዳ፡ 30 Abb 35 አዕይንቲሁ፡

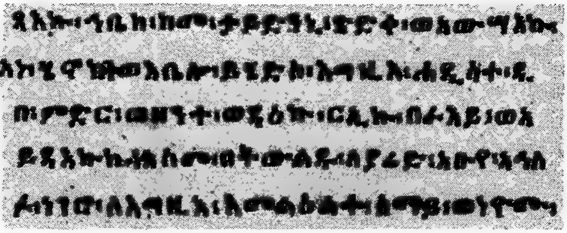
24f. በእንተ፡ — ዓቢየ፡ CB δι' ἀνάγκην μεγάλην 25 ንቤኪ፡ CB ὧδε : CB adds πάτερ 25f. ወበእንተ፡ — በዘቀረብኩ፡ CB omits 26 አቡየ፡ — እስመ፡ CB omits 27–29 ዘኢኮነ፡ — ረዳ፡ CB καὶ ὁ τύπος αὐτοῦ καὶ ἡ εἰκὼν αὐτοῦ ⟨οὐχ ὅμοιος ἀνθρώποις καὶ τὸ χρῶμα αὐτοῦ⟩ λευκότερον χιόνος καὶ πυρρότερον ῥόδου



35

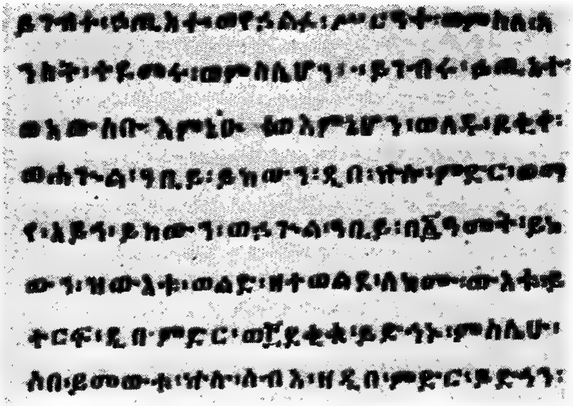
30f. Ull እግረ፡ ፀሐይ፡ BM 485 BM 491 Abb 35 እገሬሃ፡ ለፀሐይ፡ Tana 9 አእገሬሁ፡ ለፀሐይ፡ 31 ወከሠተ፡ —ወአብርሃ፡ BM 491 ወመከሥተ፡ አዕይንቲሁ፡ አብርሀ፡ 31 Bodl 5 Ull 6 MSS ኵለ፡ 32 BM 485, Bodl 5 Ull 3 MSS እምውስተ፡ cf. Gr and line 8 32 BM 485 ለመወለዲት፡ BM 485a Tana 9 ለመውለዲት፡ 32f. ወፈትሐ፡ BM 491 adds ውስተ፡ 33 Tana 9 ወፈርሆ፡ 33f. Ull 6 MSS ለሜክ፡ አቡሁ፡ BM 485a omits አቡሁ 34f. ኀቤየ፡ —አለ፡ BM 491 ከመ፡ እምኔየ፡ ውእቱ፡ እለ፡ አመነ፡ እለ፡ 34 ኀቤየ፡ Tana 9 omits; Berl ኀቤሁ፡ 35 Berl Abb 35, Bodl 5 Ryl Ull 6 MSS አምሰሎ፡ Tana 9(?), 4 MSS አምሰሎ፡ BM 485 BM 485a BM 491, BM 484 አምሰሉ.
35 Tana 9 መለእክተ፡

31f. ወከሠተ፡—ቤተ፡ CB omits 32 ወተንሥአ፡ውስተ፡ CB καὶ ἀνέστη ἀπό 33 አፉሁ፡ CB τὸ στόμα
33 ሰማይ፡ CB τοῦ αἰῶνος (cf. 9.4) 33f. አቡሁ፡ ለሜክ፡ CB ὁ υἱός μου Λάμεχ 34f. ወኢአመነ፡—ሰማይ፡ CB καὶ οὐ πιστεύει ὅτι υἱὸς αὐτοῦ ἐστιν, ἀλλὰ ὅτι ἐξ ἀγγέλων
For ወነሁ፡—ጽድቀ፡ (lines 35f.) CB has only τὴν ἀκρίβειαν εχιει καὶ τὴν ἀλήθειαν (cf. 12.4). A line seems to have dropped out of CB, while εχιει is certainly corrupt (cf. Bonner, 80f.)



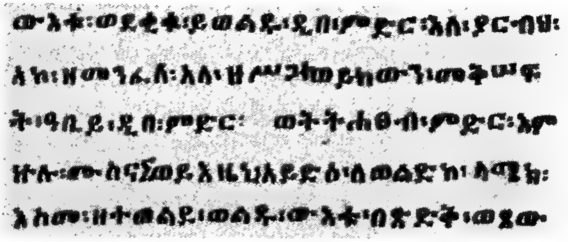
36 ኀቤከ፡ Berl omits 36 ከመ፡ BM 485a omits 36 BM 491 Tana 9 ወአውሥእኒዎ፡ 38 ወዳዕኩ፡ BM 485a omits 38 BM 491 Berl, Bodl 5 Ull 9 MSS ወርኢኩ፡ 38f. BM 485a በራእይየ፡ ወናሁ፡ አይዳዕኩከ፡ 39 Bodl 5 3 MSS ትውልዱ፡ BM 485a ለትውልዱ፡ BM 491 ቤተ፡ ውሉዱ፡ Tana 9 በውልዱ፡ 39 BM 485 BM 485a ለኢያሬድ፡ 39 አቡየ፡ Berl, Ull omit 39f. BM 491 አኀለፉ፡ Berl አኀለፎ፡ 40 BM 485 BM 485a Berl Tana 9, Abb 35^2 Ull 6 MSS ለእግዚእየ፡ 40 3 MSS መልዕልተ፡ BM 492 መገእኒተ፡ Tana 9 እምሥርዓተ፡ cf. Gr

36f. ወአውሥእኮ፡—ወእቤሎ፡CB τότε ἀπεκρίθην λέγων
37f. ይሔድስ፡—ምድር፡ CB αναξ καινισει (read with Bonner ἀνακαινίσει) ὁ κύριος πρόσταγμα ἐπὶ τῆς γῆς
38f. ወዘንተ፡—ወአይዳእኩከ፡ CB καὶ τὸν αὐτὸν τρόπον τέκνον τεθέαμαι καὶ ἐσήμανά σοι 39f. እስመ፡—ሰማይ፡ CB ἐν γὰρ τῇ γενεᾷ Ἰάρεδ τοῦ πατρός μου παρέβησαν τὸν λόγον τοῦ κυρίου ἀπὸ τῆς διαθήκης τοῦ οὐρανοῦ



1 Berl ወየሐለፍ: 3 Ryl[2] እምኔሁ: Ull omits; Ryl[1] and all other MSS እምኔሆን: 3 ወእምኔሆን: ወለዱ: BM 485a Berl, 2 MSS ወወለዱ: 4 BM 485a ሐጕለ: ዐቢየ: Berl ወንጕሉ: ዐቢየ: 4 ኵሉ: BM 485a, Ull 4 MSS omit, cf. Gr and line 11 5 ይኅበውን: BM 485 adds ዲበ: ኵሉ: ምድር: 5 ወንጕለ: ዓቢይ: Abb 35 omits ዓቢይ: BM 485a ወሐጕለ: ዐቢይ: Berl ወንጕሉ: (sic) ዐቢየ: 5 BM 485a በዓመት: 5f. BM 485 BM 485a Berl Tana 9 ወይኅበውን: (Note that BM 485 Berl Abb 35 Tana 9 place the verse division before (ወ)ይኅበውን:, Ull after ይኅበውን:, while BM 485a BM 491 Abb 55, Bodl 5 and Ryl do not indicate a verse division at all) 6 ዝውእቱ:—ዘተወልደ: BM 485 ዝውእቱ: ዘወልደ: ዘወለደ: BM 491 ዝውእቱ: ወልደ: ዘተወልደ: Abb 35 ዘመደ: ዘተወልደ: Tana 9 ዝወልደ: ዘተወልደ: 7 BM 485a ወደቂቁ: BM 491 ወ፲ደቂቁ: 8 BM 485 BM 485a Abb 35 ይመውት: 8 Berl በዲበ:

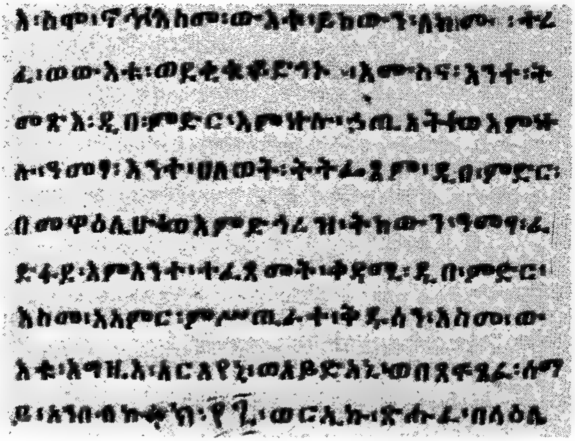
1 ሥርዓተ: CB τὸ ἔθος 2 ተዳመሩ: CB συγγίνονται 3f. ወእምኔሆን:—ምድር: CB καὶ τίκτουσιν οὐχ ομοιως (Bonner ὁμοίους) πνεύμασι ἀλλὰ σαρκ⟨ίν⟩ους· καὶ ἔσται ὀργὴ μεγάλη ἐπὶ τῆς γῆς 5 ይኅበውን: CB omits 6 ለክሙ: CB omits 7 ዲበ: ምድር: CB omits 7 ይድኅን: CB σωθήσεται (cf. 98.10) 7 ምስሌሁ: CB omits 8 ኵሉ: ሙስና: CB omits



ውእቱ፡ወደቂቁ፡ይወልዱ፡ዲበ፡ምድር፡ኃሊ፡ያርብሀ፡
እኮ፡ዘመንፈስ፡አላ፡ዘሥጋ፡ወይከውን፡መቅሠፍ
ት፡ዓቢይ፡ዲበ፡ምድር፡ ወትትኀፀብ፡ምድር፡እም
ኵሉ፡ሙስና፨ወይእዜኒ፡አይድዕ፡ለወልድከ፡ላሜክ፡
እስመ፡ዘተወልደ፡ወልዱ፡ውእቱ፡በጽድቅ፡ወጸው

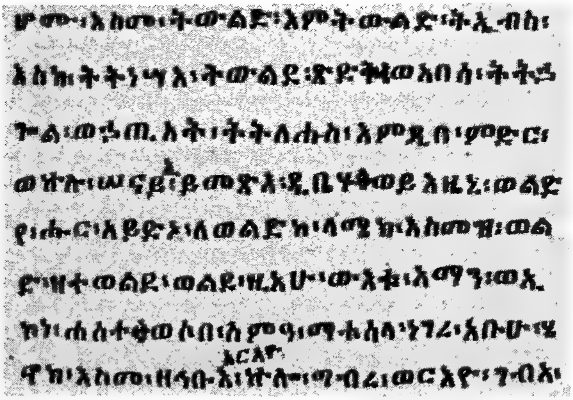
8f. ይድኅን፡—ምድር፡ BM 485 BM 485a omit (hmt.); Berl Tana 9 ወይወልዱ፡ ዲበ፡ ምድር፡ only; Abb 35 ይድኅን፡ ውእቱ፡ ወደቂቁ፡ ወይወልዱ፡ ዲበ፡ ምድር፡ (Note that BM 491 and Bodl 5 have the verse division before ወደቂቁ፡ , Berl before ወይወልዱ፡ , and that Abb 35 Tana 9, Ryl and Ull have no verse division) 9 Tana 9 ይርኅቡ፡ 10 Tana 9 ይከውን፡ 10f. መቅሠፍት፡ ዓቢይ፡ BM 491, 2 MSS omit ዓቢይ፡ BM 485a Berl መቅሠፍተ፡ ዐቢየ፡ Tana 9 መቅሠፍተ፡ ዓቢይ፡ 12 Abb 35 አየድዕ፡ (cf. line 27) 13 BM 485 Tana 9 ወልድ፡ ውእቱ፡ ጽድቅ፡ BM 485a ወልድከ፡ (cf. Gr) ውእቱ፡ ጽድቅ፡ Berl ውልድ፡ ውእቱ፡ በጽድቅ፡ Abb 35[1] ወልዱ፡ ውእቱ፡ ጽድቅ፡

8-11 ይድኅን፡—ምድር፡ CB omits 11f. ወትትኀፀብ፡—ሙስና፡ CB [καὶ] πραΰνεῖ τὴν γῆν ἀπὸ τῆς οὔσης ἐν [αὐτ]ῇ φθορᾶς
12 አይድዕ፡ CB λέγε 12 ለወልድከ፡ CB omits
13 እስመ፡—በጽድቅ፡ CB ὅτι τέ[κνο]ν σού ἐστιν δικαίως καὶ ὁσίως



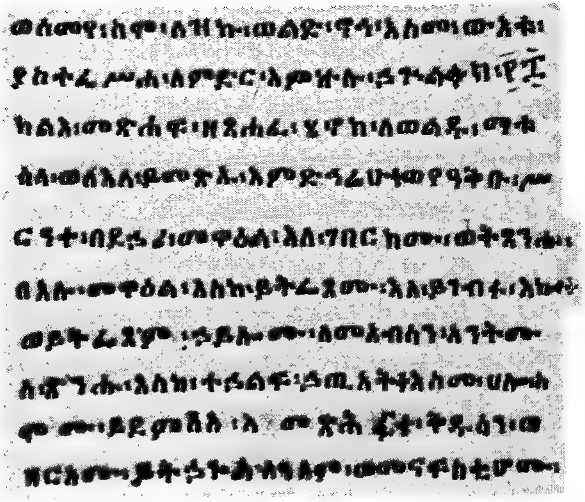
14 ለኵሎሙ: Berl omits 14f. BM 485 BM 485a ተረፌ: Abb 35 ትረፈ: 15 Berl, Ull ውእቱ: 15 BM 485 ይድኅን: 16 እምኃጕል: Ull Bodl 4 ወእምኃጕል: cf. Gr; Abb 35 እምኃጕል: ወእምኃጕል: 16f. Berl ወኃጕል: 17 Abb 35, Ull 2 MSS ሀለወት፡ ትትፈጸም: Tana 9 ሀለወት፡ ወትትፈጸም: BM 485 ዐለወት፡ ትትፈጸም: BM 485a ዐለውት፡ ትትፌጸም: Berl ዐለወት፡ ትትፈጸም: 17 ዲበ፡ ምድር: BM 491 transposes to before ትትፌጸም: 18 BM 485a ይከውን: 19 ቀዳሚ:— ምድር: BM 485a omits ቀዳሚ: BM 491 ዲበ፡ ምድር፡ ቀዳሚ: Abb 35 ቀዳሚ፡ ዲቤሆሙ: 19 Tana 9 ቀዳሚት: 20 Tana 9 ምሥጢራተ፡ ዘ 20 Berl ቅዱሳኒ: 21 እግዚእ: BM 485a BM 491 omit 21 Berl በጸፍጸፈ: BM 485a ወበመጽሐፈ:

13-17 ወጸውዕ:— ምድር: CB ⟨καὶ⟩ κά[λεσο]ν αὐτοῦ τὸ· ὄνομα ⟨Νῶε⟩· αὐτὸς γὰρ ἔσται ὑμῶν [κατά]λειμμα αφ (Bonner ἐφ') οὗ ἂν καταπαύσητε καὶ ⟨οἱ⟩ [υἱο]ὶ̣ αὐτοῦ ἀπὸ τῆς φθορᾶς τῆς γῆς καὶ ἀ[πὸ] πάντων τῶν ἁμαρτωλῶν κ[αὶ ἀ]πὸ [πασῶ]ν τῶν συντελειῶν ἐ[πὶ τῆς γῆς (on the text of this passage see Bonner, 83). Remainder of page 11 of CB lost. 21f. አርአዩኒ:— አንበብኩ: (CB page 12 begins here) CB υπεδιξαν (Bonner ὑπέδειξέν) μοι καὶ ἐμηνυ[σεν, καὶ ἐν] ταῖς πλαξὶν τοῦ οὐρανοῦ ἀν[έγνων αὐτά] 22f. ወርኢኩ:— በላዕሌሆሙ: CB τότε τεθέαμαι τὰ ἐγγεγραμμ-[ένα ἐπ'αὐ]τῶν



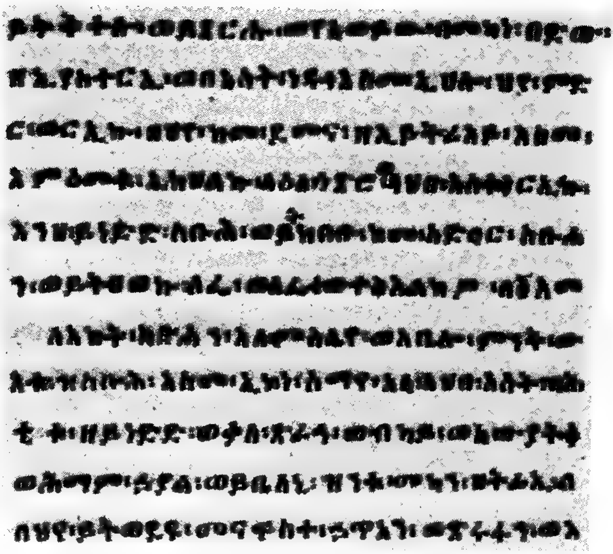
23 ትውልድ፡ BM 485 ተውልድ፡ Berl ትውልድ፡ Tana 9 ተውለዱ፡
24 BM 485 BM 485a BM 491 Berl እስመ፡ 24 Abb 35 ትንሣኤ፡
24 Tana 9 ትውልድ፡ ጸድቅን፡ Ull ትውልድ፡ ጸድቅት፡
24 Tana 9 ወበኣበሁ፡ 25 BM 485 ትትለሐስ፡ Berl, Abb 35²
Bodl 5 8 MSS ትትገኅስ፡ Tana 9 ትለኅስ፡ 26 Bodl 5 Ryl²
2 MSS ኢየመጽእ፡ Tana 9 ትመጽእ፡ Ryl¹ and all other MSS የመጽእ፡
cf. Gr 26 ዲቤሃ፡ BM 485a ዲበ፡ ምድር፡ cf. Gr 27 Ull
አየድዕ፡ (cf. line 12) 27f. BM 485 እስመ፡ ዘውልድ፡ BM 485a
እስመ፡ ዘውልድኒ፡ 28 Ull አማን፡ 29 ወሶበ፡ BM 485a
ወኀዐበ፡ 30 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9
በኅቡእ፡ cf. Gr 30 ኵሎ፡ — ገብአ፡ Abb 35, Bodl 5 8 MSS
ኵሎ፡ ግብረ፡ ወገብአ፡ ርኢዮ፡ BM 485 ኵሎ፡ ግብርአ፡
ወአርአዮ፡ BM 491 ነገሮ፡ ኵሎ፡ ገብአ፡ ወአርአዮ፡ Tana 9
ኵሎ፡ ገብአ፡ BM 485a ኵሎ፡ ግብረ፡ Berl ኵሎ፡

23 እስመ፡ — ትኤብስ፡ CB ὅτι γενεὰ γενεᾶς κακ[ίων ἔσται]
24 እስከ፡ — ጽድቅ፡ CB καὶ εἶδον τότε (Bonner τόδε)
μέχρις τοῦ ἀνασ[τῆναι] γενεὰν δικαιοσύνης 26 ወኵሉ፡ —
ዲቤሃ፡ CB καὶ τὰ ἀγαθὰ ἥξει ἐπὶ τῆς γῆς ἐπ᾿αὐτούς
27 ሑር፡ CB ἀπότρεχε 27 አየድአ፡ CB καὶ σήμανον
28f. ወኢኮነ፡ ሐሰተ፡ CB καὶ οὐ ψευδος (Bonner ψευδῶς)
30 እስመ፡ — ገብአ፡ CB μυστηριακῶς γὰρ ἐδήλωσεν αὐτῷ,
⟨ἐπέστρεψεν καὶ ἐδήλωσεν αὐτῷ⟩ (so Bonner; this restoration follows Charles's reconstruction of the Ethiopic (አርአዮ፡ ኵሎ፡ ግብረ፡ ወገብአ፡ ወአርአዮ፡ , cf. Text, 223), which in turn is based on BM 485 BM 491; it is not clear how far the reconstruction is correct).

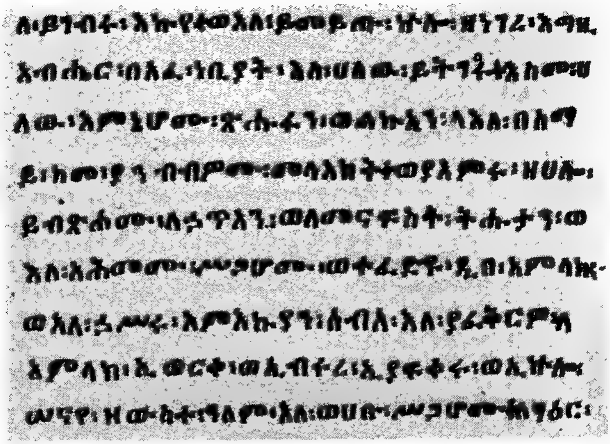


31 BM 485a Tana 9, Bodl 5 Ull 11 MSS ወሰመየ፡ 31 Tana 9 ስመ፡ 31 ለዝኩ፡ Bodl 5 2 MSS ለውእቱ፡ 31 ውእቱ፡ BM 485a adds ያጸንዕ፡ወ 32 BM 485a Berl ያስተፈሥሐ፡ 32 BM 485 BM 485a Tana 9 ሐጕለ፡ BM 491 ሖጕለ፡ 33 BM 485a ወኀለጸ፡ 33 መጽሐፍ፡— ሄኖክ፡ Tana 9 መጸሐፈ፡ሄኖክ፡ዘጸሐፈ፡ 33 መጽሐፍ፡ BM 491 adds ዘሄኖክ፡ 34 Berl¹(?) ወጽጽለ፡ Berl², Ull ወጽለ፡ 35 ገበርክሙ፡ BM 485 BM 485a add ሠናየ፡ 35 BM 485 BM 485a Berl Tana 9 ትጸንሑ፡ BM 491 ትጽንሑ፡ 36 BM 485a ለእሉ፡ BM 491 ለዝኩ፡ Tana 9 በኩሉ፡ 36 BM 485 BM 491 Abb 35 ይትፌጸም፡ Berl Tana 9 ይትፈጸም፡ 37 BM 491 ወለይትፌጸም፡ Abb 35 ወይትፈጸም፡ BM 485 Berl Tana 9 ወለይትፈጸም፡ 37f. BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 ወእንተመሰ፡ 38f. ስሞሙ፡ይደምሰስ፡ Ull 2 MSS ይደምሰስ፡ስሞሙ፡ BM 485 Abb 35, Ryl¹(?) 12 MSS(?) ስሞሙ፡ይደመሰስ፡ BM 485a ይደመሰስ፡ ስሞሙ፡ BM 491 ስሞሙ፡ይደምስስ፡ 39 Ryl² እመጽሐፍተ፡ ቅዱሳን፡ Bodl 5 10 MSS እመጻሕፍተ፡ቅዱሳን፡ Ull 2 MSS እመጻሕፍት፡ቅዱሳን፡ BM 485 እመጽሐፈ፡ሕይወት፡ወእመጽሐፈ፡ ቅዱስ፡ BM 485a እመጽሐፈ፡ሕይወት፡ወእመጻሕፍተ፡ቅዱሳት፡ BM 491 Abb 35 እመጽሐፍ፡ወእመጻሕፍት፡ቅዱሳን፡(Abb 35 ቅዱሳት፡) Berl እመጻሕፍተ፡ሕያዋን፡ወእመጻሕፍት፡ቅዱሳን፡ Tana 9 እመጽሐፈ፡ወእመጻሕፍት፡ቅዱስ፡ 40 BM 485a ወነፍሳቲሆሙ፡

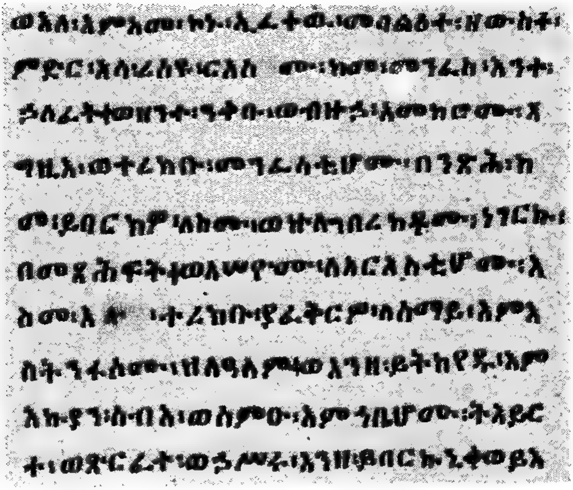
31 ወሰመየ፡— ኖኅ፡ CB καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Νῶε
31f. እስመ፡— ኀጕለ፡ CB εὐφραίνων τὴν γῆν ἀπὸ τῆς ἀπωλείας



1 ይትቀተሉ: BM 485a ይትቃተሉ: Abb 35 Tana 9 ይትሐጐሉ: (Tana 9 ይትኀገሉ:) ወይትቀተሉ: 1 በዱወ: BM 485a ዱይን: 2 ወበእሳት: Berl በእንተ: 2 Tana 9, Bodl 5 Ull 3 MSS ይነዱዱ: 2 ኢሀሎ: Berl Tana 9 ሀሎ: BM 485a ኢለበ: 2f. BM 485a ምድረ: 3 በህየ: Berl omits 3 ከመ: Bodl 5 omits 3 Berl በዱመና: 3f. እስመ:—ኢያህለዉ: BM 485a እምብዝኅ: ዕመቅ: ወኢያህለዉ: Berl እስመ: እመዐቱ: ኢያህለዉ: Tana 9 እስመ: እምጸለመቱ: ያህለዉ: 4 ኀዐለ: Tana 9 omits 4 Ryl[1] 2 MSS ኀህበ: እሳቱ: BM 485 BM 485a ወኀህበ: እሳት: 4 ርኢኩ: BM 485a omits; Tana 9 ኢርኢኩ: 5 ስቡሕ: Ull adds በኅቡእ: 5f. Berl ስቡሕ: ወይትሀኩ: 6f. Berl ወተስእለኩ: እመለእክት: 7 Ryl BM Add. 24185 ስቡሐን: all other MSS ቅዱሳን: 8 BM 485 BM 491 ዘስቡሕ: BM 485a ዝቡሕ: 8 Tana 9 እለ: 8f. ባሕቲቱ: ዘይነዱዱ: BM 491 omits ባሕቲቱ: Ull 5 MSS ዘይነዱዱ: ባሕቲቱ: BM 485a ይነዱዱ: ባሕቲየ: 9 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9 ብካየ: ወጽራኅ: 10 Tana 9 ወሐይለ: 10f. Ryl በበህየ: corrupt for በህየ: BM 485a Berl, Ull ህየ: 11 BM 485 Berl Tana 9 ይትወሳዱ:



12f. BM 491 Abb 35 ዘነገረ፡ እግዚእ፡ BM 485 BM 485a Berl Tana 9 ዘገብረ፡ እግዚእ፡ 13 በአፈ፡ BM 485a በቃለ፡ 13 እለ፡ — ይትገበሩ፡ BM 485 Abb 35 Tana 9 እለ፡ ሀለዉ፡ (Tana 9 ሃለው፡) ኵሎ፡ ይትገበሩ፡ BM 485a ዘይትገበር፡ ሀሎ፡ BM 491 እለ፡ ሀለዉ፡ ኵሉ፡ ይትገበሩ፡ 13f. ይትገበሩ፡ — ሀለዉ፡ Berl omits (hmt.) 13f. Tana 9 ሀለው፡ 14 BM 485a እምኔሆሙ፡ 14 BM 491 ጽሑፋነ፡ ወለኃዓነ፡ 14f. BM 485a ላዕለ፡ ውስተ፡ ሰማይ፡ Abb 35[1] Tana 9, Ull ላዕለ፡ ሰማይ፡ 15 BM 485 BM 485a Berl Tana 9 ያንብርዎሙ፡ 16 BM 491 Berl, 3 MSS ይበጽሖሙ፡ Tana 9 ይበጽሑ፡ ሙ፡ 16 Berl ንፍኅን፡ Bodl 5 ለኅፍን፡ 16 BM 485 BM 485a BM 491 Berl Abb 35, Bodl 5 7 MSS ወለመናፍስት፡ Tana 9 ለመናፍስት፡ 16 Tana 9 ስሑታን፡ 17 Tana 9 ኣሕሰሙ፡ Berl ሐሙ፡ 17 ዲበ፡ BM 485 BM 485a በኀበ፡ BM 491, Ull እም Bodl 5 3 MSS እምኀበ፡ Frankfurt MS እምዲበ፡ 18 ወእለ፡ Tana 9 እለ፡ 18 ንሥሩ፡ BM 491 ሐሰረ፡ Tana 9 ገብሩ፡ 18 እምእኩያን፡ BM 485a በኀበ፡ እኩያን፡ 18 Bodl 5 4 MSS ኣፍቀርዎ፡ 19 BM 485 BM 491 Berl Tana 9 ወኢወርቀ፡ (BM 491 ኢወርቀ፡) ወኢብሩረ፡ (Tana 9 ወኢብሩር፡) ኣፍቀሩ፡ Abb 35 ወኢወርቀ፡ ወኢብሩረ፡ ኢያፍቀሩ፡ BM 485a ወኢያፈቅሩ፡ ወርቀ፡ ወኢብሩረ፡ Ull ኢብሩረ፡ ወኢወርቀ፡ ኢያፈቅሩ፡ 6 MSS ኢወርቀ፡ ወኢብሩረ፡ ኢያፈቅሩ፡ 19f. BM 485 Berl ወኢኵሎ፡ ሠናየ፡ BM 485a BM 491 ወኢኵሎ፡ ሠናያተ፡ Tana 9 ወኢሠናየ፡ ኵሉ፡ 20 እለ፡ Berl, Bodl 5[1] omit; BM 485a BM 491 Tana 9, Bodl 5[2] 6 MSS ኣለ፡



21 BM 485a Berl Tana 9 እለ፡ BM 491 Abb 35[1] እሉ፡ Abb 35[2] ወእሉ፡ BM 485 ኢለ፡ 21 Berl ኢተፈተወ፡ መበልዐት፡ 22 BM 485 BM 485a Berl Tana 9, 2 MSS እለ፡ 22 ርእሶሙ፡ BM 485a ነፍሶቶሙ፡ 23 BM 485 BM 485a BM 491 Berl Abb 35 Tana 9, BM 492 ተጠለፍ፡ 23 BM 485 Berl ወገዘኃ፡ BM 485a ወበገዘኃ፡ 23 Berl አመንገርዎሙ፡ Tana 9 አምንገሮሙ፡ 23f. እግዚእ፡ Berl omits; BM 485a, Westenholz MS እግዚአብሔር፡ 24 BM 485 BM 485a BM 491 ወተረክበ፡ Abb 35[1] ወኢረክበ፡ Abb 35[2] ወረክበ፡ Tana 9 ወተረከበ፡ 24 BM 485 BM 485a BM 491 ንጽሕት፡ Berl ንጽሕቶ፡ Tana 9 ንጹጠቶ፡ 25 Berl Abb 35 ይበርኩ፡ 25 BM 485a Berl ወኵሉ፡ 25 ነገርኩ፡ Ull ጸጠፍኩ፡ 26 በመጸሕፍት፡ — ለአርእሶቲሆሙ፡ BM 491 ወዐሬቶሙ፡ በመጸሕፍቲሆሙ፡ ወለአርእሶቲሆሙ፡ 26 BM 485a ወዓሶየሙ፡ Tana 9 ወአዐበየሙ፡ (with an erasure above the በ) 26 Ull ለለአርእሶቲሆሙ፡ 26f. እሶሙ፡ እሉ፡ BM 485 እለ፡ only; BM 491 ኮሙ፡ እሉ፡ Tana 9 እሶሙ፡ ኵሉ፡ 27 ተረክቡ፡ BM 485a adds እንዘ፡ BM 491 adds እለ፡ 27f. እምእሶቶንፈሶሙ፡ BM 491 እምንጹጠ፡ ነፍሶሙ፡ Tana 9 እምእሶቶ፡ ነፍሶቲሆሙ፡ 28 BM 485a ዘበዓለም፡ 28 Berl ይቶኮየዎ፡ 29 Ull ሶምዑ፡ 29 እምኀቤሆሙ፡ Ull omits; Tana 9 እምኔሆሙ፡ 29f. BM 485a ቶዐይርታት፡ ወጽርፈታት፡ 30 Berl Abb 35 ወኅሶረ፡ Tana 9 ወነበፈ፡ 30 BM 485a Berl ይበርኩ፡ (BM 485a ends here) Tana 9 ይበርኩነ፡

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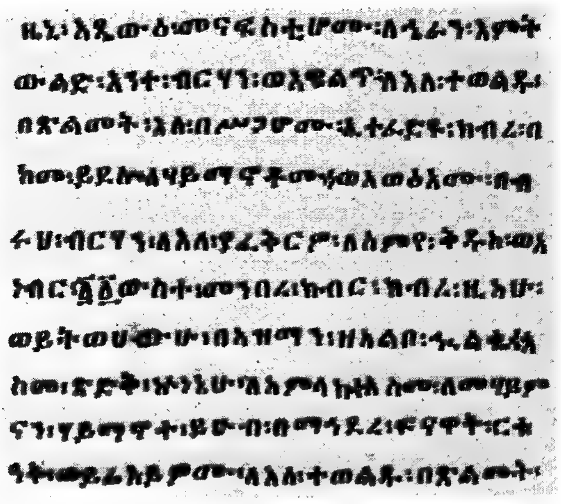
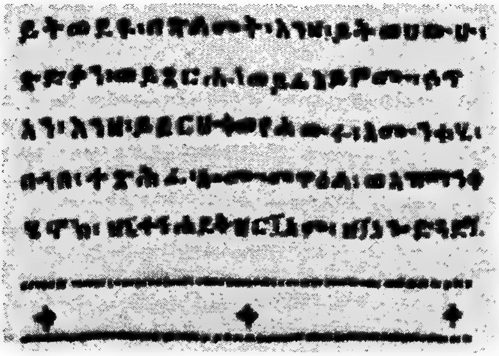


31 ለኄራን፡ Tana 9 omits 31f. BM 485 እምትውልዱ፡እምዘ፡ Berl እምትውልዱ፡እንተ፡ Tana 9 እመ፡ተውልዱ፡እንተ፡ 32 Berl ወእወለዱ፡ 33 BM 485 Berl Abb 35[1] Tana 9 ሠጋሆሙ፡ 33 BM 485 ኢፈቀዱ፡ BM 491 የተፈደዩ፡ Tana 9 ኢየተፈደዩ፡ 33f. BM 485 BM 491 Berl Abb 35 Tana 9 ክመ፡ 34 Tana 9 የዱለዉ፡ 34 BM 485 BM 491 Berl Tana 9, Bodl 5 Ull 8 MSS ወኣውፅኦሙ፡ 34f. BM 485 ለበርሁ፡ብርሃን፡ Berl በብሩህ፡ለብርሃን፡ Tana 9 ለብሩህ፡ወብርሃን፡ 35 BM 485 BM 491 Berl Abb 35 Tana 9 ኣፍቀርዎ፡ 35f. Tana 9 ወእኑብር፡ 36 Berl ኣሐዱ፡ ኣሐዱ፡ውስተ፡ 36 ዓንበር፡ BM 485 BM 491 Berl Abb 35 Tana 9, Ull BM 492 omit 37 BM 485 Tana 9 ወየወሐውሑ፡ 37 BM 491 ለኣዝማን፡ 37 BM 491 Abb 35, Bodl 5 Ull most Eth II MSS ኍለቍ፡ 39 BM 485 Berl ሃየማኖት፡ 39 የሁብ፡ Berl omits 39f. BM 485 Tana 9 በማኅደር፡ (Tana 9 በመኅደር፡) ወፍናቀተ፡ርቱዕ፡ BM 491 በማኅደር፡ወበርቱዕ፡ Berl Abb 35 በማሕደር፡ (Abb 35 በማኅደረ፡) ፍናቀተ፡ርቱዕ፡ 40 BM 485 ወየርእዮሙ፡ BM 491, Garrett MS ወየሬእዮሙ፡ Abb 35 ወርእየዎሙ፡ Tana 9 adds ለጻድቃን፡ 40 ተወለዱ፡ BM 491 adds ንፍኣን፡



1 ይትወደዩ፡ Ull እንዘ፡ ይትወደዩ፡ BM 485 BM 491 Berl ይትወሰዱ፡ Tana 9 ወይትወሰዱ፡ 1 በጽልመት፡ Berl omits 1 BM 485 እንዘ፡ ይወሐወሑ፡ Tana 9 ወእንዘ፡ ይወኀዉኊ፡ BM 491 ወእንዘ፡ ይትወሐወሑ፡ Berl ወእንዘ፡ ይትቀኀዉኊ፡ 2 Ryl ጽድቃን፡ corrupt for ጻድቃን፡ 2f. ጽድቃን፡— ይበርሁ፡ Berl omits (hmt., cf. BM 485 BM 491 Abb 35 Tana 9 in line 3) 2f. BM 485 ይጸርኁ፡፡ ወርእዮሙ፡ ኃጥኣን፡ ይወሐወሑ፡ BM 491 ይጸርሁ፡፡ ወይርእዩሙ፡ ኃጥኣን፡ እንዘ፡ ይትወሐወሑ፡ 2 Abb 35[1] ይጸርሑ፡ 2f. Tana 9 ጻድቃን፡ 3 Abb 35 ይትወኀዉኊ፡ Tana 9 ይወኀዉኊ፡ 3 BM 491 የሐውሩ፡ 3 Tana 9 ወእማንቶሊ፡ 4 Berl, Curzon 56 በኀመ፡ 4 BM 485 BM 491 ተጽሕፈ፡ 4 Berl መቀዐለ፡ Tana 9 በመቀዐሉ፡

ADDITIONS AND CORRECTIONS

52.5	Fol. 6va 28	ለነ፡ Berl omits.
54.2	Fol. 6vb 29	For 'Ryl Ull 2 MSS ዝንቱ፡ቃል፡ ' read 'Ryl Ull other Eth II MSS ዝንቱ፡ቃል፡ ' and delete '7 MSS' from after 'Tana 9'.
60.7	Fol. 7rc 7	Tana 9 ዐንበረ፡፩፡
60.12	Fol. 7rc 29	For 'BM 485 ወኵሎ፡' read 'Ryl^2 ወለኵሉ፡ BM 485 ወኵሎ፡Ryl^1 and all other MSS ወኵሉ፡ '.
60.21	Fol. 7va 21	BM 491, Curzon 56 ይቅጠውን፡
61.1	Fol. 7vb 2	Tana 9 መንገፈለተ፡
67.10	Fol. 8va 29	ቀመጽእ፡ Tana 9 omits.
69.27	Fol. 9ra 36	For 'Bodl 5 2 MSS እምገጸ፡ምድር፡ ' read 'Bodl 5 5 MSS እምገጸ፡ምድር፡ '.
72.1	Fol. 9rc 33	Entry for Tana 9 should read ወበበ፡ ሥልጣኖሙ፡
75.4	Fol. 10rc 11	እምኔሆሙ፡ Tana 9 ምስሌሆሙ፡
76.11	Fol. 10va 21	Entry for Tana 9 should read ሕይወት፡ ወዝናም፡ወጠል፡
80.6	Fol. 11ra 28	Berl Abb 35^1(?) Tana 9a ይመይጥዎሙ፡
83.7	Fol. 11vb 14f.	For 'BM 491 adds ወልዱ፡ ' read 'BM 491 ርእየ፡ወልዱ፡ሕልምን፡ '.
88.1	Fol. 12rb 11	Abb 35 ወእጹ፡
89.29	Fol. 12vb 15	BM 491 also reads ፈነወ፡
89.47	Fol. 12vc 39	ገጸ፡ BM 491 ገደፈ፡ገጸ፡
90.9	Fol. 13va 27f.	Berl ያወድቅዎሙ፡
90.19	Fol. 13vb 27	BM 491 also reads ነፈጹ፡
90.24	Fol. 13vc 2	Tana 9 ወኵነኔሁ፡
90.26	Fol. 13vc 9	Ull ወ፩ማዕምቅ፡
91.11	Fol. 14rb 25	Berl also reads ወይቀንጎሉ፡
93.10	Fol. 14va 18	Tana 9 እለ፡
100.3	Fol. 15va 7	Tana 9 ወየጠውፉ፡
100.9	Fol. 15va 30	Entry for Tana 9 should read እምግበረ፡ ረሲዓንኖሙ፡

APPENDIX

I give below a list of readings which seem to me to be in some way significant and are attested only by Tana 9 amongst the manuscripts which I have used.

1.6	Fol. 2ra 21	ወይደነግፀ: Tana 9 prefixes ወይወድቁ:
1.9	Fol. 2ra 31	ላዕሌሆሙ: Tana 9 ላዕለ:ኵሎሙ:
2.1	Fol. 2ra 33	Tana 9 ጠይቁ:
5.8	Fol. 2rb 35	Tana 9 ወአሜሃ:
7.5	Fol. 2va 1	እምኔሃ: Tana 9 omits.
8.2	Fol. 2va 9	Tana 9 ረሲዓነ:በዝኁ:ወዘመዉ:
10.2	Fol. 2vb 14	ወይትኀጕል: Tana 9 adds ኵሉ:
10.13	Fol. 2vc 10	Tana 9 ወበዓዕር:
10.16	Fol. 2vc 16	Tana 9 ወንጉሉ:
	Fol. 2vc 18f.	ወይከውን;—ወርትዕ: Tana 9 omits.
10.20	Fol. 2vc 31	ግፍዕ: Tana 9 adds ወእምኵሉ:ርኵስ:
11.2	Fol. 3ra 6	ይከውኑ: Tana 9 adds ኅቡረ:
12.1	Fol. 3ra 7	ኵሉ: Tana 9 እሉ:
12.3	Fol. 3ra 12	Tana 9 ለእግዚአ:ዓቢይት:
13.5	Fol. 3ra 36f.	Tana 9 እሙንቱስ:እምይእዜሰ:ኢይክሉ:
14.2	Fol. 3rb 19	Tana 9 ወበመንፈስ:አፍ:ዘወሀበ:ዐቢይ:
14.9	Fol. 3rc 3	Tana 9 ወልሳናት:
14.10	Fol. 3rc 4	Tana 9 ልሳናት:
14.15	Fol. 3rc 16f.	Tana 9 ወናሁ:ኆኅት:በቅድሜየ:ካልእ: ቤት:ዘየዐቢ:እምዝንቱ:ወኵሉ:ሕኑጽ:
15.4	Fol. 3va 16	ወገበርክሙ: Tana 9 omits.
15.5	Fol. 3va 20	Tana 9 ከማሁ:ከመ:
	Fol. 3va 20	Tana 9 ኢይትኀደግ:
15.8	Fol. 3va 26f.	Tana 9 እመናፍስት:ወሥጋ:
	Fol. 3va 28	ወውስተ: Tana 9 እስመ:በዲበ:ምድር: ወውስተ:
15.9	Fol. 3va 28f.	Tana 9 ወመናፍስት:
15.11	Fol. 3va 40	Tana 9 ወኢይትዐቀፉ:
15.12	Fol. 3vb 2	Tana 9 እመቀዕለ:
18.9	Fol. 3vc 17	Tana 9 እሉ:
18.12f.	Fol. 3vc 26f.	Tana 9 ወግሩም:ወርኢኩ:
20.5	Fol. 4ra 15	Tana 9 ወዲበ:

21.2	Fol. 4ra 23	Tana 9 ዘኢኮነ: ድሉወ:
21.3	Fol. 4ra 25	Tana 9 ወበእሳት:
21.5	Fol. 4ra 29	Tana 9 ወይቤለኒ:
21.6	Fol. 4ra 32	Tana 9 ከዋክብተ: ሰማይ:
	Fol. 4ra 34	Tana 9 ዓመት:
	Fol. 4ra 35	መዋዕለ: Tana 9 omits.
21.7	Fol. 4rb 1	ነጽሮ: Tana 9 omits.
21.9	Fol. 4rb 5f.	Tana 9 ምንተ: ፈራህከ: ወኮመዝ: ደንገፅከ:
21.10	Fol. 4rb 9	Tana 9 በዝየ:
22.10	Fol. 4rb 39	በከመ: ከማሁ: Tana 9 ወከማሁ:
24.5	Fol. 4va 5	Tana 9 ወጽጌሁ:
	Fol. 4va 6	ጥቀ: Tana 9 omits.
25.5	Fol. 4va 23	ይትወሀብ: Tana 9 omits.
	Fol. 4va 23	Tana 9 ለሕይወት:
25.6	Fol. 4va 27	Tana 9 ወውስተ:
26.2	Fol. 4va 38f.	Tana 9 መትሕተ:
27.2	Fol. 4vb 17	ከኵሎሙ: Tana 9 adds ርጉማን:
28.1	Fol. 4vb 30f.	Tana 9 ወርኢኩ:
28.2	Fol. 4vb 32	Tana 9 ወእምነ:
29.1	Fol. 4vb 37	Tana 9 ወመንገለ:
29.2	Fol. 4vb 40	Tana 9 ወዕፀዊሁ:
31.2	Fol. 4vc 10	Tana 9 አድባር:
32.2	Fol. 4vc 19f.	ለጽባሕ: Tana 9 adds ለምድር:
34.1	Fol. 5ra 15	Tana 9 መንበረ: ዓቢይ: ወስቡሕ:
41.2	Fol. 5va 40	Tana 9 ለኃጥኣን: ወማኅበራቲሆሙ:
41.9	Fol. 5vb 36	Tana 9 ወኢሰይጣን:
44	Fol. 5vc 24	Tana 9 ኅድረ:
45.1	Fol. 5vc 25f.	Tana 9 ለእግዚአ: መናፍስት: ወለማኅበረ: ቅዱሳን:
46.2	Fol. 6ra 9	ዝኩ: ወልደ: ሰብእ: Tana 9 ዘተወልደ: እምሰብእ:
49.1	Fol. 6rc 15	Tana 9 ኢይትኈለቍ:
52.6	Fol. 6va 35	ዲበ: Tana 9 omits.
53.5	Fol. 6vb 17	Tana 9 ወአውሥአኒ:
54.7	Fol. 6vc 6	Tana 9 ወያርኁ:
54.10	Fol. 6vc 14f.	Tana 9 በእንተ: ዘኢያእመርዋ:
56.6	Fol. 7ra 11	Tana 9 ዚአየ:
	Fol. 7ra 12	Tana 9 ዚአየ:
56.7	Fol. 7ra 18	Tana 9 እምውእእቶሙ:
57.2	Fol. 7ra 29f.	Tana 9 ሰዓት:

58.1	Fol. 7ra 32f.	Tana 9 ካለእ፡
60.8	Fol. 7rc 13	Tana 9 ተመይጠ፡ እጓለ፡ እመሕያው፡
60.9	Fol. 7rc 17	Tana 9 በይእቲ፡
60.13	Fol. 7rc 30	Tana 9 በነጐድጓድ፡
60.19	Fol. 7va 11	Tana 9 ኢትነብር፡
60.24	Fol. 7va 32	Tana 9 ለዐለት፡ ዐበይ፡
	Fol. 7va 33	Tana 9 ወይሄኮደ፡
	Fol. 7va 33f.	ለእግዚአብሔር፡ Tana 9 adds ዲቤሆሙ፡ ታዓርፍ፡ ከመ፡ ኢትወፅእ፡ መቅሠፍት፡ ለእግዚእ፡ መናፍስት፡
60.25	Fol. 7va 37-39	ዲቤሆሙ፡ — በከ፡ Tana 9 omits.
	Fol. 7va 39	እሉ፡ Tana 9 ኵሉ፡
61.4	Fol. 7vb 10	Tana 9 ወየሐውሩ፡
61.5	Fol. 7vb 16	ከመ፡ Tana 9 adds ኵሉ፡
61.6	Fol. 7vb 20	Tana 9 ወኵሎሙ፡ ኀይለ፡
62.1	Fol. 7vc 15f.	Tana 9 ወእምዝ፡
	Fol. 7vc 18	Tana 9 ቀራንብቲሆሙ፡
62.5	Fol. 7vc 33f.	Tana 9 ወልደ፡ ሰብእ፡
65.8	Fol. 8rc 9f.	Tana 9 ይትወለድ፡
65.10	Fol. 8rc 16f.	Tana 9 ወኵነኔሆሙ፡ ኢይትኈለቍ፡
65.11	Fol. 8rc 20	Tana 9 ለእለ፡
68.1	Fol. 8vb 4	Tana 9 ትምህርተ፡
68.3	Fol. 8vb 16	Tana 9 ዘወፀአት፡
68.4	Fol. 8vb 18	Tana 9 ቆሙ፡
69.2	Fol. 8vb 29	ወነዋ፡ Tana 9 adds እስማዲ፡
69.11	Fol. 8vc 27	Tana 9 ይበልዐነ፡
69.15	Fol. 9ra 1	Tana 9 እኩይ፡
69.16	Fol. 9ra 3	Tana 9 ወጽንዑ፡
69.22	Fol. 9ra 18	Tana 9 ለነፋሳቲሆሙ፡
69.27	Fol. 9ra 36	Tana 9 ወኢየኅልፍ፡ ወኢይማስን፡ እምቅድመ፡ ገጸ፡ ምድር፡
72.3	Fol. 9va 7	Tana 9 ፮በጽበሐ፡ ሰማይ፡ ወ፮በምዕራብ፡ ሰማይ፡
72.27	Fol. 9vc 3	Tana 9 አርአያቲሁ፡
	Fol. 9vc 4	Tana 9 አርአያሁ፡
72.29	Fol. 9vc 10	Tana 9 አርአያቲሁ፡
74.12	Fol. 10rb 14	ወወርኃ፡ ያመጽኦሙ፡ Tana 9 ወያመጽእዎሙ፡
74.14f.	Fol. 10rb 22-24	ወለዓመት፡ ፭፡ — ከመ፡ Tana 9 ወለ፡ ፲፡ ኣም፡ የኅጽጽ፡ መዋዕል፡ ፮ወ፱። ለ፭፡ ዓመት፡ ፲፻ወ፯፻ወ፸፡ መዋዕል። ለ፭፡ ዓም፡ የኅጽጽ፡ መዋዕል፡ ፶፡ ከመ፡

75.2	Fol. 10rb 40	Tana 9 ጥንቀቀ፡ ዓመተ፡
75.5	Fol. 10rc 14f.	ርኅቀተ፡ በሰማይ፡ ዲበ፡ አጽናፍ፡ Tana 9 omits.
75.6	Fol. 10rc 15	Tana 9 ዓሥር፡ ወክልኤ፡ ኅቀኅወ፡ ርኅቀተ፡
77.1	Fol. 10va 37f.	ወፈድፋደ፡ Tana 9 adds እስመ፡
81.3	Fol. 11rb 7	Tana 9 ወበኀይኑ፡
81.9	Fol. 11rb 24	Tana 9 ኢይመውቱ፡
82.2	Fol. 11rb 36f.	ጥበብ፡ Tana 9 adds ወይሴብሑ፡ ኵሎሙ ጠቢባን፡ ወፍሰክብ፡ ጥበብ፡
82.5	Fol. 11rc 10	Tana 9 ዓም፡
82.10	Fol. 11rc 27	Tana 9 እለ፡ ይበውኡ፡ ወየዐርጉ፡
83.7	Fol. 11vb 14f.	Tana 9 ወኅያለ፡ ርእየ፡ ሐለምኑ፡
88.1	Fol. 12rb 11	Tana 9 ወዕፀው፡
89.1	Fol. 12rb 25f.	መኀቀር፡ Tana 9 adds ወዘ፡ መሥቀረ፡
89.3	Fol. 12rb 30	Tana 9 ንቅዐታቱ፡
89.25	Fol. 12va 38f.	Tana 9 ኢርእይዎ፡ ወአበገዕ፡
90.9	Fol. 13va 27f.	Tana 9 ያደቀቅዎሙ፡
92.5	Fol. 14rc 23	Tana 9 ወጽልመቱ፡
99.14	Fol. 15rc 30	Tana 9 መሠረተ፡
100.13	Fol. 15vb 3f.	Tana 9 ወኵሉ፡ ነፍሳት፡ ወሐመደ፡
103.2	Fol. 15vc 30	Tana 9 በእንቲአሆሙ፡
103.12	Fol. 16ra 24	ይደጉጹና፡ Tana 9 adds ወየአውጹና፡

THE ETHIOPIC BOOK OF ENOCH

A NEW EDITION IN THE
LIGHT OF THE
ARAMAIC DEAD SEA FRAGMENTS

BY
MICHAEL A. KNIBB

IN CONSULTATION WITH
EDWARD ULLENDORFF

2

INTRODUCTION, TRANSLATION AND COMMENTARY

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CONTENTS

ABBREVIATIONS vi

INTRODUCTION 1

1. Previous Editions of the Ethiopic Text of Enoch 1
2. The Aramaic Fragments of the Book of Enoch 6
3. The Greek Version of the Book of Enoch 15
4. The Ethiopic Version of the Book of Enoch 21
5. The Versions Underlying the Ethiopic Text of Enoch 37
6. A Note on the Translation 47

BIBLIOGRAPHY 48

LIST OF SIGLA 53

TRANSLATION 55

REFERENCE INDEX 253

AUTHOR INDEX 259

ABBREVIATIONS

HTR	*Harvard Theological Review*
JA	*Journal asiatique*
JAOS	*Journal of the American Oriental Society*
JBL	*Journal of Biblical Literature*
JES	*Journal of Ethiopian Studies*
JSS	*Journal of Semitic Studies*
JTS	*Journal of Theological Studies*
NTS	*New Testament Studies*
PL	*Patrologia Latina*
RB	*Revue biblique*
RRAL	*Rendiconti della Reale Accademia dei Lincei* (Classe di Scienze Morali, Storiche e Filologiche)
RSE	*Rassegna di Studi Etiopici*
SAB	*Sitzungsberichte der Deutschen (Preussischen) Akademie der Wissenschaften zu Berlin*
ThBl	*Theologische Blätter*
ZAW	*Zeitschrift für die Alttestamentliche Wissenschaft*
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft*
ZNW	*Zeitschrift für die Neutestamentliche Wissenschaft*

INTRODUCTION

1. *Previous Editions of the Ethiopic Text of Enoch*[1]

THE importance of the Ethiopic version of Enoch lies to a great extent in the fact that, although we now possess substantial portions of Enoch in a Greek form and fragments of Enoch in an Aramaic form, it is only in Geez that an entire version of this work has survived. Until a few centuries ago little was known about the Book of Enoch, and the short Greek excerpts in Syncellus, covering 6. 1–10. 14 and 15. 8–16. 1,[2] provided the only source of information. A report of the existence of an Ethiopic version of Enoch reached Europe in the seventeenth century,[3] but modern knowledge of this book really dates from 1773, the year in which the traveller James Bruce returned from Ethiopia and brought with him three manuscripts of Enoch.[4] Two of these manuscripts (Bodl 4 and Bodl 5)[5] are now in the Bodleian Library at Oxford, while the third (Paris 32), a specially prepared copy of Bodl 5, was given by Bruce to Louis XV and is now in the Bibliothèque Nationale in Paris.

The first edition of the Ethiopic text of Enoch, published by R. Laurence in 1838,[6] consisted of a transcript of one of the manuscripts brought to Europe by Bruce, namely Bodl 4; Laurence had earlier published an English translation of Enoch based on the same manuscript.[7] During the course of the nineteenth century many more manuscripts of Enoch were brought to Europe, but when, in 1851, Dillmann issued the first critical edition of the text,[8] he was still only able to make use of five (Bodl 4, Bodl 5, Frankfurt MS., Curzon 55, and Curzon 56). Despite this, his edition (together with the German translation which he published in 1853)[9] remains of considerable value.

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[1] Useful summaries of nineteenth-century work on the text of Enoch are to be found in A. Dillmann, *Das Buch Henoch*, Leipzig, 1853, pp. lvii ff., and J. Flemming and L. Radermacher, *Das Buch Henoch* (Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte 5), Leipzig, 1901, 2 f., 12 f. (These two works are hereafter referred to as Dillmann, *Translation* and Flemming, *Translation*.) In this section I confine myself only to the more important works on Enoch.

[2] For details see Section 3 below.

[3] Cf. Flemming, *Translation*, 2.

[4] On Bruce cf. E. Ullendorff, *The Ethiopians*, 3rd edn., Oxford, 1973, 11–13.

[5] The sigla used for the Ethiopic manuscripts are listed in full in Section 4 of the Introduction, those for the Greek manuscripts in Section 3, and those for the Aramaic in Section 2; a complete list of sigla is also provided immediately before the translation of Enoch. However, it is hoped that in general the sigla are self-explanatory.

[6] R. Laurence, *Libri Enoch Versio Aethiopica*, Oxford, 1838.

[7] R. Laurence, *The Book of Enoch the Prophet*, Oxford, 1821; 2nd edn. 1832 (1833); 3rd edn. 1838.

A fresh impetus to the study of the text was provided by the discovery at Akhmim in the winter of 1886/7, and the publication in 1892, of a manuscript containing a Greek version of Enoch 1–32,[10] and the years between 1892 and 1912 were marked by a not inconsiderable concern with the text of Enoch. Dillmann himself published an article devoted to the Akhmim manuscript[11] in which he gave also some collations of three Ethiopic manuscripts in the Abbadian collection;[12] this article is still of considerable value and interest, although in one or two cases Dillmann was misled by the somewhat unsatisfactory initial publication of the Greek manuscript. R. H. Charles, who had already been working on the text of Enoch, was able to use the Akhmim manuscript in the English translation of Enoch which he published in 1893;[13] for this translation Charles made use not only of the five Ethiopic manuscripts which had been available to Dillmann in 1851, but also of nine other manuscripts which had in the meantime been acquired by the British Museum (BM Add. 24185, BM 485, BM 484, BM 486, BM 490, BM Add. 24990, BM 491, BM 492, and BM 499). Charles argued that BM 485 and (to a lesser extent) BM 491 represented a text somewhat older than that found in the five manuscripts used by Dillmann or in the other British Museum manuscripts, and he accordingly based his translation largely on BM 485. A second, much revised, edition of this translation appeared in

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[8] A. Dillmann, *Liber Henoch Aethiopice*, Leipzig, 1851 (hereafter Dillmann, *Text*).

[9] See note 1 above.

[10] For details see Section 3 below.

[11] 'Über den neugefundenen griechischen Text des Henoch-Buches', *SAB* 1892, 1039–54 and 1079–92.

[12] Dillmann uses the sigla d, e, and f for these manuscripts (cf. *SAB* 1892, 1046), but does not further describe them. However, Dillmann's d = Abb 197, e = Abb 35, and f = Abb 55 (cf. Flemming, *Translation*, 3). R. H. Charles (*The Book of Enoch*, 2nd edn., Oxford, 1912, xv) appears to suggest that Dillmann gives collations of Berl not Abb 197, but an examination of Dillmann's evidence relating to 10. 7 and 31. 1 makes clear that Dillmann's d = Abb 197.

[13] R. H. Charles, *The Book of Enoch*, Oxford, 1893.

1912.[14] Besides this English translation of Enoch, German translations were published by Beer in 1900[15] and Flemming in 1901,[16] while a French translation was published by Martin in 1906.[17] But perhaps more important from our immediate point of view was the publication of two editions of the Ethiopic text, by Flemming in 1902[18] and by Charles in 1906.[19]

Flemming knew of twenty-six Ethiopic manuscripts of Enoch, and made direct use of fourteen of these for both his edition and his translation. More precisely, he himself collated nine manuscripts (BM 485, BM 491, Ryl, Berl, Abb 35, Abb 55, Abb 99, Abb 197, and Munich 30),[20] but took over from Dillmann's text-edition of 1851 the latter's collations of Bodl 4, Bodl 5, Frankfurt MS., Curzon 55, and Curzon 56. Flemming made only sparing use of the collations of BM Add. 24185, BM 484, BM 486, BM 490, BM Add. 24990, BM 492, and BM 499 which had been given by Charles in his translation of 1893, on the grounds that these manuscripts contained a text which agreed essentially with that of the five manuscripts used by Dillmann in his text-edition of 1851. For the same reason he made no use at all of Abb 16, Abb 30, Vat 71, Paris 114, and Paris 32.[21] Flemming rightly recognized that the Ethiopic manuscripts of Enoch fall into two groups, Group I consisting of the older manuscripts BM 485, Berl, Abb 35, and Abb 55, together with BM 491, and Group II consisting of all the other manuscripts.[22] Flemming noted that the readings of Group I frequently agree with the Greek against those of Group II, and based his edition and translation on the Group I manuscripts; like Charles, he regarded BM 485 as the most important and best manuscript. Flemming's collations of BM 485, BM 491, and Berl are, as Charles indicates,[23] not entirely accurate, but, apart from this, Flemming's text-edition and translation are in many ways the most convenient and helpful of the tools hitherto available for the study of Enoch, since Flemming's judgement on textual matters was often more sensible than that of Charles.

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[14] R. H. Charles, *The Book of Enoch*, 2nd edn. This edition of the work is hereafter referred to as Charles, *Translation*.

[15] G. Beer, 'Das Buch Henoch', *Die Apokryphen und Pseudepigraphen des Alten Testaments*, Tübingen, 1900, ii. 217–310 (hereafter Beer, *Translation*).

[16] See above, note 1. Cf. also the translation of P. Riessler in *Altjüdisches Schrifttum ausserhalb der Bibel*, Augsburg, 1928, 355–451, 1291–7.

[17] F. Martin, *Le Livre d'Hénoch*, Paris, 1906 (hereafter Martin, *Translation*).

[18] *Das Buch Henoch*, Äthiopischer Text herausgegeben von J. Flemming (Texte und Untersuchungen, neue Folge, vii. 1), Leipzig, 1902 (hereafter Flemming, *Text*).

[19] R. H. Charles, *The Ethiopic Version of the Book of Enoch* (Anecdota Oxoniensia, Semitic Series xi), Oxford, 1906 (hereafter Charles, *Text*).

[20] For the Abbadian manuscripts Flemming relied in part on collations made by A. Meyer.

[21] Paris 32 is the copy of Bodl 5 given by Bruce to Louis XV.

[22] Note that in practice Flemming's Group II = Bodl 4, Bodl 5, Frankfurt MS., Curzon 55, Curzon 56 (i.e. the manuscripts used by Dillmann) plus Ryl, Abb 99, Abb 197, and Munich 30, a total of nine manuscripts. But Flemming also ascribed to this Group the seven British Museum manuscripts (BM Add. 24185, BM 484, BM 486, BM 490, BM Add. 24990, BM 492, BM 499) and the

The major difference between the editions of Flemming and Charles is that the latter provides a larger number of textual variants than the former. This increase is partly, but not entirely, the result of the use of manuscripts ignored by, or unknown to, Flemming. In fact, Charles knew of twenty-eight manuscripts of Enoch, and made direct use of twenty-two.[24] He himself collated sixteen manuscripts (BM Add. 24185, BM 485, BM 484, BM 486, BM 490, BM Add. 24990, BM 491, BM 492, BM 499, Berl, Abb 35, Abb 55, Vat 71, Munich 30, Garrett MS., and Westenholz MS.), but, like Flemming, took over from Dillmann's text-edition of 1851 Dillmann's collations of Bodl 4, Bodl 5, Frankfurt MS., Curzon 55, and Curzon 56;[25] he likewise took over from Flemming the latter's collations of Ryl (which, however, he used only sparingly). In addition to the evidence which Charles gives from these twenty-two manuscripts he occasionally also gives readings from two other manuscripts, Abb 99 and Abb 197; Charles apparently took these readings from Flemming's text-edition. Charles thus left completely out of account only four manuscripts: Abb 16, Abb 30, Paris 114, and Paris 32. These four were also left out of account by Flemming, and in view of the indications of the age and character of the manuscripts there can be little question that Charles and Flemming were right to ignore them.[26]

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five other manuscripts (Abb 16, Abb 30, Vat 71, Paris 114, Paris 32) which he did not use.

[23] *Text*, p. xxvi.

[24] Charles gives these figures as twenty-nine and twenty-three because he counts BM 485a, the duplicate version of 97. 6b–108. 10 which is to be found in BM 485, as a separate manuscript.

[25] Cf. *Text*, pp. xviii, xxv.

[26] On Paris 114 cf. H. Zotenberg, *Catalogue des manuscrits éthiopiens* (*gheez et amharique*) *de la Bibliothèque Nationale*, Paris, 1877, 47: 'Le texte de cette copie présente la même rédaction que tous les autres exemplaires connus de cet ouvrage; les leçons s'accordent, tantôt avec celles de l'un, tantôt avec celles de l'autre des cinq mss. d'après lesquels a été imprimé le texte publié par M. Dillmann.'

Charles divided his manuscripts into two groups, exactly as Flemming had done, but designated the groups alpha and beta. Charles's alpha group corresponds exactly to Flemming's Group I (viz. BM 485, Berl, Abb 35, Abb 55, together with BM 491), but Charles's beta group is somewhat larger than Flemming's Group II, consisting of seventeen manuscripts, as opposed to nine.[27] These seventeen manuscripts are: Bodl 4, Bodl 5, Frankfurt MS., Curzon 55, Curzon 56 (i.e. the manuscripts used by Dillmann), plus BM Add. 24185, BM 484, BM 486, BM 490, BM Add. 24990, BM 492, BM 499, Ryl, Vat 71, Munich 30, Garrett MS., and Westenholz MS.[28] Again like Flemming, Charles thought that the manuscripts of his alpha group contained an older and better-text-type than that to be found in the manuscripts of his beta group, and in so far as this was possible, he made BM 485 the basis of his text-edition and translation. Two other views held by Charles should perhaps be noticed here: (1) Charles assumed that the Ethiopic version of Enoch was a translation of the Greek version; (2) so far as the Greek version was concerned, Charles argued that the text contained in the excerpts in Syncellus was more original than that of the Akhmim manuscript.

Charles's work on Enoch, as represented by his text-edition of 1906 and the second edition of his translation of 1912, marked a definite turning-point in the study of the text of Enoch. Charles incorporated into his writings the results of all previous study of Enoch, while the views he held about the text, though presented by him in a somewhat extreme form, were by and large shared by all those who worked on Enoch at that time. Charles's text-edition contains the greatest amount of information hitherto available for the study of the Ethiopic text of Enoch, and certainly from this point of view his edition is superior to that of Flemming. Furthermore, his collations—although there are inevitably misprints in his edition—seem for the most part to be accurate.

On the negative side, it should perhaps be pointed out that a fair proportion of the variants which Charles gives are of a purely orthographic character, and it may be questioned whether variants of this type should stand in the apparatus. Again, the overwhelming mass of information provided by Charles and the manner in which it is organized sometimes make the use and interpretation of his evidence difficult. Despite this his text-edition is of considerable importance, and provides a very valuable tool for the study of Enoch. In any case, since Charles there has been neither a new edition of the Ethiopic text of Enoch nor a new translation, and while there have been various studies dealing with particular aspects of the text of this book, as well as various relevant manuscript discoveries, there has been no comprehensive re-examination of the Ethiopic text.

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[27] See above, note 22.

[28] Charles also ascribed to this group the six manuscripts of which he made only partial or no use: Abb 99, Abb 197, Abb 16, Abb 30, Paris 114, and Paris 32.

There does, however, appear now to be a need for a new edition and translation of the Ethiopic text of Enoch, and for a reconsideration of the textual problems connected with the book, and this for two reasons. On the one hand, since the time of Charles the discovery has occurred both of the Qumrân Aramaic fragments of Enoch[29] and of the Chester Beatty–Michigan papyrus containing a Greek version of Enoch 97. 6–107. 3.[30] In addition E. Ullendorff recently acquired a hitherto unknown Ethiopic manuscript of Enoch, and several other Ethiopic manuscripts of Enoch have also come to light.[31] On the other hand, even on the evidence available to Charles, Charles's views about the text of Enoch seem now to call for some modification. My intention, therefore, in this work is to provide a new edition (volume 1) and translation (volume 2) of the Ethiopic text of Enoch in the light of the Aramaic and Greek evidence now available. The edition is based on Rylands Ethiopic MS. 23 (Ryl), and the reasons for the choice of this manuscript as the base-text are discussed below (see p. 32 ff.). My more immediate aim in this Introduction is to provide a comprehensive survey of the Aramaic, Greek, and Ethiopic evidence currently available for the text of Enoch (Sections 2–4) and a discussion of the relationship between the Ethiopic version of Enoch and the underlying version(s) (Section 5).

2. *The Aramaic Fragments of the Book of Enoch*

The question whether the Book of Enoch was composed in Hebrew or Aramaic was much discussed in earlier years,[1] but the discovery at Qumrân of fragments of Enoch in Aramaic would appear now

[29] For details see Section 2.

[30] For details see Section 3.

[31] For details see Section 4.

[1] Cf. Charles, *Translation*, p. lvii.

to render very probable the view that Aramaic was the original language of the greater part of the work.[2] The use of Aramaic, indicated by the fragments, does not, however, preclude the use in the composition of the book of occasional Hebrew words or phrases, or even of whole passages in Hebrew.[3] It is furthermore to be noted that no fragments of the Parables (cc. 37–71) have yet been found at Qumrân, and it is difficult to come to any certain conclusions about the original language of this part of Enoch.

The Qumrân fragments of Enoch, discovered in Cave 4 in September 1952,[4] form part of the finds from that cave assigned to J. T. Milik for publication. A preliminary edition of a few fragments appeared in 1958,[5] but the publication of the great bulk of the material was for a long time delayed, and it was only thanks to the kind offices of Professor M. Black and Professor E. Ullendorff that I was given access, in the autumn of 1967, to a provisional transcript of the fragments.[6] Through the kindness of these two scholars I was also able to study photographs of the fragments during August and September 1968. From the photographs I made a new transcript, and it was from this new transcript that I quoted the Aramaic evidence for the text of Enoch in my thesis. Since the completion of the thesis Milik's edition of the fragments has appeared,[7] and Milik generously agreed that proofs of his book should be made available to me in advance of publication. I was thus able to change the sigla used in the thesis for the Aramaic so that my sigla now correspond exactly to those used by Milik. In the light of the proofs I made a number of corrections to my readings of the Aramaic; most of these were trivial in character, but in the following cases the corrections were of significance in one way or another: ^{a}1 i 6 f.; ^{a}1 ii 5 (מתקימין), 8 (עפרה), 9 (וחפין); ^{a}1 iii 20 and 21a; ^{a}1 iv 6 (אדיק); ^{e}1 xxii 1 (עצון), 2 (יתדינן). I also took over from the proofs Milik's identification of three further pieces (all of small size): ^{c}1 viii; ^{e}1 xxvii (fragment f); ^{e}4 ii (fragment c). The Aramaic evidence quoted in the present work, therefore, represents a slightly corrected version of the Aramaic quoted in my thesis.

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[2] This conclusion would not appear to be affected by the existence of the Hebrew fragments from Cave 1 that have been compared with 8. 4–9. 4 and 106. 2, since these Hebrew fragments almost certainly belong to a source used in the Book of Enoch (viz. the Book of Noah), rather than to the Book of Enoch itself. Cf. D. Barthélemy and J. T. Milik, *Qumran Cave I* (Discoveries in the Judaean Desert i), Oxford, 1955, 84 ff., 152 and Pl. XVI; Milik, 'The Dead Sea Scrolls Fragment of the Book of Enoch', *Biblica* 32 (1951), 393–400; M. Black, *Apocalypsis Henochi Graece* (Pseudepigrapha Veteris Testamenti Graece iii), Leiden, 1970, 6.

[3] Cf. 6. 6; 27. 2. Cf. also E. Ullendorff, 'An Aramaic "Vorlage" of the Ethiopic Text of Enoch?', *Atti del Convegno Internazionale di Studi Etiopici* (Accademia Nazionale dei Lincei. Problemi attuali di scienza e di cultura 48), Rome, 1960, 263.

[4] Cf. J. T. Milik, *Ten Years of Discovery in the Wilderness of Judaea* (Studies in Biblical Theology 26), London, 1959, 16–18.

[5] Cf. J. T. Milik, 'Hénoch au pays des Aromates (Ch. xxvii à xxxii). Fragments araméens de la Grotte 4 de Qumran', *RB* 65 (1958), 70–7.

[6] For the circumstances in which this provisional transcript was made cf. M. Black, 'The Fragments of the Aramaic Enoch from Qumran', *La Littérature juive entre Tenach et Mischna: quelques problèmes* (Recherches bibliques ix), edited by W. C. van Unnik, Leiden, 1974, 16.

[7] *The Books of Enoch, Aramaic Fragments of Qumrân Cave 4*, Oxford, 1976.

Fragments of no fewer than eleven manuscripts of Enoch were found at Qumrân; of these, seven contain material corresponding to parts of the first (cc. 1–36), the fourth (cc. 83–90), and the fifth (cc. 91–107) sections of the Ethiopic text (i.e. the Book of the Watchers, the Book of Dreams, and the Epistle of Enoch[8]), while four contain material corresponding to parts of the third section (cc. 72–82, the Book of Astronomy). As we have already seen, no fragments have been found which correspond to the second section of the Ethiopic text (cc. 37–71, the Parables of Enoch). It would appear that the Book of Astronomy circulated at Qumrân independently of the other traditions associated with the name of Enoch. But in Milik's view[9] it is also likely that at Qumrân the Book of the Watchers and the Epistle of Enoch were copied out as separate writings; however, these two writings, together with the Book of Dreams and other material, were also copied out in combination to form a corpus of Enoch traditions.

I give now a list of all the fragments, relying on Milik's observations for the dates of the manuscripts.

Aram^{a} (= Milik 4QEn^{a}). This manuscript dates from the first half of the second century B.C., and probably contained only the Book of the Watchers (Eth 1–36).[10]

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[8] This name appears as the subscription to the Greek version of the last chapters of Enoch which is contained in the Chester Beatty–Michigan manuscript (cf. Section 3), and is used here as a convenient description of cc. 91–107.

[9] J. T. Milik, 'Problèmes de la littérature hénochique à la lumière des fragments araméens de Qumran', *HTR* 64 (1971), 333–78. Cf. also Milik, *Ten Years of Discovery*, 33 f.

[10] Cf. Milik, *HTR* 64 (1971), 335, 344.

^{a}1 i corresponds to parts of Eth 1. 1–5[11]
^{a}1 ii corresponds to parts of Eth 2. 1–5. 6
^{a}1 iii corresponds to parts of Eth 6. 4–7. 5
^{a}1 iv corresponds to parts of Eth 8. 3–9. 3

Aram^{b} (= Milik 4QEn^{b}). This manuscript dates from the middle of the second century B.C., and, like Aram^{a}, probably contained only the Book of the Watchers (Eth 1–36).[12] Only a few small fragments of this manuscript have survived.

^{b}1 ii (fragments a and c) corresponds to parts of Eth 6. 1–4
^{b}1 ii (fragments d, e, and g) corresponds to parts of Eth 6. 7–7. 1
^{b}1 ii (fragments j and k) corresponds to parts of Eth 7. 5–8. 1
^{b}1 iii (fragments p and q) corresponds to parts of Eth 8. 3–9. 1
^{b}1 iii (fragment w) corresponds to parts of Eth 9. 4
^{b}1 iv (fragments y, b′, and e′) corresponds to parts of Eth 10. 9 and 11 f.

Aram^{c} (= Milik 4QEn^{c}). This manuscript dates from the last third of the first century B.C., but was copied from an exemplar dating from approximately 100 B.C.[13] The fragments that have survived correspond to parts of the first, the fourth, and the fifth sections of the Ethiopic text (cc. 1–36, 83–90, and 91–107), but there are also fragments which do not correspond to anything in our Ethiopic book; Milik has attributed these fragments to a Book of Giants which he believes formed part of the traditions associated with Enoch at Qumrân.[14] However, with the exceptions of 4QEnGiants^{a}9 and 10 I have left this group of fragments out of account, and have dealt only with those which relate directly to our Ethiopic Book of Enoch.

^{c}1 i corresponds to parts of Eth 1. 9–2. 3 and 3–5. 1
^{c}1 ii corresponds to parts of Eth 6. 7

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[11] In attempting to assess the extent of the Aramaic in relation to the Ethiopic I have ignored those lines in Aram where only one or two letters are visible (as, e.g., in the case of Aram^{a}1 i 8). It is for this reason that the figures that I give for the extent of the Aramaic evidence are somewhat lower than those of Milik.

[12] Cf. Milik *HTR* 64 (1971), 335, 344.

[13] Cf. ibid. 335, 344, 354, 360 f.

[14] Cf. ibid. 366 ff.; see also 'Turfan et Qumran. Livre des Géants juif et manichéen', *Tradition und Glaube. Festgabe für K. G. Kuhn zum 65. Geburtstag*, edited by G. Jeremais, H.-W. Kuhn, and H. Stegemann, Göttingen, 1971, 117–27.

^{c}1 v corresponds to parts of Eth 10. 13–19 and 12. 3
^{c}1 vi corresponds to parts of Eth 13. 6–14. 15
^{c}1 viii appears to correspond to parts of Eth 18. 8–12
^{c}1 xii corresponds to parts of Eth 30. 1–32. 1 (cf. Milik, *RB* 65 (1958), 70–2)
^{c}1 xiii corresponds to part of Eth 35–36. 2 (cf. Milik, *RB* 65 (1958), 77)
4QEnGiants^{a}9 may possibly relate to Eth 84. 2–4
4QEnGiants^{a}10 may possibly relate to Eth 84. 6
^{c}4 corresponds to parts of Eth 89. 31–6
^{c}5 i corresponds to parts of Eth 104. 13–106. 2
^{c}5 ii corresponds to parts of Eth 106. 15–107. 2

Aram^{d} (= Milik 4QEn^{d}). This manuscript dates from the last third of the first century B.C. and seems to have been copied from Aram^{c}. Only a few small fragments of this manuscript have survived, and these fragments correspond to parts of the first and the fourth sections of the Ethiopic text (cc. 1–36 and 83–90). However, Milik thinks it probable that this manuscript, like Aram^{c}, contained in addition the Epistle of Enoch (Eth 91–107) and the so-called Book of Giants.[15]

^{d}1 xi corresponds to parts of Eth 22. 13–23. 3
^{d}1 xii corresponds to parts of Eth 26. 2–6
^{d}2 i corresponds to parts of Eth 89. 11–14
^{d}2 ii corresponds to parts of Eth 89. 29 f.
^{d}2 iii corresponds to parts of Eth 89. 43 f.

Aram^{e} (= Milik 4QEn^{e}). This manuscript dates from the first half of the first century B.C. The fragments that have survived and can be clearly identified correspond to parts of the first and the fourth sections of the Ethiopic text (cc. 1–36 and 83–90), but Milik again thinks it probable that this manuscript, like Aram^{c}, contained in addition the Epistle of Enoch (Eth 91–107) and the Book of Giants.[16]

^{e}1 xxii corresponds to parts of Eth 22. 3–7
^{e}1 xxvi (fragment d) corresponds to parts of Eth 31. 3–32. 3 (cf. Milik, *RB* 65 (1958), 70–2)
^{e}1 xxvii (fragment f) corresponds to parts of Eth 32. 6

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[15] Cf. Milik, *HTR* 64 (1971), 335, 344, 354.

[16] Cf. ibid. 335, 344, 354. Milik now thinks it probable that two small fragments of this manuscript (4QEn^{e}2 and 3) do in fact belong to the Book of Giants.

^{e}4 i (fragment b) corresponds to parts of Eth 88. 3–89. 6
^{e}4 ii (fragment c) appears to correspond to parts of Eth 89. 7–8
^{e}4 ii (fragments b and d) corresponds to parts of Eth 89. 12–16
^{e}4 iii (fragment e) corresponds to parts of Eth 89. 27–9

Aram^{f} (= Milik 4QEn^{f}). Only one fragment of this manuscript, which dates from the third quarter of the second century B.C. has survived.[17]

^{f}1 corresponds to parts of Eth 86. 1–3

Aram^{g} (=Milik 4QEn^{g}). This manuscript dates from the middle of the first century B.C., and probably contained only the Epistle of Enoch (Eth 91–107).[18]

^{g}1 ii corresponds to parts of Eth 91. 18–92. 2
^{g}1 iii corresponds to parts of Eth 92. 5–93. 4
^{g}1 iv corresponds to parts of Eth 93. 10 plus 91. 11–17
^{g}1 v corresponds to parts of Eth 93. 11–94. 1

Aram$^{\mathrm{astr.a}}$ (= Milik 4QEnastr^{a}). This manuscript dates from the end of third or the beginning of the second century B.C., and all the fragments belong to a table of the phases of the moon.[19] This table does not form part of our Ethiopic Book of Enoch, although 73. 4–8 appears to contain a garbled summary of it. I have, therefore, largely left this material out of account.

Aram$^{\mathrm{astr.b}}$ (=Milik 4QEnastr^{b}). This manuscript was copied in Herodian style, and dates from the turn of our era.[20] The majority of the fragments (Aram$^{\mathrm{astr.b}}$1–22) belong to the table of the phases of the moon mentioned above.

$^{\mathrm{astr.b}}$1–22[21]: table of the phases of the moon (cf. Eth 73. 4–8)
$^{\mathrm{astr.b}}$23 relates to parts of Eth 76. 14–77. 4 (cf. Milik, *RB* 65 (1958), 76)
$^{\mathrm{astr.b}}$25 relates to parts of Eth 78. 10
$^{\mathrm{astr.b}}$26 relates to parts of Eth 78. 17(?)–79. 2
$^{\mathrm{astr.b}}$28 relates to parts of Eth 82. 9–13

Aram$^{\mathrm{astr.c}}$ (= Milik 4QEnastr^{c}). This manuscript dates from the middle of the first century B.C.[22]

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[17] Cf. ibid. 335, 354.

[18] Cf. ibid. 335, 360 f.

[19] Cf. ibid. 338.

[20] Cf. ibid. 338.

[21] For $^{\mathrm{astr.b}}$7 iii 1–4 cf. Milik, *HTR* 64 (1971), 338 f.

[22] Cf. ibid. 338.

$^{\text{astr.c}}$1 ii relates to parts of Eth 76. 3–10 and of 76. 13–77. 3 (cf. Milik, *RB* 65 (1958), 76)
$^{\text{astr.c}}$1 iii relates to parts of Eth 78. 6–8

Aram$^{\text{astr.d}}$ (= Milik 4QEnastr$^{\text{d}}$). Fragments of three columns ($^{\text{astr.d}}$1 i–iii) have survived from this manuscript which dates from the second half of the first century B.C. These fragments have no parallel in the Ethiopic text of Enoch, but appear to have belonged to the final part of the Book of Astronomy in the form in which it existed at Qumrân. In our Ethiopic text the astronomical section ends abruptly, and after the description of spring and summer in Eth 82. 15–20 we at least expect a description of autumn and winter; Aram$^{\text{astr.d}}$1 i appears to contain just such a description of winter.[23] But although it is possible to bring $^{\text{astr.d}}$1 i into relation with the description of the seasons in Eth 82. 15–20, it is not possible to bring $^{\text{astr.d}}$1 ii and iii into relation with anything in the Ethiopic text of Enoch. Aram$^{\text{astr.d}}$1 ii and iii appear to deal with the movement of the stars, and may very probably, as Milik suggests, have belonged to the final part of the Qumrân Book of Astronomy.[24]

At first sight it might appear as if quite substantial portions of Enoch had survived in Aramaic. In fact, however, Aramaic evidence that can be brought into more or less close relationship with the Ethiopic text exists only in the case of 196[25] (i.e. just under one-fifth) of the 1,062 verses of the Ethiopic version. It should furthermore be pointed out that the Aramaic fragments which have survived are severely damaged; mostly we have to do with quite small pieces of text, and in no case do we have anything approaching an entire column from one of the manuscripts. Thus we are very far from possessing the equivalent in Aramaic of 196 verses of the Ethiopic version.

The Aramaic text of Enoch known to us from the Qumrân manuscripts—with the exception of the Book of Astronomy to which reference will be made in a moment—agrees in general terms with the Greek and Ethiopic texts. There are, of course, numerous cases where minor differences exist between the Aramaic, the Greek, and the Ethiopic, but for the most part these are not very substantial, and it would appear that the Greek and Ethiopic texts provide a not too unreliable guide to the Book of Enoch as it was known at Qumrân. This general statement must, however, be qualified with reference to two fragments, Aram^{g}1 ii and v; in the case of these fragments the Aramaic attests a text longer than, and different from, that present in the Ethiopic (see the discussions on 91. 18; 92. 1; 93. 11). Also, the precise nature of the relationship (if there is one) between 4QEnGiants^{a}9 and 10 and the Ethiopic version of 84. 2–4 and 6 is unclear (see on 84. 3 and 6).

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[23] Cf. Milik, *HTR* 64 (1971), 338 f., 371 f.

[24] For $^{\text{astr.d}}$1 ii cf. ibid. 371 f.

[25] This figure is based on the list of fragments given above (leaving out of account Aram$^{\text{astr.a}}$, $^{\text{astr.b}}$1–22, and $^{\text{astr.d}}$1 i–iii). The figure is only approximately correct, and might be increased if one were to take into account the very small fragments and the lines on the larger fragments where only one or two letters are legible.—It is perhaps worth pointing out that 69 of the 196 verses belong to the first fourteen chapters of the Ethiopic version.

The situation with regard to the Book of Astronomy is very different. In the first place the Ethiopic version is much shorter than the Aramaic. Not only is the table of the phases of the moon (Aram$^{astr.a}$ and $^{astr.b}$1–22) not present in the Ethiopic, but there is also other Aramaic evidence (Aram$^{astr.d}$1 ii and iii) which cannot be brought into relationship with anything in the Ethiopic. Secondly, even in the cases where a relationship does exist between the Aramaic and the Ethiopic versions, there are substantial differences between the two (cf. Aram$^{astr.b}$23, 26, and 28; $^{astr.c}$1 ii, and see the discussions on 76. 4, 6, 7; 77. 2, 3; 78. 15; 82. 9).

The Aramaic evidence casts an important light on the order of the text in a number of passages.

(1) 7. 1–8. 3. Gr$^{Sync\ a}$ has the text of 7. 1–8. 3 in an order completely different from that of Eth and Gr^{Pan}; in particular, Gr$^{Sync\ a}$ omits 7. 3–6, but has a brief statement summarizing 7. 4 f. at the end of 8. 3. Charles[26] argued that Gr$^{Sync\ a}$ preserved the original sequence of the narrative, but the evidence of Aram^{a}1 iii and ^{b}1 ii (fragments j and k) shows that the original sequence has been preserved by Eth Gr^{Pan}, not by Gr$^{Sync\ a}$. The evidence of Aram also shows that the summary statement in Gr$^{Sync\ a}$ at the end of 8. 3 is completely inferior to the much longer text of Eth Gr^{Pan} in 7. 3–6, which in general terms corresponds with the Aramaic text (see the discussion on 7. 1).

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[26] *Text*, pp. xiii, 19; *Translation*, p. xvii.

(2) 91–3. Charles[27] believed that the text of cc. 91–3 had suffered both interpolation and dislocation. Thus he argued that 91. 11 and 93. 11–14 were interpolations; he also argued that c. 92 had been dislocated from before 91. 1–10, and that 91. 12–17 had been dislocated from after 93. 1–10. Thus in his view the original order of the text was 92; 91. 1–10, 18–19; 93. 1–10; 91. 12–17; 94.

Charles was not alone in thinking that 91. 12–17 had been dislocated from after 93. 1–10, and it has been universally recognized that the two pieces of text, which form the so-called Apocalypse of Weeks, must be taken together. The evidence of Aram^{g}1 iv now definitely confirms that 91. 12–17 belongs after 93. 1–10. However, the view that 91. 11 is an interpolation is only partially true, since there does exist Aramaic evidence (^{g}1 iv 14) which relates to Eth 91. 11.[28] But it would also appear that the text of Eth has been elaborated and expanded at this point, and to this extent the view that 91. 11 is an interpolation (or, more precisely, a redactional link) is correct (see the discussion on 91. 11).

On the other hand, the supposition that c. 92 has been dislocated from before 91. 1–10 would appear now to be unlikely in view of the evidence of Aram^{g}1 ii, since this fragment seems to correspond to Eth 91. 18–92. 2. Again, the supposition that 93. 11–14 is an interpolation is now shown to be wrong in view of the evidence of Aram^{g}1 v (corresponding to Eth 93. 11–94. 1). However, in both these cases the Aramaic version would appear to be longer and more elaborate than the Ethiopic (see the discussions on 91. 18; 92. 1; 93. 11).

Thus, apart from the fact that 91. 11 (12)–17 has been dislocated from after 93. 1–10, the Ethiopic text of cc. 91–3 would appear to be in the right order, and not to have suffered interpolation. However, the Ethiopic text would also appear to be somewhat shorter than the Aramaic in the case of Aram^{g}1 ii and ^{g}1 v.

(3) 105. 1–2. c. 105 does not occur in Gr^{CB}, and this fact seemed to confirm the view of Charles[29] that the chapter was an addition to the text. However, on the evidence of Aram^{c}5 i it is virtually certain that the Aramaic version did have some material corresponding to Eth 105. 1, although the situation with regard to Eth 105. 2 is not quite clear (see the discussion on 105. 1).

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[27] *Translation*, 218, 224, 227, 231.

[28] Thus Aram^{g}1 iv 13 corresponds to Eth 93. 10, ^{g}1 iv 14 to Eth 91. 11, and ^{g}1 iv 15 to Eth 91. 12.

[29] Cf. Charles, *Translation*, 262.

(4) 106–7. It has been a common assumption that cc. 106 f. belonged originally not to the Book of Enoch, but to the Book of Noah.[30] In view of this it is noteworthy that already at Qumrân material corresponding to Eth 106 f. formed a part of the Book of Enoch (cf. Aram^{c}5 i and ii). However, it is also interesting to note that a division is marked in the Aramaic at this point, since in Aram^{c}5 i two lines are left blank between the Aramaic equivalents of Eth 105. 1 (or 105. 1 f.) and Eth 106. 1.[31]

(5) 108. This chapter does not form part of the Greek text known to us from Gr^{CB}, and no Aramaic fragments corresponding to it have been found at Qumrân. The view that the chapter is a late addition to the text[32] remains probable.

The Aramaic fragments from Qumrân also cast an important light on the question of the *Vorlage* used by the Ethiopic translators; for a discussion of this see Section 5 below.

3. *The Greek Version of the Book of Enoch*

Our knowledge of the Greek version of Enoch derives primarily from four sources: fragments in Syncellus, the Akhmim manuscript (Codex Panopolitanus), Codex Vaticanus Gr. 1809, and the Chester Beatty–Michigan papyrus. Since this material is all well known, I confine myself in the list which follows to the essential facts.[1] Regrettably we have no information concerning the circumstances in which Enoch was translated from Aramaic into Greek, nor of the circumstances in which the book received the form which it has in the Ethiopic version.

(1) The fragments in Syncellus.[2]

Apart from the quotation of En. 1. 9 in Jude 14 f., and the quotations and allusions in the Fathers,[3] the fragments in Syncellus, to which in modern times Scaliger first drew attention,[4] for long provided the only evidence for the text of the Book of Enoch.

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[30] Cf. ibid., pp. xlvi f., and on the Book of Noah see also note 2 above.

[31] Cf. Milik, *HTR* 64 (1971), 365.

[32] Cf. Charles, *Translation*, 269.

[1] For more information, with detailed bibliographical references, see A.-M. Denis, *Introduction aux pseudépigraphes grecs d'Ancien Testament* (Studia in Veteris Testamenti Pseudepigrapha i), Leiden, 1970, 17–20 (hereafter Denis, *Introduction*).

[2] For the text cf. W. Dindorf, *Georgius Syncellus et Nicephorus CP* (Corpus Scriptorum Historiae Byzantinae), i, Bonn, 1829. See also Denis, *Introduction*, 17 f., and the note on the Paris manuscripts of Syncellus by H. J. de Jonge in Black, *Apocalypsis Henochi Graece*, 14–16 (hereafter Black, *Text*).

[3] For these quotations and allusions cf. most recently Denis, *Introduction*, 20–4; Black, *Text*, 10–14.

$\mathrm{Gr}^{\mathrm{Sync\ a}}$ = Eth 6. 1–9. 4[5]
$\mathrm{Gr}^{\mathrm{Sync\ b}}$ = Eth 8. 4–10. 14[6]
$\mathrm{Gr}^{\mathrm{Sync\ c}}$ = Eth 15. 8–16. 1[7]
$\mathrm{Gr}^{\mathrm{Sync\ d}}$ = no parallel in Eth[8]

(2) The Akhmim Manuscript (Codex Panopolitanus).

$\mathrm{Gr}^{\mathrm{Pan}}$ = Eth 1–32; $\mathrm{Gr}^{\mathrm{Pan\ a}}$ = the duplicate version of Eth 19. 3–21. 9. This manuscript was discovered in a grave at Akhmim, the Panopolis of Strabo, in the winter of 1886/7, and was published for the first time in 1892 by U. Bouriant.[9] The work done by Bouriant was not, however, entirely satisfactory, and in the following year A. Lods issued a list of corrections to Bouriant's edition and a photogravure reproduction of the manuscript.[10] Lods had himself in the meantime produced his own edition of the text.[11] Since these initial publications the text of this manuscript has been reproduced on numerous occasions—by Dillmann,[12] by

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[4] Cf. J. Scaliger, *Thesaurus Temporum, Eusebii . . . Chronicorum Canonum Omnimodae Historiae Libri Duo*, 2nd edn., Amsterdam, 1658, 404 f. Reference should also be made to the work of J. A. Fabricius who brought together and published both the fragments of Syncellus and the quotations in Jude and the Fathers, cf. *Codex Pseudepigraphus Veteris Testamenti*, Hamburg and Leipzig, i, 1713 (2nd edn., Hamburg, i, 1722), 160–223 (the fragments from Syncellus are quoted on pp. 179–99). Cf. also R. Laurence, *The Book of Enoch the Prophet*, pp. iii f. (cf. Section 1, note 7).

[5] Cf. Dindorf, 20–3.

[6] Cf. ibid. 42–6.

[7] Cf. ibid. 46 f.

[8] Cf. ibid. 47. Milik (*HTR* 64 (1971), 368, 370) believes that this fragment derives from a Greek translation of the so-called Book of Giants (for which cf. above, p. 9).

[9] U. Bouriant, *Fragments grecs du Livre d'Énoch* (Mémoires publiés par les membres de la Mission archéologique française au Caire ix. 1, Paris, 1892, 91–147). For a description of the manuscript, now in the Cairo Museum (No. 10759), cf. B. P. Grenfell and A. S. Hunt, *Catalogue général des antiquités égyptiennes du Musée du Caire, Nos. 10001–10869: Greek Papyri*, Oxford, 1903, 93.

[10] A. Lods, *L'Évangile & l'Apocalypse de Pierre. Le texte grec du Livre d'Énoch* (Mémoires publiés par les membres de la Mission archéologique française au Caire ix. 3, Paris, 1893, 217–35+34 plates).

[11] *Le Livre d'Hénoch. Fragments grecs découverts à Akhmim (Haute-Égypte)*, Paris, 1892.

[12] A. Dillmann, 'Über den neugefundenen griechischen Text des Henoch-Buches' (cf. above, Section 1, note 11).

Charles,[13] by Radermacher,[14] by Swete,[15] and most recently by Black.[16]

The manuscript, which is thought to date from the sixth century, contains not only a Greek version of Enoch 1–32 (with a duplicate version of 19. 3–21. 9), but also extracts from the Gospel of Peter and the Apocalypse of Peter. In view of the careless way in which the copy was made there is some plausibility in the old idea that the manuscript was written out in a hurry simply in order to be included in the grave where it was found.[17] Amongst the many mistakes in the manuscript particular attention—so far as this edition of Enoch is concerned—should be drawn to the existence of numerous omissions,[18] many through homoioteleuton, but also of some additions.[19]

(3) Codex Vaticanus Gr. 1809

$\mathrm{Gr}^{\mathrm{Vat}}$ = Eth 89. 42–9. This extract from the Book of Enoch (with a short historical commentary appended) was discovered by Mai in an eleventh-century tachygraphical manuscript in the Vatican Library (Cod. Vat. Gr. 1809) which contains excerpts from various writings. The text of Enoch was copied in the upper margin and the commentary in the upper part of the left-hand margin of fol. 216^{v} (text = lines 1–7a; commentary = lines 7b–15). The fragment was published (in tachygraphical characters) by Mai in 1844,[20] and deciphered by Gildemeister in 1855.[21] But the most important contribution to the study of the fragment was made by Gitlbauer.[22] This extract was not copied directly from the Book of Enoch, but was itself taken from a (now lost) collection of extracts from Enoch, as the manner of the citation of the text indicates.[23]

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[13] R. H. Charles, *The Book of Enoch* (cf. Section 1, note 13); *The Ethiopic Version of the Book of Enoch* (cf. Section 1, note 19); *The Book of Enoch*, 2nd edn. (cf. Section 1, note 14).

[14] J. Flemming and L. Radermacher, *Das Buch Henoch* (cf. Section 1, notes 1 and 16).

[15] H. B. Swete, *The Old Testament in Greek*, iii, 4th edn., Cambridge, 1912.

[16] See note 2 above.

[17] Cf. Black, *Text*, 8; Denis, *Introduction*, 18.

[18] Cf. 2. 3; 3–5. 1; 6. 6; 9. 5 f.; 10. 16, etc.

[19] Cf. 1. 5(?); 1. 6; 1. 8; 5. 6; 5. 8; 8. 1; 15. 11; 17. 6; 18. 15; 22. 13.

[20] A. Mai, *Patrum Nova Bibliotheca*, ii, Rome, 1844, p. xi and plate facing p. xi.

[21] J. Gildemeister, 'Ein Fragment des griechischen Henoch', *ZDMG* 9 (1855), 621–4; cf. also O. Gebhardt, 'Die 70 Hirten des Buches Henoch und ihre Deutungen', *Archiv für wissenschaftliche Erforschung des Alten Testaments* ii/2 (1872), 242–6.

[22] M. Gitlbauer, *Die Überreste griechischer Tachygraphie im Codex Vaticanus Graecus 1809*, fasc. i (Denkschriften der Kaiserlichen Akademie der Wissenschaften 28/2), Vienna, 1878, 16, 32, 55, 92 f., and Pl. XI.

(4) The Chester Beatty–Michigan Papyrus.

Gr^{CB} = Eth 97. 6–107. 3. This fourth-century Greek codex, the leaves of which were acquired partly by the University of Michigan and partly by A. Chester Beatty, was published in an admirable edition by Campbell Bonner in 1937,[24] and for information regarding the papyrus reference should be made to that edition. In subsequent years Jeremias,[25] Torrey,[26] and Zuntz[27] also made important contributions to the study of the text.

The discovery of the papyrus provided a significant addition to the evidence that had been available to Charles for the Greek version of Enoch. In its present condition[28] the manuscript contains a Greek version of En. 97. 6–107. 3, followed by an almost complete text—according to Bonner—of Melito's Homily on the Passion.

In addition there are three fragments of the apocryphal Ezekiel which, on balance, Bonner is inclined to place 'after the end of Melito's homily, rather than in a position before the beginning of the selection from Enoch'.[29] On the basis of his calculations as to the original size of the manuscript Bonner is also inclined to think that, so far as Enoch is concerned, the manuscript only contained a Greek version of cc. 91–107, and that some other short writing preceded this extract from Enoch. We have already seen that the extract from Enoch has the subscription 'The Epistle of Enoch',[30] and we have also already noted the absence from this text of cc. 105 and 108.[31]

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[23] Cf. Denis, *Introduction*, 19; cf. Gildemeister, *ZDMG* 9 (1855), 623 f.

[24] Campbell Bonner, *The Last Chapters of Enoch in Greek* (Studies and Documents viii), London, 1937. See also F. G. Kenyon, *The Chester Beatty Biblical Papyri*, fasc. viii. Enoch and Melito, London, 1941.

[25] J. Jeremias, 'Ein neuer Textfund: das Henochfragment der Chester Beatty-Papyri', *ThBl* 18 (1939), cols. 145 f.; 'Beobachtungen zu neutestamentlichen Stellen an Hand des neugefundenen griechischen Henoch-Textes', *ZNW* 38 (1939), 115–24.

[26] C. C. Torrey, 'Notes on the Greek Texts of Enoch', *JAOS* 62 (1942), 52–60.

[27] G. Zuntz, 'Notes on the Greek Enoch', *JBL* 61 (1942), 193–204; 'The Greek Text of Enoch 102. 1–3', *JBL* 63 (1944), 53 f.; 'Enoch on the Last Judgement (ch. cii. 1–3)', *JTS* 45 (1944), 161–70.

[28] For a description of the manuscript and an assessment of its original extent cf. Bonner, *The Last Chapters of Enoch*, 4–12, particularly 9–12; cf. also Bonner, *The Homily on the Passion by Melito Bishop of Sardis with Some Fragments of the Apocryphal Ezekiel* (Studies and Documents xii), London, 1940, 5–8 and particularly the note of correction on 81 f. Cf. also Denis, *Introduction*, 19 f.

[29] Cf. Bonner, *The Homily on the Passion*, 82.

The Greek witnesses listed above divide into two groups; on the one hand Gr$^{\text{Pan}}$, Gr$^{\text{Vat}}$, and Gr$^{\text{CB}}$, and on the other Gr$^{\text{Sync}}$. The Greek text of Enoch attested by the first three witnesses agrees in general terms with the Ethiopic text, whereas the Greek text attested by Gr$^{\text{Sync}}$ differs considerably both from Gr$^{\text{Pan}}$ (the other Greek witnesses provide no parallel with Gr$^{\text{Sync}}$) and from Eth. As we have already noted,[32] Charles held the view that the text of Gr$^{\text{Sync}}$ is more original than that of Gr$^{\text{Pan}}$,[33] and it may be asked whether this view may still stand. On this question the Qumrân Aramaic text of Enoch would appear to cast a not unimportant light.

On the positive side, in two quite significant passages Gr$^{\text{Sync}}$, although not agreeing exactly with Aram, is closer to it than either Gr$^{\text{Pan}}$ or Eth: in 6. 7, the list of the names of the fallen angels, and in 8. 3, the account of the instruction of mankind in the evil arts of magic and astrology (see the discussions on these two verses). But, against this, in the case of 7. 1–8. 3, where substantial differences of both order and content exist between Gr$^{\text{Sync a}}$ and Gr$^{\text{Pan}}$ Eth,[34] the Aramaic evidence would appear to show that the better text is to be found in Gr$^{\text{Pan}}$ Eth, not Gr$^{\text{Sync a}}$. We have already noted that Gr$^{\text{Sync a}}$ does not have the support of Aram in its omission of 7. 3–6 and in its substitution for these verses of a short statement inserted at the end of 8. 3; we also noted that the text of Gr$^{\text{Pan}}$ Eth in 7. 3–6 corresponds in general terms with the Aramaic.[35] But Gr$^{\text{Sync a}}$ also omits a sentence, present in Gr$^{\text{Pan}}$ Eth, from the end of 7. 1, but has a comparable sentence, not present in Gr$^{\text{Pan}}$ Eth, at the end of 7. 2; here again the Aramaic evidence supports the order of the text attested by

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[30] Cf. Section 2, note 8.

[31] Cf. Section 2, pp. 14 f. where the significance of these omissions is discussed.

[32] Cf. Section 1, p. 5.

[33] Cf. Charles, *Text*, pp. xiii f.; cf. also the statement of Denis (*Introduction*, 20): 'La comparaison des textes conservés en plusieurs recensions suggère que le Syncelle, qui corrige et interprète souvent de façon libre, représente une recension particulière, plus complète avec un texte et un ordre du texte meilleurs que la recension de Gizeh, et plus proches de l'archétype.'

[34] Cf. the discussion on 7. 1. where all the differences are listed.

[35] Cf. Section 2, p. 13, and see the discussion on 7. 1.

Gr$^{\mathrm{Pan}}$ Eth (see the discussions on 7. 1 and 7. 2). Gelzer long ago argued that Syncellus did not make direct use of Enoch, but derived his Enoch material from excerpts made by earlier Byzantine chronographers (Anianus and Panodorus),[36] and it is surely to the editorial activity of either Syncellus or his predecessors that we must attribute the form which 7. 1–8. 3 has in Gr$^{\mathrm{Sync\ a}}$. It seems to me likely that we have to do with similar editorial activity on the part of Syncellus or his predecessors in the majority of the cases where Gr$^{\mathrm{Sync}}$ diverges from Gr$^{\mathrm{Pan}}$ Eth. Thus, although Gr$^{\mathrm{Sync}}$ sometimes preserves the original Greek text of Enoch, Charles's statement as to the over-all value of Gr$^{\mathrm{Sync}}$ would appear to be in serious need of modification.[37]

In total the Greek witnesses provide a Greek text for 366 of the 1,062 verses in the Ethiopic Book of Enoch. I quote the evidence of Gr$^{\mathrm{Sync}}$, Gr$^{\mathrm{Pan}}$, and Gr$^{\mathrm{Vat}}$ from Swete,[38] and that of Gr$^{\mathrm{CB}}$ from Bonner.[39] However, it may be noted that the text of all four witnesses has been recently republished in a single volume by Black.[40]

This is perhaps the place to mention the existence of various other fragmentary witnesses to the text of Enoch.

(1) Greek. Milik[41] has recently suggested that the fragments of the fourth-century Oxyrhynchus Papyrus 2069, published by A. S. Hunt in 1927 as an 'Apocalyptic Fragment',[42] in fact belong to the Book of Enoch, viz.:

Fr. 1r+2r = En. 85. 10–86. 2
Fr. 1v+2v = En. 87. 1–3
Fr. 3v = En. 77. 7–78. 1
Fr. 3r = En. 78. 8

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[36] Cf. H. Gelzer, *Sextus Julius Africanus und die byzantinische Chronographie*, ii, part 1, Leipzig, 1885, 249 ff., esp. 262–4. Cf. also S. P. Brock, 'A Fragment of Enoch in Syriac', *JTS* (N.S.) 19 (1968), 627–9.

[37] Cf. Black, *Text*, 8: 'The text of Syncellus has been claimed as a more reliable representative, both as to text and order, of the original. Occasionally, however, Syncellus's version is also of a free paraphrastic type, suggesting at times a very drastic recension or even rewriting of the basic Greek text.' See also Lods, *Le Livre d'Hénoch*, pp. xxvii–xxxvii, xlv f.; F. C. Burkitt, *Jewish and Christian Apocalypses* (The Schweich Lectures of the British Academy 1913), London, 1914, 26 f., 53.

[38] Cf. above, note 15.

[39] Cf. above, note 24.

[40] Cf. above, notes 2 and 16, and Section 2, note 2.

[41] Cf. Milik, 'Fragments grecs du Livre d'Hénoch (P. Oxy. xvii 2069)', *Chronique d'Égypte* 46 (1971), 321–43; *HTR* 64 (1971), 372.

[42] A. S. Hunt, *The Oxyrhynchus Papyri*, part xvii, London, 1927, 6–8.

In addition fr. 5 probably belongs with fr. 3, and fr. 4 with fragments 1 and 2.

Milik's identification of the fragments seems possible, but cannot by any means be regarded as certain. I have taken some account of fragments 1 and 2, but, in view of their very small size, I have not attempted to take account of the remainder.

(2) Latin. En. 1. 9, the passage quoted in Jude 14 f., is quoted also by Ps.-Cyprian and Ps.-Vigilius. The latter seem to have taken the passages not from Jude, but from the Book of Enoch itself (see the discussion on 1. 9), and this may point to the existence of a Latin translation of the entire book. —In 1893 M. R. James discovered a fragment of Enoch in Latin in a ninth-century British Museum manuscript (MS. Royal 5 E. XIII);[43] the fragment, which he published in the same year, consists of an abridged version of 106. 1–18.[44] This discovery also suggests the possibility that there once existed a complete Latin translation of the Book of Enoch.

(3) Coptic. S. Donadoni has discovered a Coptic version of En. 93. 3–8.[45]

(4) Syriac. S. P. Brock has recently drawn attention to the fact that Michael the Syrian, the twelfth-century Jacobite Patriarch, quotes En. 6. 1–7 in his *Chronicle*, Book I, ch. iv. Brock argues that Michael took this extract, not from the Book of Enoch itself, but—via a Syriac intermediary—from the excerpts from Enoch in the *Chronography* of Anianus, the situation being similar to that obtaining in the case of Syncellus.[46]

4. *The Ethiopic Version of the Book of Enoch*

The Book of Enoch, which, like the Book of Jubilees, was accorded canonical status in the Ethiopian Church, was translated into Ethiopic along with the other books of the Old and New Testaments at some time after the introduction of Christianity into Ethiopia in the fourth century, and probably before the end of the Aksumite period, i.e. before the end of the sixth century.[1] That the Ethiopic translators made use in their work of a Greek text of Enoch is certain; that they also made use of an Aramaic text is extremely probable. The question of the versions underlying the Ethiopic text of Enoch will, however, be discussed in the next section of the Introduction.

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[43] The passage from Enoch occurs as the sixth item in a collection of miscellaneous writings, cf. G. F. Warner and J. P. Gilson, *Catalogue of Western Manuscripts in the Old Royal and King's Collections in the British Museum*, London, 1921, i. 116.

[44] For the text see M. R. James, *Apocrypha Anecdota* (Texts and Studies ii. 3), Cambridge, 1893, 146–50. See also Charles, *Text*, pp. xvi f., 219–22; Charles, *Translation*, pp. xix f., 264–8; Flemming, *Translation*, 14, 138–41.

[45] S. Donadoni, 'Un frammento della versione copta del "Libro di Enoch"', *Acta Orientalia* (Copenhagen) 25 (1960), 197–202.

[46] Cf. S. P. Brock, 'A Fragment of Enoch in Syriac', *JTS* (N.S.) 19 (1968), 626–31.

The new edition and translation of Enoch which form the central part of this work are based, as already stated,[2] on Rylands Ethiopic MS. 23 (Ryl); the reasons for the choice of this manuscript as the base-text will be explained in the course of the following discussion.

We noted above that Charles knew of twenty-eight Ethiopic manuscripts of Enoch.[3] Since his day other manuscripts have come to light,[4] and the evidence of two of these—Tana 9 and Ull (a manuscript acquired a few years ago by Professor E. Ullendorff) —has been utilized in this work.[5] I now list all the manuscripts known to me. Since the vast majority of them have been excellently catalogued, I normally give only the minimum details necessary for the purposes of this study; for a complete description of the manuscripts in the following libraries reference may be had to the published catalogues, viz: British Museum (Wright),[6] Bodleian Library (Dillmann), John Rylands University Library of Manchester (Strelcyn), Bibliothèque Nationale (Zotenberg), Bibliothèque Nationale–Abbadian Collection (Conti Rossini),[7] Berlin (Dillmann), Frankfurt (Goldschmidt), Hamburg (Brockelmann), Rome (Grébaut and Tisserant), Lake Tana (Hammerschmidt).

In the following list I have divided the manuscripts, with a few exceptions, into the two groups identified by Flemming and

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[1] On the whole question of Ethiopic Bible translations see E. Ullendorff, *Ethiopia and the Bible* (The Schweich Lectures of the British Academy 1967), London, 1968, 31 ff., esp. 55–9.

[2] Cf. above, p. 6.

[3] Cf. above, p. 4.

[4] Cf. above, p. 6.

[5] I am grateful to Professor Ullendorff and to Professor E. Hammerschmidt for kindly providing me with copies of these manuscripts.

[6] Full details of the catalogues will be found in the Bibliography under the name of the cataloguer.

[7] See also A. d'Abbadie, *Catalogue raisonné de manuscrits éthiopiens appartenant à Antoine d'Abbadie*, Paris, 1859; M. Chaîne, *Catalogue des manuscrits éthiopiens de la collection Antoine d'Abbadie*, Paris, 1912.

Charles; for these groups I use the sigla Eth I and Eth II. The exceptions consist of those manuscripts of which my knowledge is slight, and these are mentioned separately at the end of the list. The dates given are the dates assigned to the manuscripts in the catalogues; otherwise for Curzon 55 and Curzon 56 I rely on the observations of Flemming, for the Garrett manuscript on the observations of Charles, and for Ull on the private comments of Professor Ullendorff.

Eth I (= Flemming's Group I; Charles's alpha group)

BM 485	British Museum Orient. 485 (Wright's Catalogue, no. 6). Early 16th cent. Enoch and Jubilees.
BM 485a	A duplicate version of 97. 6b–108. 10 which is to be found inserted between the last but one word and the last word of 91. 6 on foll. 168v–177v of BM 485. Both BM 485 and BM 485a are copied by the same hand, and there is no obvious reason for the insertion of the duplicate passage.
BM 491	British Museum Orient. 491 (Wright, no. 15). 18th cent. Enoch and other biblical writings.
Berl	Berlin MS. Or. Petermann II Nachtrag 29 (Dillmann's Catalogue, no. 1). 16th cent. Enoch only. (This manuscript is now at the Staatsbibliothek Preussischer Kulturbesitz, Depot Tübingen.)
Abb 35	Abbadianus 35 (Conti Rossini's Catalogue, no. 11). End of the 17th cent. Enoch and other biblical writings.
Abb 55	Abbadianus 55 (Conti Rossini, no. 12). 15th or 16th century. Enoch and other biblical writings.
Tana 9	Lake Tana MS. 9 (Hammerschmidt's Catalogue, no. 9). 15th cent. Enoch (foll. 71r–124v) and other biblical writings.

Eth II (= Flemming's Group II; Charles's beta group).

Bodl 4	Bodleian Library, MS. Bodl. Or. 531 (Dillmann's Catalogue, no. 4). 18th cent. Enoch only.
Bodl 5	Bodleian Library, MS. Bruce 74 (Dillmann, no. 5). 18th cent. Enoch and other biblical writings.
Frankfurt MS.	Frankfurt MS. Orient. Rüppel II. 1 (Goldschmidt's Catalogue, no. 1). 18th cent. Enoch and other biblical writings.
Curzon 55	Curzon MS. 55 (now in the British Museum = British Museum Orient. 8822). 18th cent. (?). 91 foll. 23·5×19 cm. 2 cols. of 26 or 27 lines. Enoch (foll. 2r–35r) and other biblical writings.[8]
Curzon 56	Curzon MS. 56 (now in the British Museum = British Museum Orient. 8823). 18th cent. (?). 101 foll. 25×21 cm. 2 cols. of 41–43 lines in foll. 1–74, thereafter 2 cols. of 23 lines. Enoch (foll. 3r–22r), other biblical writings, and the story respecting Tserudaidan (foll. 75 ff.).[8]
BM Add. 24185	British Museum Add. 24185 (Wright's Catalogue, no. 5). 19th cent. Enoch only.
BM 484	British Museum Orient. 484 (Wright, no. 7). 18th cent. Enoch and other biblical writings.
BM 486	British Museum Orient. 486 (Wright, no. 8). 18th cent. Enoch (but with 1. 1–60. 13a missing) and other biblical writings.
BM 490	British Museum Orient. 490 (Wright, no. 12). 18th cent. Enoch and other biblical writings.
BM Add. 24990	British Museum Add. 24990 (Wright, no. 13). 18th cent. Enoch and other biblical writings.

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[8] On these two manuscripts see the forthcoming work by S. Strelcyn, *Catalogue of Ethiopian Manuscripts in the British Library acquired since the year 1877*.

BM 492	British Museum Orient. 492 (Wright, no. 16). 18th cent. Enoch and other biblical writings.
BM 499	British Museum Orient. 499 (Wright, no. 23). 18th cent. Enoch and other biblical writings.
Ryl	John Rylands University Library, Manchester. Rylands Ethiopic MS. 23 (Strelcyn's Catalogue, no. 23). 18th cent. 67 foll. 39×33 cm. 3 cols. of 40 lines each. Enoch (foll. 2r–16v) and other writings.[9]
Abb 16	Abbadianus 16 (Conti Rossini's Catalogue, no. 14). 19th cent. Enoch and other biblical writings.
Abb 30	Abbadianus 30 (Conti Rossini, no. 13). 18th cent. Enoch and other biblical writings.
Abb 99	Abbadianus 99 (Conti Rossini, no. 33). 19th cent. Enoch only.

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[9] As noted above, this manuscript is used as the base-text of the edition, and it is perhaps convenient at this point to record the following additional information about its character. The manuscript is a fine representative of what eventually emerged as the standard text of Enoch. It was clearly and accurately copied, and mistakes are rare. At some stage the manuscript was carefully corrected, and there are now few idiosyncratic readings left in it. Where the manuscript has been corrected it seems possible to establish that in many cases the original reading agreed with that of BM 486. Cf. the following examples:

67. 9	Ryl² ብዙኃ፡	Ryl¹ BM 486 ብዙኃን፡
69. 13	Ryl¹ BM 486 omit ውእቱ፡	
72. 27	Ryl² እሉ፡	Ryl¹ BM 486 እልክቱ፡
75. 2	Ryl¹ BM 486 omit ወ፩በሣልስ፡ ዓመት፡ ወ፩በራብዕ፡ ዓመት፡	
89. 64	Ryl² ወኢታርእዮሙ፡	Ryl¹ BM 486 ወአርእዮሙ፡
90. 12	Ryl² ወኢክህልዎ፡	Ryl¹ BM 486 ወክህልዎ፡

In the above examples the agreement between Ryl¹ and BM 486 seems certain, or virtually certain, and it seems to me likely that in many of the other cases where Ryl has been corrected, the original text in Ryl also agreed with that of BM 486. Ryl¹ BM 486 is thus perhaps to be regarded as a 'pair' that should be placed alongside the other pairs of Eth II manuscripts to whose existence Charles drew attention (cf. *Text*, xxiv). So far as orthography is concerned the only notable feature in the manuscript is a certain inconsistency in the use of አ and ዐ, but አ is used in place of ዐ more frequently than the reverse.

Abb 197	Abbadianus 197 (Conti Rossini, no. 9). 19th cent. Enoch and other biblical writings.
Vat 71	Vatican Ethiopic MS. 71 (Grébaut and Tisserant's Catalogue, no. 71). 18th cent. Enoch only.
Munich 30	Munich Ethiopic MS. 30. 18th cent. 61 foll. 25×15 cm. 2 cols of 20 to 28 lines (in foll. 1–30 there are 20 lines to each column; thereafter the number of lines per column gradually increases until at the end there are 28). Enoch only.[10]
Paris 114	Paris Ethiopic MS. 114 (Zotenberg's Catalogue, no. 50). 17th cent. Enoch and other biblical writings.
Paris 32	Paris Ethiopic MS. 32 (Zotenberg's Catalogue, no. 49). 18th cent. Enoch only. (This is the manuscript that was given by Bruce to Louis XV, cf. above, p. 1)
Garrett MS.[11]	19th or end of 18th cent. 17×12 cm. 2 cols. of 22 lines. Enoch only.
Westenholz MS.	This manuscript was given to the Hamburg Municipal Library and has the shelf-mark Orient. 271a = 130 (Brockelmann's Catalogue, no. 321). 18th cent. 71 foll. 2 cols. of 24 lines. Enoch only.
Ull	Ullendorff MS. Early 18th cent. 66 foll. 26×22 cm. 3 cols. of 22 lines. Enoch only.

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[10] See the description of this manuscript in E. Hammerschmidt and O. A. Jäger, *Illuminierte äthiopische Handschriften* (Verzeichnis der orientalischen Handschriften in Deutschland xv), Wiesbaden, 1968, 188.

[11] This manuscript is now in the Princeton University Library, where it has the shelf-mark 'Princeton Ethiopic 2 [(Garrett Collection) Dep 1468]'. I am grateful to Dr. S. Strelcyn and Dr. E. Isaac for kindly providing me with this information.

British and Foreign Bible Society	British and Foreign Bible Society Ethiopic MS. ix. 17th cent. (?). 210 foll. 24×22 cm. 2 cols. of 21 lines. Enoch (foll. 1r–65v) and other biblical writings.[12]

Other manuscripts:

Pontifical Biblical Institute	Pontifical Biblical Institute Ethiopic MS. A. 2. 11 (the gift of E. Fontanabona). 42 foll. 22×23 cm. Enoch only.[13]

Besides these, other manuscripts of Enoch are known to exist both in Europe[14] and in Ethiopia,[15] and there are doubtless manuscripts of which there is no record. Extracts from Enoch are to be found in a number of manuscripts, but it is doubtful whether these add very much to our knowledge of the Ethiopic text of the book.

From the above list it will be apparent that a period of roughly one thousand years separates the presumed date of the translation of Enoch into Ethiopic (fourth to sixth centuries) and the date of our oldest Ethiopic manuscripts of Enoch (the fifteenth century). In fact the vast majority of the Enoch manuscripts are much younger than this. Of the Ethiopic manuscripts of Enoch known to me[16] only four (BM 485, Berl, Abb 55, and Tana 9) can be dated to the sixteenth century or earlier, and only another three (Abb 35, Paris 114, and (?) the British and Foreign Bible Society MS.)

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[12] I owe knowledge of this manuscript to W. Baars (*apud* Milik, *Books of Enoch*, 85). The manuscript belongs very clearly to Eth II. From the examination of a few test passages it seems to me very doubtful whether any readings of interest would emerge from a full collation.

[13] I owe knowledge of this manuscript to Baars (*apud* Milik, *Books of Enoch*, 85). Cf. *Acta Pontificii Instituti Biblici*, iv. 7 (1941), 258.

[14] There are three manuscripts of Enoch in the Cerulli Collection in the Vatican library, but all of very late date: no. 75 (20th cent.), fol. 132r–149v; no. 110 (20th cent.), foll. 5r–95v; no. 131 (19th cent.), foll. 97r–131v. This information was kindly passed on to me from Dr. W. Baars of Leiden by Professor M. de Jonge.

[15] Cf. C. Conti Rossini, 'I manoscritti etiopici della Missione Cattolica di Cheren', *RRAL* (5th ser.), 13 (1904), 235, 237 (two manuscripts of Enoch: no. 4 (19th cent.), foll. 2r–27v; no. 6 (19th cent.), foll. 5r–34v). A. Mordini, 'Il convento di Gunde Gundiè', *RSE* 12 (1953), 51 (two manuscripts: no. 29 (15th cent.) and no. 198 (17th–18th cent.)). R. Cowley (from information supplied by Fitawrari Aläme Teferu), 'The Study of Geez manuscripts in Tegre Province', *JES* 9 (1971), 23 (two manuscripts). The value of all these manuscripts is, however, very uncertain.

[16] I refer here only to the manuscripts mentioned in the main list given above.

to the seventeenth century; the greatest number (BM 491, Bodl 4, Bodl 5, Frankfurt MS., Curzon 55, Curzon 56, BM 484, BM 486, BM 490, BM Add. 24990, BM 492, BM 499, Ryl, Abb 30, Vat 71, Munich 30, Paris 32, Westenholz MS., and Ull—a total of nineteen manuscripts) belong in the eighteenth century, while five (BM Add. 24185, Abb 16, Abb 99, Abb 197, and (?) Garrett MS.) belong in the nineteenth century.

The division of the manuscripts into the two groups, Eth I and Eth II, is not clear cut; this follows both from the fact that each group is often divided within itself, and from the fact that the support for variant readings often comes from representatives of both the groups. None the less the basic division of the manuscripts into the two groups is sound, and the recognition by Charles and Flemming[17] that the Eth I manuscripts contain an older text-type, which agrees more closely than the Eth II manuscripts with the Greek, is undoubtedly correct. Charles and Flemming rightly understood the Eth II manuscripts to be representatives of a kind of Vulgate, the product of Ethiopian scribes working in the sixteenth and seventeenth centuries whose aim was to revise the text, smooth out awkward and difficult readings, and in general produce a grammatically more acceptable text. But they also noted that the Eth II manuscripts have sometimes preserved original readings which have disappeared from the Eth I manuscripts.

So far one may agree with Charles and Flemming in their general understanding of the character of the Ethiopic manuscripts of Enoch. But it seems to me that this general view is in need of qualification and clarification in two respects.

(1) It needs to be emphasized that the Eth II manuscripts by no means offer a uniform text; in consequence it is to be assumed that the processes of revision which led eventually to the emergence of a standard text of Enoch continued for some considerable time.[18]

As an illustration of the variety of readings to be found in the Eth II manuscripts I give below for c. 63—a passage chosen completely at random—the unique readings to be found in the following thirteen manuscripts: Bodl 5, Curzon 55, Curzon 56, BM Add. 24185, BM 484, BM 486, BM 490, BM Add. 24990, BM 492,

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[17] For what follows see especially Charles, *Text*, pp. xxi–xxiv; Flemming, *Translation*, 6–11.

[18] Cf. Charles, *Text*, p. xxii.

BM 499, Vat 71, Munich 30, and Ull.[19] In the list below I give first the evidence of Ryl.

Bodl 5 (18th cent.)—no unique readings.

Curzon 55 (18th cent. (?)).

63. 1 እመላእክት፡ መቅሠፍቶ፡ — እመላእክት፡ መቅሠፍት፡

63. 5 ወይብሉ፡ — ወይቤሎ፡

63. 5 f. ከመ፡ ንሰብሖ፡ ወናዕኵቶ፡ ወንባርክ፡ ወንእመን፡ ቅድመ፡ ስብሐቲሁ። ወይእዜኒ፡ ንስቲተ፡ ዕረፍተ፡ —Curzon 55 omits (hmt.).

63. 7 ወኢሰባሕነ፡ በስሙ፡ ለእግዚአ፡ ነገሥት፡ —Curzon 55 omits.
ለእግዚአ፡ — ለእግዚእ፡

63. 11 ወሰይፍ፡ — ወይሰፍሩ፡ ወ

63. 12 እግዚእ፡ መናፍስት፡ (1st) — Curzon 55 prefixes እግዚአብሔር፡
At the end of the verse Curzon 55 adds ዝንቱ፡ ውእቱ፡ ሥርዓቶሙ፡

Curzon 56 (18th cent. (?)).

63. 1 እመላእክተ፡ — አመላእክተ፡

63. 3 ወስብሐቲከ፡ ለዓለመ፡ ዓለም፡ — ወስብሐቲከ፡ ለትውልደ፡ ትውልድ፡[20]

63. 7 ተግባሩ፡ — ተግሩ፡

BM Add. 24185 (19th cent.)—no unique readings.

BM 484 (18th cent.)

63. 6 ወብርሃን፡ — ወብርሃነ፡

BM 486 (18th cent.)[21]

63. 6 ወኢንእኅዝ፡ (other MSS. ወኢንእኅዝ፡) — ወኢንኅዝን፡

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[19] These manuscripts were chosen because nine of them were readily available for consultation in the British Museum, while I have in my possession photographic copies of the other four (Bodl 5, Vat 71, Munich 30, and Ull). For this chapter I collated all thirteen manuscripts afresh.

[20] However, this was possibly also the original reading in BM 492 which has ለዓለመ፡ ዓለም፡ over an erasure.

[21] As we have seen (cf. above, note 9) the readings of this manuscript often agree with original readings in Ryl that have subsequently been corrected. Cf. the following examples in this chapter:

63. 4	Ryl² ይእዜ፡	Ryl¹ BM 486 ይእዜኒ፡
63. 9	Ryl² ወኵሉ፡ ኃጢአትነ፡	Ryl¹ BM 486 ወኵሎ፡ ኃጢአትነ፡

BM 490 (18th cent.)—no unique readings.

BM Add. 24990 (18th cent.)—no unique readings.

BM 492 (18th cent.)

63. 2 እግዚአ፡መናፍስት፡ወእግዚአ፡ነገሥት፡እግዚአሙ፡ለአዚዛን፡ወእግዚኡ፡ ለባዕል፡ወእግዚአ፡ስቡሐት፡ወእግዚአ፡ጥበብ፡—እግዚአ፡መናፍስት፡ ══════════ወይትአመኑ፡ኃጢአቶሙ፡ወእግዚአ፡መናፍስት፡ እግዚአሙ፡ለአዚዛን፡ወእግዚአ፡ብዕል፡ወስቡሐት፡ወጥበብ፡

63. 5 ንሰብሖ፡ወናዕዝዞ፡ወንባርኮ፡—ንባርኮ፡ወናእዝዞ፡ወንሰብሖ፡

63. 6 ንስቲተ፡ዕረፍተ፡—ዕረፍተ፡ንስቲተ፡

63. 7 በስሙ፡—ስሞ፡
ወኢሰባሕናሁ፡ለእግዚእ፡በኵሉ፡ተግባሩ፡—ወኢሰባሕነ፡ስሞ፡ለእግዚእ፡ በኵሉ፡ግብሩ፡

63. 8 ወበዕለተ፡—ወዕለተ፡

63. 9 ምግባሪነ፡—ምንባሪነ፡

63. 10 ወኢትክልእ፡—ወኢንክልዕ፡

BM 499 (18th cent.)

63. 1 መናፍስት፡—BM 499 omits.

63. 3 ወኍልቍ፡አልቦሙ፡—ወኍልቈ፡አልቦ፡

63. 10 ለክበዴ፡ሲኦል፡—ለክበበ፡ only.

63. 11 ወእምቅድመ፡ገጹ፡—BM 499 omits ገጹ፡

Vat 71 (18th cent.)

63. 2 ወእግዚአ፡ነገሥት፡—ወእግዚአ፡መናፍስት፡
ወእግዚአ፡ስቡሐት፡—Vat 71 adds a second ወእግዚአ፡ስቡሐት፡

63. 3 ዚአከ፡ኵሉ፡—Vat 71 omits ኵሉ፡
ወጽድቅ፡ዚአከ፡ሐሳብ፡አልቦ፡—Vat 71 omits (hmt.).

Munich 30 (17th cent.)

63. 2 ወይባርክዎ፡—Munich 30 omits ወ

63. 3 ኀቡአት፡—ኀቡአ፡

63. 4 ለእግዚአ፡ነገሥት፡—ለእግዚአሙ፡መናፍስት፡ነገሥት፡

63. 7 በትረ፡መንበረ፡—መንበረ፡በትረ፡

63. 11 ወኃፍረት ፡—Munich 30[1] ወኃጢአት ፡, but Munich 30[2] obelizes and inserts ወኃፍረት፡

Ull (early 18th cent.)

63. 1 የሀቦሙ፡—የሁብዎሙ፡[22]

63. 2 ወይባርክዎ፡ወይሴብሕዎ፡—ወይሴብሕዎ፡ወይባርክዎ፡

63. 3 ኀቡእ፡—ኀቡእ፡ኀቤከ፡
ወኍልቍ፡አልቦሙ፡ወጽድቀ፡ዚአከ፡ሐሳብ፡አልቦ፡—ወለጽድቀ፡
ዚአከ፡ኍልቍ፡አልቦ፡

63. 4 ለእግዚአ፡ነገሥት፡—ለእግዚአ፡አጋእዝት፡
ዘሎሙ፡—ዘሉ፡

63. 6 እምቅድሜነ፡ኃለፈ፡—ኃለፈ፡እምቅድሜነ፡

63. 9 በጽድቅ፡ተኈለቁ፡—ተኈለቁ፡በጽድቅ፡

63. 11 ወእምድኅረዝ፡—ወእምድኅረ፡

The unique readings noted in the list above are not all of great significance, and many, as e.g. in Curzon 55, are to be regarded merely as the result of carelessness on the part of the copyists. In total, however, this list of readings seems to me important as making abundantly clear that the Eth II manuscripts do not offer a uniform text. In particular the unique readings attested by BM 492 and Ull (both eighteenth-century manuscripts) seem to me important. Charles himself drew attention to BM 492; he noted that it contained many unique readings, with characteristics associating it both with Eth I and with Eth II, and regarded it as the best representative of the second type of text.[23] It seems to me that Ull should be placed alongside BM 492. On the one hand both these manuscripts belong firmly with Eth II; both, in comparison with Eth I manuscripts, contain texts that have been revised, and neither contains the multitude of grammatical mistakes, omissions, and additions that characterize the Eth I manuscripts. On the other hand both these manuscripts contain many unique readings, and both often differ not inconsiderably from the remainder of the Eth II manuscripts. Thus although by the eighteenth century there was in existence something like a standard revised text of Enoch—a text, on the evidence of c. 63, attested very clearly by Ryl, Bodl 5, BM 490, BM Add. 24990, BM 484, and BM 486, and to a lesser extent by Curzon 55, Curzon 56, BM 499, Vat 71, and Munich 30—at that same time there were still being copied manuscripts with a revised text, which differed to some extent from this

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[22] In fact this reading is also inserted as a correction in BM 484.

[23] Cf. Charles, *Text*, p. xxiv.

'standard text'. It is further to be noted that BM 491, an Eth I manuscript with an unrevised text, also belongs to the eighteenth century. Thus it would appear that several different texts of Enoch were still in circulation in the eighteenth century, and it is to be assumed that the revision of the text of Enoch was carried out not on an organized basis, by a single group of scribes working for a short period, but somewhat haphazardly, by several different groups of scribes working over a fairly long period.

In the discussion above I have drawn attention to two manuscripts, BM 492 and Ull, whose texts diverge to some extent from what eventually became the standard text. It is an open question whether a complete new collation of other Eth II manuscripts, e.g. Munich 30 which belongs to the eighteenth century, would reveal other manuscripts with comparable divergent texts.

I have chosen Ryl as the base-text of this edition—if we may leave on one side for the moment the question whether it is right to use an Eth II or an Eth I manuscript for this purpose—on the grounds that Ryl is an early and excellent representative of what became the standard text of Enoch. From the above discussion, however, it is clear that there are other good representatives of this standard text, and it would have been possible to have chosen one of these (e.g. Bodl 5) as the base-text instead of Ryl.

(2) On the other hand it is important that the value of the Eth I manuscripts should not be over-emphasized. This danger was not entirely avoided by Charles, for his recognition of the fact that the Eth I manuscripts contain an older text-type than the Eth II manuscripts led him on occasions to attach a wrong importance to Eth I readings, and to take as the true Ethiopic text what should rather be regarded as a mistake.

Although the Eth I manuscripts contain many valuable readings, they are none the less full of all sorts of errors, as Charles himself recognized, both by way of the omission or addition of odd words and phrases, and by way of mis-spellings and of carelessness in the use of case-endings. Most of the omissions and additions have been noted in Charles's text-edition, but a large number of the other mistakes have not, and there are far more copyists' errors in the Eth I manuscripts than is apparent from Charles's edition.[24]

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[24] Cf. the comments of W. Baars and R. Zuurmond ('The Project for a New Edition of the Ethiopic Book of Jubilees', *JSS* 9 (1964), 70 f.) on Charles's edition of the Ethiopic text of Jubilees.

In these circumstances it would appear essential to treat the evidence of the Eth I manuscripts with discrimination, and this, as it seems to me, Charles did not always do.

Charles's approach in this respect is well illustrated by his treatment of a number of passages where he thinks the true Ethiopic text has survived only in a single Eth I manuscript. In the introduction to his text-edition Charles lists twenty-one such passages —all taken from those sections of Enoch (1. 1–32. 6 and 89. 42–9) for which he had available both Ethiopic and Greek evidence.[25] In the light of the Greek evidence it would certainly appear that in many of the cases noted by Charles (particularly the examples noted in Berl) the true Ethiopic text has only survived in a single Eth I manuscript. But in other cases it seems that Charles's estimate of the value of the Eth I manuscripts led him to misuse the Ethiopic evidence. Thus in 17. 4, instead of the reading እስከ፡ ማያት፡ ሕይወት፡ 'to the waters of life', Charles took over the impossible reading of BM 491 እስከ፡ ማያት፡ ሕይወት፡, but emended the last word to ሕያዋን፡ in order to produce a version identical with the Greek—'to the living waters'. Here it seems to me that far from having to do with the original Ethiopic text, we have to do rather with mistakes of the kind with which BM 491 is full.

Charles's treatment of 17. 3 is similar. Here, instead of the well-attested ወርኢኩ፡ መካናተ፡ ብሩሃን፡, Charles adopted as his text ወርኢኩ፡ መካናተ፡ ብርሃናት፡ (cf. Gr^{Pan} καὶ ἴδον τόπον τῶν φωστήρων). For the reading ብርሃናት፡ Charles relied on the evidence of BM 485. In fact for this passage BM 485 has ወርኢኩ፡ መናብርት፡ ብርሃናት፡ —an impossible text. Again Charles has emended an unsatisfactory and corrupt reading to produce what he claims as the true Ethiopic text.

In 14. 1 Charles reads ዘመጽሐፈ፡ ቃለ፡ ጽድቅ፡ which he took as the equivalent of Gr^{Pan} Βίβλος λόγων δικαιοσύνης. ዘመጽሐፈ፡ is read only by Berl—the other manuscripts have ዘመጽሐፍ፡ —and in view of the fact that Berl is full of examples where the wrong case-ending is used, it seems to me extremely doubtful whether ዘመጽሐፈ፡ can be regarded as the original Ethiopic reading. This is apart from the fact that ዘመጽሐፈ፡ ቃለ፡ ጽድቅ፡ and Βίβλος λόγων δικαιοσύνης are clearly not quite the same.

In 6. 4, where the majority of the manuscripts have ወንገብሩ፡

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[25] Cf. Charles, *Text*, pp. xxii–xxiv.

ለዘቲ፡ምክር፡ጕብሬ፡, Charles gives the reading of BM 485 ወንግበሩ፡ ለዘቲ፡ምክር፡ጕብር፡, but brackets ምክር፡ as an intrusion. In fact Ull (not known to Charles) does attest the reading ወንግበሩ፡ለዘቲ፡ጕብር፡, and it would seem very likely either that ምክር፡ is an intrusion, or that ምክር፡ and ጕብር፡ are alternative readings that have both come into the text. Thus the development of the text here would appear to be as follows: (1) ወንግበሩ፡ለዘቲ፡ጕብር፡ = Ull; (2) ወንግበሩ፡ ለዘቲ፡ምክር፡ጕብር፡ = BM 485; (3) ወንግበሩ፡ለዘቲ፡ምክር፡ጕብሬ፡ = the majority reading. Charles's instinct about the text here was correct, but his claim that BM 485 attests the true Ethiopic text was a little misleading.

A very similar case where Charles claimed the support of BM 485 for the true Ethiopic text is to be found in 89. 42. Here Charles read እስከ፡ አንሥአ፡ ካልእ፡ በግዕ፡ እግዚእ፡ አባግዕ፡ (= BM 485), but bracketed ካልእ፡በግዕ፡ as a gloss. Again Charles's instinct about the text was sound, for Ull now attests what must surely be regarded as the original Ethiopic reading, እስከ፡አንሥአ፡እግዚእ፡ አባግዕ፡ (cf. Gr$^{\text{Vat}}$ μέχρι οὗ ἤγειρεν ὁ Κύριος τῶν προβάτων). But again Charles's appeal to the support of BM 485 was misleading, for in fact what we have in BM 485 is an early stage in the corruption of this passage (see on 89. 42 for further details). —In view of what was said above it is interesting to note that BM 492, although going its own way, attests here a better text than all the other Ethiopic manuscripts except Ull, ወአንሥአ፡ሎሙ፡ እግዚእ፡አባግዕ፡.

The above examples, although not particularly significant in themselves, seem to me to illustrate two points. On the one hand they illustrate Charles's tendency—apparent throughout his text-edition—towards insufficient discrimination in his use of the Eth I evidence and somewhat arbitrary handling of the Ethiopic text. On the other hand they indicate the importance of not over-emphasizing the value of the Eth I manuscripts.

A rather more serious example of the potential dangers of such over-emphasis is to be found in the case of 100. 7. Here the Ethiopic manuscripts, with the exception of Berl, read 'Woe to you, you sinners, when you afflict the righteous on the day of severe trouble, and burn them with fire'—ወታነደደዎሙ፡ በእሳት፡. Gr$^{\text{CB}}$ is basically the same, but has at the end: 'and keep them in fire' —καὶ φυλάξητε ἐν πύρι. 'Burn' is probably more appropriate to the context, and Zuntz in fact emends φυλάξητε ('keep') to φλέξητε ('burn').[26] However, what is of interest here is that Bonner left φυλάξητε in his text with the comment: 'Berl reads "save", which may point to φυλάξητε'.[27] A similar point was also made by Torrey.[28] But the reading of Berl ወታድኅንዎሙ፡ በእሳት፡ ('and save them in fire') is clearly nothing more than a mistake for ወታነድድዎሙ፡ በእሳት፡ ('and burn them in fire'), the reading of all the other manuscripts; there are countless mistakes of this type in Berl. This is apart from the fact that the equivalent of ድኅነ፡ is not φυλάσσω, but σῴζω.

Although it is quite clear that the Eth I manuscripts have preserved many valuable old readings which have disappeared from the Eth II manuscripts, it seems to me essential that the Eth I evidence be subjected to careful discrimination and evaluation. In many cases, as Charles and Flemming recognized, the original Ethiopic text has survived not in Eth I, but in Eth II manuscripts.[29]

Charles and Flemming have well described the characteristics of the Eth I manuscripts, and there is nothing further that need be added to their comments.[30] Further discussion of the Eth II manuscripts is also unnecessary, except to draw attention to the fact, noted by Charles,[31] that several of the manuscripts in the Eth II group go in pairs (Bodl 5 Vat 71, Curzon 55 Munich 30, Curzon 56 BM 484, BM 499 Westenholz MS.). In a similar fashion Ryl¹ BM 486 should probably now be seen as going back to a common source.[32]

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[26] Cf. Zuntz, *JBL* 61 (1942), 196.

[27] Cf. Bonner, *The Last Chapters of Enoch*, 51.

[28] Cf. Torrey, *JAOS* 62 (1942), 58.

[29] Cf. e.g. the following readings in the last section of Enoch (the list is not meant to be exhaustive):

100. 4 ይረድእዎ፡ (Abb 35 Tana 9, Eth II)
101. 3 ወዲበ፡ ኵሉ፡ ምግባሪክሙ፡ (Abb 35, Eth II—but Abb 35 omits ኵሉ፡)
103. 11 ወኣማፀዩን፡ (Eth II)
104. 2 ብርሃናት፡ (BM 485a, Eth II)
Tana 9 Eth II do not repeat ተበርሁ፡ before ወተተረእዩ፡
104. 6 ወኢትኩኑ፡ (Eth II)
104. 7 ኢይትኃሠሥ፡ (BM 492 Ull)
104. 11 ነገርየ፡ (Abb 35, Eth II)
104. 13 ወይትኃሠዩ፡ (BM 491 Tana 9, Ryl 6 MSS.)

See also Bonner, *The Last Chapters of Enoch*, 23.

[30] See Charles, *Text*, pp. xxii–xxiv; Flemming, *Translation*, 8–10.

[31] Cf. Charles, *Text*, p. xxiv.

My purpose in this work differs from that of Charles and Flemming in two important respects. On the one hand, I have not attempted to produce a new conflated text of Enoch, but rather to present the sum total of the evidence for the text of Enoch in as clear a way as possible, since this seems to me to be for the time being the more useful procedure. Accordingly I thought it best to give the evidence of one good manuscript exactly as it stands—in fact using photographs—and to present on this base the evidence for the various different forms of the text. On the other hand, I have not chosen as my base-text an Eth I manuscript, such as BM 485, but rather an Eth II manuscript, namely Ryl. The reason for this is partly that, as argued above, the value of the Eth I manuscripts in comparison with the Eth II manuscripts has been exaggerated, and partly that none of the Eth I manuscripts seems suitable as it stands to serve as the base-text. Five of the Eth I manuscripts (BM 485, BM 491, Berl, Abb 55, and Tana 9) are so full of mistakes, omissions, and additions that they could not possibly be used without extensive emendation, but we are then back in the position of having to resort to a conflated text. The fifth (Abb 35) was, it is true, copied carefully and accurately, but it contains a mixed type of text, and on this ground seems unsuitable as the base-text; Abb 35, as is well known, has been corrected in many places, and while the original text (Abb 35^1) belongs with the Eth I manuscripts, the corrected text (Abb 35^2) belongs with the Eth II manuscripts.

In the circumstances, an Eth II manuscript seems best suited as the base on which to present the evidence for the text of Enoch in its various versions and recensions, and amongst the Eth II manuscripts Ryl, for reasons already indicated, commends itself for this purpose.[33]

For this edition I have collated afresh all the Eth I manuscripts known to me,[34] and I give in the apparatus all the variants they attest, including mistakes, other than purely orthographic variants. I have likewise collated Bodl 5 and Ull as representatives of the Eth II manuscripts. Bodl 5, like Ryl, is a good representative of the standard text, and complements Ryl. Ull is an interesting manuscript and, as we have seen, contains many unique readings; this manuscript had not, of course, been collated before. These eight, together with Ryl, are fully representative of the Ethiopic evidence for the text of Enoch, and it seems to me very doubtful whether much would be gained by a full collation of additional manuscripts. Admittedly this judgement might be qualified in the case of one or two manuscripts (e.g. BM 492 or Munich 30), but it is questionable whether many readings of interest would emerge even from these. However, it did seem to me worthwhile to give some indication of the evidence provided by the Eth II manuscripts of which I have not made direct use, and I have taken from Charles the readings of the fifteen Eth II manuscripts other than Bodl 5 and Ryl that he presented in his apparatus (i.e. Bodl 4, Frankfurt MS., Curzon 55, Curzon 56, BM Add. 24185, BM 484, BM 486, BM 490, BM Add. 24990, BM 492, BM 499, Vat 71, Munich 30, Garrett MS., and Westenholz MS.). In the case of this evidence I normally do not name the manuscripts to which the variants are to be attributed, but merely use the formula '5 MSS.', '7 MSS.', etc. The tests that I have carried out suggest that, although there are omissions and misprints in Charles's edition, in general his apparatus is reliable. (For the organization of the material in the apparatus see the Introduction to volume 1.)

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[32] Cf. above, note 9.

[33] Cf. above, p. 32; for a description of Ryl see above, note 9.

[34] I learnt of the existence of Tana 9 only after this work had been substantially completed, but it has proved possible to incorporate the evidence of its readings into the apparatus of volume 1 and to make reference to it, where appropriate, in the present volume. Tana 9 is similar in character to BM 485 and belongs to Eth I. The scribe omitted 71. 12b–78. 8a, but made up for most of

5. *The Versions Underlying the Ethiopic Text of Enoch*

It seems to have been a more or less universal assumption that the Ethiopic text of Enoch is a translation of a Greek version, and most scholars have thought it unnecessary even to discuss the question.[1] To my knowledge this view has been challenged only

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this by beginning again at 72. 1 when he reached the end of chapter 82. Although Tana 9 contains some interesting new readings, the collation of the manuscript has confirmed the view that the discovery and collation of any further Ethiopic manuscripts of Enoch is unlikely to add in any very significant way to our knowledge of the Ethiopic text.

[1] Cf. e.g. Dillmann, *Translation*, p. lix; Flemming, *Translation*, 2; Charles, *Text*, p. x.

twice, by Schmidt and by Ullendorff. Schmidt, writing at the beginning of this century, argued not only that the original language of the Parables of Enoch was Aramaic, but also that the Parables had been translated directly from Aramaic into Ethiopic.[2] As important evidence for this view Schmidt drew attention to the three renderings which occur in the Parables for the term, 'The Son of Man', and argued that these went back to three different expressions in the original Aramaic, viz.:

ወልደ፡ሰብእ፡ בר נשא
ወልደ፡ብእሲ፡ ברה דגברא
ወልደ፡እጓለ፡እመሕያው፡ ברה דבר נשא

More recently Professor Ullendorff, while not excluding the use of a Greek text by those who translated Enoch into Ethiopic, has argued that not only the Parables, but also the bulk of Enoch was translated directly from Aramaic into Geez.[3]

The supposition that those who translated Enoch into Ethiopic made use of a Greek version would appear to be virtually certain, both because for quite large sections of the text there is fairly close agreement between the Ethiopic and the Greek (as represented by $\mathrm{Gr}^{\mathrm{Pan}}$ and $\mathrm{Gr}^{\mathrm{CB}}$), and because there are some corruptions in the Ethiopic text that can only be explained in terms of the Greek (cf. e.g. 19. 2; 22. 2, 3).[4] The question whether and to what extent the Ethiopic translators also made use of an Aramaic version of Enoch is more difficult to determine, but the evidence adduced by Professor Ullendorff would suggest that there are good grounds for thinking that the translators did make direct use of an Aramaic text. Professor Ullendorff, using both vocabulary and syntactical evidence, based his argument on the discussion of a number of passages where in his view the variants of the Greek and the Ethiopic can best be explained in terms of direct Ethiopic dependence on an Aramaic *Vorlage*, and of passages where the Ethiopic text seems to reflect directly Aramaic vocabulary and

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[2] Cf. N. Schmidt, 'The Original Language of the Parables of Enoch', *Old Testament and Semitic Studies in Memory of William Rainey Harper*, edited by R. F. Harper, F. Brown, and G. F. Moore, Chicago, 1908, ii. 329–49; 'The Apocalypse of Noah and the Parables of Enoch', *Oriental Studies Dedicated to Paul Haupt*, Baltimore and Leipzig, 1926, 111–23. Cf. also Charles, *Translation*, pp. lxi–lxviii.

[3] Cf. Ullendorff, 'An Aramaic "Vorlage" of the Ethiopic Text of Enoch?'; *Ethiopia and the Bible*, 61 f.

[4] Cf. Flemming, *Translation*, 2.

Aramaic constructions.[5] But he points out that the evidence for this view must of necessity be cumulative, and it is therefore desirable to consider what further evidence there is available. In this connection it should be noted that, in addition to the type of evidence used by Professor Ullendorff, we now have at our disposal the evidence provided by the Dead Sea Aramaic fragments.

I discuss now, therefore, a number of passages where the differences between the Ethiopic and the Greek versions seem best explained on the assumption that the Ethiopic is directly dependent on an Aramaic *Vorlage*.

In 101. 4 the Ethiopic text reads 'do you not see the kings of the ships (ለነገሥተ፡ አኅማር፡)?' where the context requires rather 'the sailors of the ships'. Halévy long ago suggested that the rendering 'kings' derived from a misreading of מלחי as מלכי,[6] and this explanation was generally adopted. But it was always assumed, on the theory that the Ethiopic is a translation of the Greek, that the mistake was made by the Greek translator.[7] However, Gr^{CB}, when it was discovered, turned out to have τοὺς ναυκλήρους ('the sailing-masters')—a perfectly acceptable rendering in the context. In the light of this Bonner suggested that the Ethiopic translator was probably unfamiliar with ναύκληρος, and hence rendered its second element by the word meaning 'king', i.e. ንጉሥ፡.[8] But this seems to me unlikely; the word ναύκληρος is used in Acts 27: 11 where the Ethiopic version has the perfectly adequate equivalent ኀዳፊ፡. I suggest that Halévy's explanation is the correct one, and that it was not the Greek, but the Ethiopic translator who misread מלחי as מלכי.

In 106. 13 both the Greek and the Ethiopic texts cause difficulty.[9] At the end of the verse Gr^{CB} has παρέβησαν τὸν λόγον τοῦ κυρίου ἀπὸ τῆς διαθήκης τοῦ οὐρανοῦ where Eth has አኅለፉ፡ ነገር፡ ለእግዚእ፡ እመልዐልት፡ ሰማይ፡; the texts are identical except for the variant ἀπὸ τῆς διαθήκης/እመልዕልት ።. In Gr^{CB} the use of a double construction after παρέβησαν (both a direct object and ἀπό with the genitive) is awkward, while in Eth the need to take እመልዕልት ፡ ሰማይ ፡ as the subject of እኅለፉ ፡ ('some from the height of heaven transgressed the word of the Lord') is a little unusual. Possibly these difficulties are to be explained on the assumption that one or two words were illegible in, or missing from, the text which ultimately underlies the Greek and Ethiopic versions of this passage. Be that as it may, my main concern here is to point out that the very strongly attested Ethiopic reading እመልዕልት ፡ cannot be explained in terms of a Greek ἀπὸ τῆς διαθήκης. The readings could, however, be explained on the assumption that they both go back directly to the Aramaic and derive from a confusion between קומתא ('height', cf. Eth) and קימא ('covenant', cf. Gr^{CB}).

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[5] Cf. especially Ullendorff, 'An Aramaic "Vorlage" of the Ethiopic Text of Enoch?', 264–6.

[6] J. Halévy, 'Recherches sur la langue de la rédaction primitive du Livre d'Énoch', *JA* vi. 9 (1867), 392. Halévy made the point as part of his attempt to show that the Book of Enoch was originally written in Hebrew, but this particular point is valid for both a Hebrew and an Aramaic original. On the question of the original language of Enoch cf. now above, Section 2, pp. 6 f.

[7] Cf. e.g. Charles, *Text*, 211; Flemming, *Translation*, 133.

[8] Cf. Bonner, *The Last Chapters of Enoch*, 55 f.

[9] See the discussions in Bonner, *The Last Chapters of Enoch*, 81 f.; Torrey, *JAOS* 62 (1942), 60.

In 5. 8 Eth reads 'But those who possess wisdom will be humble' where Gr^{Pan} has what appears to be a duplicate rendering: 'But there will be to the enlightened man light, and to the wise man perception'. The first rendering is very different from Eth, and probably derives from an inner-Greek expansion of the text. But the second rendering, despite the different constructions, is not so different from Eth—apart from one point: in Eth the wise man is humble, in Gr^{Pan} he is perceptive. I suggest that this difference between Eth and Gr^{Pan} stems from a confusion between ישתפל and ישתכל.

The Greek version of 14. 18 refers to the 'wheel' (τροχός)[10] of the throne of God, but the Ethiopic uses here, not the expected ሰረገላ ፡ (cf. Dan. 7: 9), but ክበብ ፡—to be taken in this context as meaning something like 'surroundings'. I suggest that ክበብ ፡ goes back directly to an Aramaic גלגלא, and does not derive from a Greek τροχός.

In 18. 10 a confusion of the roots אסף and סוף possibly underlies the variants 'be gathered together' (= Eth ይትጋብኡ ፡) and 'be completed' (= Gr^{Pan} συντελεσθήσονται).

In 23. 4 Eth reads 'This burning fire whose course you saw, towards the west, is (the fire of) all the lights of heaven' where Gr^{Pan} reads 'This course of fire is the fire towards the west which persecutes (τὸ ἐκδιῶκον) all the lights of heaven'. Gr^{Pan} τὸ ἐκδιῶκον would appear, in the light of 20. 4, to be corrupt for τὸ ἐκδικῶν.[11] In Eth ዘይነድድ፡ stands in place of τὸ ἐκδιῶκον / τὸ ἐκδικῶν, and it seems to me possible that underlying the variants ዘይነድድ፡ and the assumed τὸ ἐκδικῶν is a confusion between the roots בער and פרע.

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[10] In fact we would have expected a plural, τροχοί, cf. Dan. 7: 9.

At the end of 25. 1, to take one final example, Gr$^{\text{Pan}}$ reads 'and why do you wish (θέλεις) to learn the truth'; Eth is similar, but uses a verb meaning 'to inquire' (ጠየቀ፡) instead of one corresponding to θέλω. I suggest that 'wish' and 'inquire' are independent renderings of the Aramaic verb בעי.

The examples discussed above[12] as evidence for the direct use, by those who translated Enoch into Ethiopic, of an Aramaic *Vorlage* are all taken from those sections of Enoch for which we have available both Greek and Ethiopic texts, and all presuppose mistranslation on the part of either the Greek or the Ethiopic translators. The case is clearly more difficult to establish for those sections of Enoch for which no Greek evidence is available, but here, it seems to me, vocabulary and syntactical evidence are of some importance. I discuss now, therefore, three examples from the Parables where the vocabulary used seems to indicate direct dependence on a Semitic text.

In 52. 9 the Ethiopic appears to state: 'All these things will be denied (ይትከሐዱ፡) and destroyed from the face of the earth'. However, 'to deny' is hardly appropriate in the context, and it seems to me very likely that ክሕደ፡ is here used with the same meaning as the equivalent Hebrew and Aramaic root כחד, viz. 'to wipe out'.[13] It further seems to me very likely that ክሕደ፡ was used here because the translator had before him a Semitic text which used the root כחד.

In 65. 6 the word ኅብር፡ occurs in a context dealing with magic, and fairly obviously has the meaning 'enchantment'—exactly like the Hebrew word חֶבֶר. The root חבר is used in both Hebrew and Aramaic, in various forms, of the practice of magic, but to my knowledge this is not so, other than in Enoch 65. 6, of the equivalent Ethiopic root ኀበረ፡.

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[11] Cf. Charles, *Translation*, 51.

[12] For other cases where it is plausible to think that the Ethiopic is directly dependent on a Semitic *Vorlage* see the notes on the following passages: 1. 2 ('he saw a holy vision'); 1. 9 ('And behold'); 2. 1 ('Contemplate', cf. 3; 4; 5. 1); 4 ('Shelter and shade'); 5. 6 ('and they will curse you sinners for ever'); 5. 9 ('and they will not be judged'); 7. 1 ('and were promiscuous with them'); 8. 1 ('the things after these'); 9. 8 ('with those women'); 10. 2 ('is about to come'); 10. 9 ('against the bastards'); 14. 6 ('and you will not be able to enjoy them'); 17. 7 ('the mountains'); 25. 6 ('they will each draw the fragrance of it'); 27. 2 ('valley'); 27. 2 ('their place of judgement'); 28. 1 ('of the wilderness'); 32. 2 ('the summits of those mountains').

[13] Cf. Dillmann, *Translation*, 26, 168 f.

In 65. 8 the Ethiopic reads: 'For lead and tin are not produced from the earth like the former (i.e. silver); there is a spring which produces them, and an angel who stands in it, and that angel ይበድር፡'. The root በደረ፡ means 'to be quick, to come before, to anticipate', and then 'to be pre-eminent', and Charles accepts here the meaning 'to be pre-eminent'.[14] But there is no obvious reason why it should be said of the angel in question that he is pre-eminent. However, Caquot and Geoltrain have recently connected the word ይበድር፡ with the Syriac root *bdr*, and this seems to me correct—what the angel does is to *distribute* the lead and the tin.[15] It may be noted that the root בדר occurs not only in Syriac, but also in Aramaic with the meaning 'to distribute'. Caquot and Geoltrain argue that both በደረ፡ in this verse and ኅብር፡ in 65. 6 are to be explained as 'Syriacisms', but until the meanings 'to distribute' and 'enchantment' can be established as Syriacisms for the words in question outside these two passages, it would seem to me more plausible to assume that በደረ፡ and ኅብር፡ were used here because the corresponding Semitic (and more precisely, Aramaic) words were present in the *Vorlage* used by the Ethiopic translators.

I turn now to a consideration of the evidence provided by the Dead Sea Aramaic fragments. From what was said above about the nature and limited extent of the Aramaic evidence[16] it will be apparent that the contribution that the Dead Sea text can make to the *Vorlage* problem must inevitably be limited. The use of this evidence is also made difficult by the fact that we do not know how close the Dead Sea Aramaic text was to such Aramaic texts as were available to those who translated Enoch into Greek and Ethiopic. None the less it does seem to me that the Dead Sea fragments have some contribution to make.

The situation presented by the Dead Sea text of Enoch is not untypical of such manuscript discoveries (cf. e.g. the Ben Sira text from Masada). In a large number of cases the Aramaic, the Greek, and the Ethiopic texts agree together. In others all three are different, or the Ethiopic and the Greek versions agree with one another against the Aramaic, although the differences are not usually very substantial. But what is of particular interest are the cases where the Aramaic text agrees with the Greek against the Ethiopic, and the cases where the Aramaic agrees with the Ethiopic against the Greek. The latter are far fewer than the former, as is hardly surprising in view of the late date of our Ethiopic manuscripts, but the fact that they exist at all is, I think, of considerable importance. Whereas agreements between the Aramaic and the Greek against the Ethiopic merely confirm that the Greek text has been transmitted in a better state than the Ethiopic[17] and tell us nothing about the version(s) used by the Ethiopic translators, agreements between the Aramaic and the Ethiopic against the Greek may cast some light on the problem. I discuss now, therefore, some cases where the Aramaic text agrees with the Ethiopic against the Greek.

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[14] Cf. Charles, *Translation*, 130.

[15] Cf. A. Caquot and P. Geoltrain, 'Notes sur le texte éthiopien des "Paraboles" d'Hénoch', *Semitica* 23 (1963), 47–9, and note 1 on p. 49.

[16] Cf. Section 2, p. 12.

In 10. 18, in a passage describing the fruitfulness of the earth in the eschatological era, Eth has 'and all of it will be planted with trees' where Gr^{Pan} has 'and a tree will be planted in it'. For this $Aram^{c}$1 v 7 reads ו̊כ̊וׄלה תתׄנׄ]צב. The damaged state of the Aramaic manuscript makes any final conclusion impossible, but the wording of the Aramaic would appear to agree with the Ethiopic rather than the Greek.

In 13. 6, in the account of Enoch's dealings with the Watchers, the Ethiopic reads: 'And then I wrote out the record of their petition, and their supplication in regard to their spirits and the deeds of each one of them (ለለ፩ምግባሮሙ፡).' The Greek has the same text, except that it omits the last phrase 'and the deeds of each one of them'. $Aram^{c}$1 vi 1, although damaged, attests clearly לכל חד וחד̊] and thus indicates that the Aramaic did have a phrase corresponding to 'and the deeds of each one of them'.

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[17] Thus e.g. in 30. 1 the Ethiopic has an impossible text, and the Aramaic (so far as it exists) agrees with the Greek. Again, in 31. 3 the Aramaic confirms that the common Ethiopic word ይነሥእዎ፡ has been substituted for the less common የኀሥይዎ፡ (cf. Gr). But examples like this tell us nothing about the *Vorlage* problem.

There seems to me no plausible reason why these words should have dropped out of the Greek version, if they had ever stood in it.

In 14. 5, where Eth has 'for all the days of eternity', Gr^Pan has 'for all the generations of eternity'. Aram^c1 vi 15 עד כול יומי ע]למא agrees with the Ethiopic, not the Greek.

In 22. 6, in the account of Enoch's visit to Sheol, Enoch asks Raphael about the spirit of Abel. According to the Ethiopic, Enoch's words are: 'Whose is this spirit whose voice thus reaches heaven[18] and complains?'—ዘመንፈስ፡ ዘመኑ፡ ውእቱ፡ ዘከመዝ፡ ቃሉ፡ ይበጽሕ፡ እስከ፡ ሰማይ፡ ወይሰኪ።. According to the Greek, which admittedly raises some problems, Enoch says: 'Whose is this spirit which is complaining? Therefore his voice thus reaches and complains to heaven.' It is difficult to think that the Ethiopic is a translation from the Greek, at least from that which is represented to us in Gr^Pan. Again we have only very limited Aramaic evidence, cf. Aram^e1 xxii 6 א[דמן היא דכד̊ן]]. What seems to me important, however, is that it is clear from the few Aramaic words that do survive that the Ethiopic, with ዘመኑ፡ ውእቱ፡ ዘከመዝ፡, has exactly the same construction as the Aramaic.

As a final example it may be noted that this same type of agreement between the wording of Eth and Aram is to be found in 93. 11, a passage for which there is, of course, no Greek evidence available. Here Eth reads መኑ፡ ውእቱ፡ ኵሉ፡ ውሉደ፡ ሰብእ፡ ዘይክል፡ . . . . (cf. also 93. 13). Charles took exception to this construction,[19] but the identical wording, מנו הוא כול אנוש די יכל . . (cf. Aram^g1 v 17, 22 is clearly attested in the Dead Sea Aramaic text.

The discussion of the above examples[20], which make use of the evidence provided by the Dead Sea Aramaic text, would thus appear to point again to the conclusion that those who translated Enoch into Ethiopic had available an Aramaic as well as a Greek text. Indeed, in the light of all the evidence discussed in this Introduction and of the evidence adduced by E. Ullendorff[21] it would seem to me difficult to argue otherwise.

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[18] 'Heaven' is attested only by Ull and Abb 99, but appears to be required for the sense.

[19] Cf. Charles, *Text*, 196 f.

[20] For other possible examples see the notes on 7. 3 ('all the toil of men'), 13. 6 ('and their supplication'), and 14. 4 ('and complete judgement (has been decreed) against you').

[21] Cf. above, note 5. The comments of Black ('The Fragments of the Aramaic Enoch from Qumran', 21–3) fail to take account of the fact that there

Two further points need to be made.

(1) If it is true that the Ethiopic translators made direct use of an Aramaic as well as a Greek text, then this makes it likely that the Ethiopic will sometimes be superior to the Greek, and we certainly ought to be prepared to give proper weight to the evidence of the Ethiopic where it diverges from the Greek text. In this respect it seems to me that the text-edition and translation of Charles are open to criticism, for Charles—in common with others who worked on the text of Enoch in his day—was inclined to assume that the Greek version of Enoch must almost inevitably be superior to the Ethiopic. An instructive example of Charles's approach in this matter is to be found in the case of 5. 1. Here Gr^{Pan} reads 'and perceive how the living God made these things so, and he lives for all eternity'. Charles recognized that 'the living God' and 'he lives for all eternity' are probably duplicate renderings of the same expression, but otherwise he thought that the Greek text was sound, and he judged the Ethiopic by the standard of the Greek. Eth is presented to us here in two forms. Eth I has an impossible text: **ወአእምሩ፡ በከመ፡ ገበርክሙ፡ ለእሎንቱ፡ ኵሎሙ፡ ዘሕያው፡ ለዓለም፡** —'and perceive how you made all these things who live for ever'. Charles[22] recognized that this text was corrupt, but emended **ገበርክሙ፡ ለእሎንቱ፡ ኵሎሙ፡** into **ገብሮሙ፡ ለእሎንቱ፡ ከማሁ፡** to make the text conform to Gr^{Pan} ἐποίησεν αὐτὰ οὕτως. Flemming[23] similarly proposed the emendation **ገብረ፡ ከመዝ፡ እሎንተ፡** or **ለእሎንቱ፡**. Eth II has a perfectly intelligible text **ወአእምሩ፡ በከመ፡ ገብረ፡ ለክሙ፡ ለእሎንቱ፡ ኵሎሙ፡ ዘሕያው፡ ለዓለም፡**—'and perceive how He who lives for ever made all these things for you'. Charles and Flemming, however, regarded the Eth II text as representing an emended form of the Eth I text. Fortunately we now have some Aramaic evidence available, cf. Aram^{a}1 ii 11 די]חׄיׄא לעל[מי עלמ]ין עבד כל עבדׄיׄה אלין. Although in a fragmentary state, the Aramaic would appear to be closer to Eth II than to Eth I or Gr^{Pan}. Further, it would seem clear that the Eth I text, far from preserving an earlier form of the Ethiopic which was subsequently

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are some cases (cf. e.g. 101. 4 or 93. 11) where it is impossible to explain the evidence except on the assumption that the Ethiopic is directly dependent on a Semitic text.

[22] Cf. Charles, *Text*, 8 f.; *Translation*, 10.

[23] Cf. Flemming, *Text*, 3.

emended to produce the Eth II text, simply contains an error, ገበርኮሙ፡ for ጉበረ፡ ለኮሙ፡.

In the light of the Aramaic evidence Charles's approach to the Ethiopic text of 5. 1 must now appear to us as somewhat arbitrary, and it would not be difficult to instance many comparable examples of an arbitrary approach to the Ethiopic in Charles's text-edition and translation.[24] In view of the fact that our Ethiopic manuscripts are all fairly late, and that in any case Enoch was translated into Ethiopic after it had been translated into Greek, it is reasonable to assume that in many cases, if not the majority, the Greek is likely to offer us a better text than the Ethiopic. But it does seem to me essential that in those cases where the Ethiopic and Greek texts diverge, and where no Aramaic evidence is available, we be much more prepared than Charles was to give due weight to the evidence and possible independence of the Ethiopic version.

(2) Although I think that there is good evidence available for the view that the Ethiopic translators had access to an Aramaic text of Enoch, it seems to me very difficult, in the absence of more substantial Aramaic and Greek texts of Enoch than we at present possess, to determine the extent to which the translators made use of an Aramaic text. However, a further examination of the Ethiopic to see how far it reflects Aramaic vocabulary and syntax may offer some help in the solution of this problem.

Finally, it may be noted that the conclusions about the origin and history of the Ethiopic version of Enoch that seem to emerge from the preceding discussion—translation on the basis of Greek and Aramaic texts in the fourth to sixth centuries; revision of the Ethiopic text from the sixteenth century onwards and the ultimate emergence of a standard revised text[25]—fit in well with the conclusions to which recent studies have pointed as regards the origin and history of Ethiopic Bible translations in general.[26]

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[24] Cf. e.g. Charles's comments on 13. 1 where he recognized that the text of Eth was superior to that of $\mathrm{Gr}^{\mathrm{Pan}}$: 'Here we may conclude either to a happy emendation of the Ethiopic translator of Gr or of the scribe of the Greek MS. used by Eth or to the existence in the Aramaic of both forms, the corrupt in the text and the true reading in the margin' (*Text*, 33). For similar somewhat far-fetched explanations cf. *Translation*, p. lviii, note 1, p. lx, note 1.

[25] Cf. above, pp. 28–32.

[26] Cf. Ullendorff, *Ethiopia and the Bible*, 55–9.

6. *A Note on the Translation*

This edition (volume 1) and translation (volume 2) of the Book of Enoch is based on Rylands Ethiopic MS. 23, and the reasons for the choice of this manuscript have been discussed above (pp. 32 ff., 36 f.). It should be understood that the translation is intended as a translation of the Ethiopic text of Enoch, not of an Ethiopic text corrected on the basis of the Greek or Aramaic. In fact I have followed Ryl fairly closely and have only diverged from it where its evidence does not make sense and where better Ethiopic evidence is available. In such cases I have italicized the translation, and it should be clear from the apparatus in volume 1 which reading is being followed. The translation is, by intention, fairly literal. I have not attempted to transliterate on a scientific basis the many names that occur in the Book of Enoch; for the vast majority of the names I have used the conventional English spellings, and for the others simplified transliterations.

In the notes below the translation I quote the Aramaic evidence for the text of Enoch and discuss its relationship to the Ethiopic and Greek texts. Where appropriate, I also discuss difficulties in the Greek and Ethiopic texts. As will be apparent, the notes are intended as a textual, not an exegetical, commentary on Enoch.

A note on the organization of the material in volume 1 will be found in the Introduction to that volume.

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LIST OF SIGLA

Aram	The Aramaic Dead Sea Fragments of Enoch. Aram $^{a,\ b,\ c,\ d,\ e,\ f,\ g}$; Aram $^{\mathrm{astr.a}}$, $^{\mathrm{astr.b}}$, $^{\mathrm{astr.c}}$, $^{\mathrm{astr.d}}$—the different manuscripts to which the various fragments belong
Gr	The Greek Version of Enoch
$\mathrm{Gr}^{\mathrm{Sync}}$	The Fragments in Syncellus ($\mathrm{Gr}^{\mathrm{Sync\ a}}$ = 6. 1–9. 4; $\mathrm{Gr}^{\mathrm{Sync\ b}}$ = 8. 4–10. 14; $\mathrm{Gr}^{\mathrm{Sync\ c}}$ = 15. 8–16. 1)
$\mathrm{Gr}^{\mathrm{Pan}}$	The Akhmim Manuscript (Codex Panopolitanus)
$\mathrm{Gr}^{\mathrm{Pan\ a}}$	A duplicate version of 19. 3–21. 9 within the Akhmim Manuscript
$\mathrm{Gr}^{\mathrm{Vat}}$	Codex Vaticanus Gr. 1809
$\mathrm{Gr}^{\mathrm{CB}}$	The Chester Beatty–Michigan Papyrus
Eth	The Ethiopic Version of Enoch
Eth I and Eth II	The two families of Ethiopic manuscripts
Eth I—BM 485	British Museum Orient. 485
BM 485a	A duplicate version of 97. 6b–108. 10 within British Museum Orient. 485
BM 491	British Museum Orient. 491
Berl	Berlin MS. Or. Petermann II Nachtrag 29
Abb 35	Abbadianus 35
Abb 55	Abbadianus 55
Tana 9	Tana Ethiopic MS. 9
Tana 9a	A duplicate version of 78. 8b–82. 20 within Tana 9
Eth II—Bodl 5	Bodley MS. 5
Ryl	Rylands Ethiopic MS. 23
Ull	Ullendorff MS.
Bodl 4	Bodley MS. 4
Frankfurt MS.	Frankfurt MS. Orient. Rüppell II 1
Curzon 55	= British Museum Orient. 8822
Curzon 56	= British Museum Orient. 8823
BM Add. 24185	British Museum Add. 24185
BM 484	” ” Orient. 484
BM 486	” ” Orient. 486
BM 490	” ” Orient. 490
BM Add. 24990	” ” Add. 24990
BM 492	” ” Orient. 492
BM 499	” ” Orient. 499

Vat 71	Vatican Ethiopic MS. 71
Munich 30	Munich Ethiopic MS. 30
Garrett MS.	Princeton Ethiopic 2 [(Garrett Collection) Dep 1468]
Westenholz MS.	Hamburg Orient. 271a = 130

A raised ^{1} is used to refer to an original reading in a manuscript, a raised ^{2} to a corrected reading.

TRANSLATION

(2r, a5) 1. 1 The words of the blessing of Enoch according to which he blessed the chosen and righteous who must be present on the day of distress (which is appointed) for the removal of all the wicked and impious. 1. 2 And Enoch answered and said: (there was) a righteous man whose eyes were opened by the Lord, (2r, a10) and he saw a holy vision in the heavens which the angels showed to me. And I heard everything from them, and I understood what I saw, but

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1.1 **Enoch according . . . the chosen:** cf. Aram^{a}1 i 1 [חנך לבחׄ]ירין.

who must be present. Eth, with the subjunctive, conveys the idea of obligation or necessity, but this idea is not present in Gr^{Pan} which has the future. Cf. the similar examples in Dan. 2: 28, Rev. 4: 1, where, however, both Ethiopic and Greek convey the idea of necessity.

1. 2 **And Enoch answered and said:** Eth; Gr^{Pan} 'And Enoch took up his parable and said'; Aram^{a}1 i 2 [מתלוה]י. Eth presupposes an Aramaic ענה חנוך ואמר, whereas Gr^{Pan} presupposes an Aramaic נסב חנוך מתלה ואמר (the exact expression occurs in Aram^{g}1 iii 23); Aram^{a}1 i 2 would appear to correspond to Gr^{Pan} rather than to Eth (cf. Num. 24: 3 f., 15).

he saw a holy vision: Eth; Gr^{Pan} 'he had a vision'. Charles (*Text,* 3) suggests that the corrupt Greek derives from a confusion of the roots חזא and אחז. Although אחז does not occur in Aramaic—the language in which Enoch seems for the most part to have been written—this kind of mistake on the part of a translator seems quite likely.

which the angels . . . what I saw: Eth; Gr^{Pan} 'He showed (it) to me, and the holy ones speaking holy things I heard; and when I heard everything from them, I understood as I looked,'; cf. Aram^{a}1 i 3 [ומׄן מׄלׄ]אכין[וקדישין כלה]שמעת. Neither Gr^{Pan} nor Eth offers a very satisfactory text. Aram^{a}1 i 3 may correspond to Gr^{Pan} 'and the holy ones speaking holy things I heard', a clause which is lacking in Eth. If this is so, and if the restoration of Aram is correct, the unique ἁγιολόγων, which Liddell and Scott (new edition) find doubtful, should perhaps be regarded as a corruption of ἀγγέλων. However, the fragmentary condition of Aram^{a}1 i makes any statement about the relationship of Aram to Gr^{Pan} and Eth somewhat uncertain.

not for this generation, but for a distant generation which will come. 1. 3 Concerning the chosen I spoke, and (2r, a15) I uttered a parable concerning them: The Holy and Great One will come out from his dwelling, 1. 4 and the Eternal God

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1. 2 **but not for . . . will come:** Eth; Gr$^{\text{Pan}}$ 'but not for this present generation did I take thought, but to a distant one I will speak'; cf. Aram$^{\text{a}}$1 i 4 לד]ן דרה להן לד̊[ר ר]חיק אנה א̊[מר. Aram appears to agree with Gr$^{\text{Pan}}$ against Eth in the addition of ἐγὼ λαλῶ, but not in the addition of διενοοῦμην.

1. 3 **Concerning the chosen.** These words (with or without the addition of 'I spoke') could be taken in Eth with the preceding verse, and are in fact so taken by some Ethiopic MSS. including Ryl.

and I uttered . . . from his dwelling. The evidence of Gr$^{\text{Pan}}$ suggests that this is how Eth ought to be translated, even though 'utter a parable' is not the most obvious translation of አውሥአ፡ ምስለ፡. But ምስል፡ does occur with the meaning 'parable' (see Dillmann, *Lexicon Linguae Aethiopicae*, Leipzig, 1865, col. 173; hereafter, Dillmann, *Lexicon*), and the translation 'utter a parable' seems not impossible. (This rendering may stand whether we read ይወጽእ፡ or ዘይወጽእ፡; in the latter case ዘ could be explained as reflecting an Aramaic די used to introduce direct speech.) However, Eth could also, and perhaps more naturally, be translated 'and I talked concerning them with the Holy and Great One who will come out from his dwelling'. —The title 'the Holy and Great One' occurs elsewhere in Enoch (with or without 'and') in 10. 1; 12. 3; 14. 1; 25. 3; 84. 1; 92. 2; 97. 6; 98. 6; 104. 9; here in 1. 3 Gr$^{\text{Pan}}$ has 'my Holy Great One', but 'my' is without parallel in this title, and is probably a mistake. Cf. also IQapGen II 14; XII 17, and Fitzmyer, *The Genesis Apocryphon of Qumrân Cave I* (Biblica et Orientalia 18), 2nd. edn., Rome, 1971, 89. —Cf. Aram$^{\text{a}}$1 i 5 [ינפק קדיש]ה ר[ב̊ה מן].

1. 4 **and the Eternal God . . . Mount Sinai.** Eth, with ወእምህየ፡ instead of እምህየ፡, apparently intended 'and the Eternal God' to be taken with what precedes. However, the evidence of Gr$^{\text{Pan}}$ (ἔπι γῆν for ወእምህየ፡) suggests that 'and the Eternal God' should be taken with what follows, and this understanding of the text receives some support from the fact that it produces a couplet with *parallelismus membrorum*. On this view ወ in ወእምህየ፡ may be regarded as comparable to *waw explicativum* in Hebrew. —The variant ἔπι γῆν / እምህየ፡ may derive from a corruption of ἐπὶ γῆν into ἐκεῖθεν or vice versa (cf. Charles, *Text*, 3; *Translation*, 6). On the title 'the Eternal God' cf. Fitzmyer, *Genesis Apocryphon*, 105 f.

will tread from there upon Mount Sinai, and he will appear with his host, and will appear in the strength of his power from heaven. 1. 5 And all will be afraid, and the Watchers will shake, and (2r, a20) fear and great trembling will seize them unto the ends of the earth. 1. 6 And the high mountains will be shaken, and the high hills will be made low, and will melt like wax before the flame. 1. 7 And the earth will sink and everything that is on the earth will be destroyed, and there will be (2r, a25) judgement upon all, and upon all the righteous. 1. 8 But for the righteous he will make peace, and he will keep safe the chosen, and mercy will be upon them. They will all belong to God, and will prosper and be blessed, and the light of God will shine upon them. 1. 9 And behold!

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and will appear in the strength of his power: cf. Aram^{a}1 i 6 גברו]תה[ ]. . . ה ויו.[. The placing of the small fragment containing גברו]תה[remains, however, a little uncertain.

1. 5 **will shake:** Eth; Gr^{Pan} 'will believe'. Gr^{Pan} adds 'and they will sing hidden things in all the ends of the [earth], and all the ends of the earth will shake'. Cf. Aram^{a}1 i 7 קצות] ארעא ויזו[עון כ]ל קצו[ת ארעה. If the placing of the small fragment containing גברו]תה[in line 6 and כ]ל קצו[ת in line 7 is correct, the long text of Gr^{Pan}—even though it cannot be in order as it stands—would appear to be closer than Eth to Aram. Within Gr^{Pan} the readings 'will believe' and 'will sing' are clearly very improbable, since we expect a reference to the terror of the Watchers. These readings were perhaps introduced because the translator or copyist thought that the Watchers here mentioned were good angels (cf. 12. 2 f.), not—as in Eth—fallen angels. On the present text we are presumably meant to understand the 'hidden things' sung by the Watchers to be the praises of God.

1. 9 Jude 14 f. contains a translation of this verse. In addition Pseudo-Cyprian (W. Hartel, *Cypriani Opera Omnia* iii, Vienna, 1871, 67) and Pseudo-Vigilius (Migne, *PL* lxii, col. 363) contain Latin translations of the verse which seem to be dependent not on Jude, but directly on Enoch (cf. T. Zahn, *Geschichte des neutestamentlichen Kanons*, ii. 2, Erlangen and Leipzig, 1892, 797–801); the value of the testimony of Pseudo-Vigilius is limited, however. See Charles (*Text*, 4–7) who quotes all the passages.

And behold: Eth; Gr^{Pan} 'For', but Jude and the other witnesses agree with Eth. It may be asked whether Gr and Eth do not both derive ultimately from an original ארי.

(2r, a30) He comes with ten thousand holy ones to execute judgement upon them, and to destroy the impious, and to contend with all flesh concerning everything which the sinners and the impious have done and wrought against him.

2. 1 *Contemplate* all the events in heaven, how the lights in

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1. 9 **with ten thousand holy ones:** Eth; Gr^{Pan} 'with his ten thousands and his holy ones'; Jude 14 'with his holy ten thousands'. Cf. Aram^{c}1 i 15 ברבו]את קדישו]הי.

and to contend with all flesh: Eth II; Eth I Gr^{Pan} 'and he will reprove all flesh'. ወይትዋቀሥ፡ (Eth II) is an inner-Ethiopic variant for ወይዘልፍ፡ understood as 'to argue with, convince'. Cf. Aram^{c}1 i 16 ב]שרא.

concerning everything . . . against him: Eth; Gr^{Pan} 'concerning all the deeds of their impiety which they have impiously committed, and the hard words which they have spoken, and concerning all the things which the impious sinners have spoken against him'; Jude 15 'concerning all the deeds of their impiety which they have impiously committed, and concerning all the hard things which the impious sinners have spoken against him'. Cf. Aram^{c}1 i 16 f.

ב]שרא על עובד]
רב]רבן וקשין]

The evidence of Jude 15 (and Pseudo-Cyprian) suggests fairly obviously that there is a dittograph in Gr^{Pan} (cf. Black, *Text*, 19) but the occurrence of וקשין in Aram would seem to indicate that there did stand in Aram, as in Gr^{Pan}, Jude 15, and Pseudo-Cyprian, a clause referring to the hard things spoken by the impious against God—contrast Eth. —For רברבן cf. Dan. 7: 8 and 20 and for רברבן וקשין cf. En. 5. 4. —M. Black ('The Maranatha Invocation and Jude 14, 15 (I Enoch 1: 9)', *Christ and Spirit in the New Testament*, Studies in honour of C. F. D. Moule, edited by B. Lindars and S. S. Smalley, Cambridge, 1973, 189–96) suggests that the original setting of the *maranatha* formula of 1 Cor. 16: 12 is to be found in En. 1. 9. Whether this is so or not, his statement (p. 193) that 'I En. 1. 9 is now extant in the 4Q Enoch fragments' would appear, in view of the limited size of the fragments, to be an exaggeration.

2. 1 **Contemplate.** I read ጠይቁ፡ with Tana 9 and similarly read plural imperatives for the verbs at the beginning of 2. 2, 3; 3; 4; 5. 1; this seems to be what the context requires (cf. the imperatives in 5. 1b, 3, and the rebuke in 5. 4 which loses some of its force without the series of imperatives preceding it) and what Gr^{Pan} and Aram attest (cf. particularly חזוא לכון in ^{c}1 i 18, 20 and חזו לכן in ^{a}1 ii 6). But the textual

heaven do not change their courses, (2r, a35) how each rises and sets in order, each at its proper time, and they do not transgress their law. 2. 2 Consider the earth, and understand

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situation in Eth is rather complex, and Eth does not universally offer imperatives in these passages. The reading ጠይቁ፡ is not very strongly attested in 2. 1; 3; 4; 5. 1, and it is possible that ጠየቁ፡ is the original *Ethiopic* reading; for the view that ጠየቁ፡ (understood as the 3rd masc. plur. perfect 'they contemplated') is directly dependent on an Aramaic חזו (which could have been understood both as a 2nd plur. imperative and as a 3rd masc. plur. perfect) see Ullendorff, 'An Aramaic "Vorlage"?', 266. However, it is clear that in the course of time ጠየቁ፡ came to be understood as an assimilated 1st sing. perfect.

Contemplate all the events in heaven: Eth Gr$^{\text{Pan}}$; Aram^{c}1 i 18 בכו[ ] חז]וא לכון לעובד ש]מיא. Nothing is legible from the photograph after בכו[, and what stood before חז]וא לכון must remain uncertain.

how the lights in heaven do not change their courses, how . . .: Eth; Gr$^{\text{Pan}}$ 'how they do not change their courses, and the lights in heaven, how . . .'. Cf. (?) Aram^{c}1 i 19 במסורת [נהו]ריהון[. I take מסורתא to be from סור ('to go around, visit'), and to mean 'circuit, orbit' (the form מסרתהון occurs in Aram$^{\text{astr.b}}$ 28 2, cf. Eth 82. 10), hence 'in the circuits of their lights'. Aram would appear not to correspond exactly to anything in Eth and Aram.

how each rises and sets: Abb 35 Tana 9 Eth II Gr$^{\text{Pan}}$; cf. (?) Aram^{c}1 i 19].[ ].די כולה.

and they do not transgress their law: Eth Gr$^{\text{Pan}}$; cf. (?) Aram^{a}1 ii 1 ולא מ רכן[. The surface of Aram^{a}1 ii has suffered serious damage, and much of the text (as e.g. the letters between מ and רכן in ^{a}1 ii 1) cannot be read from the photograph. However, the last word is perhaps to be restored ס]רכן, i.e. an assimilated form for סרכהון 'their law' (cf. למדיתון 1QapGen XXII 4; Fitzmyer, *Genesis Apocryphon*, 169). סרכא does not occur in Old Testament Aramaic or the Targums with the meaning 'rule, law', but this meaning is well attested for סרך in the Hebrew scrolls (cf. e.g. 1QSa I 1).

2. 2 Consider the earth . . . upon it: Eth Gr$^{\text{Pan}}$; cf. Aram^{c}1 i 20]חזוא לכון ל[א]רעא ואתבוננא בעובד[and ^{a}1 ii 1 ח̊ נ̊ו בעבד^{ה}.

from the work which is done upon it, from the beginning to the end, that no work of God changes as it becomes manifest. 2. 3 Consider the summer and the winter, (2r, b1) how the whole earth is full of water, and clouds and dew and rain rest upon it.

In ^{c}1 i 20 I take אתבונוא to be a mistake for אתבוננו, i.e. 2nd masc. plur. of the Ithpo. of בין (possibly the copyist was influenced by his spelling חזוא instead of חזו). Again ^{a}1 ii is scarcely legible from the photograph.

2. 2 **that no work . . . becomes manifest:** Eth; Gr$^{\text{Pan}}$ 'that nothing upon earth changes, but all the works of God become manifest to you'. Cf. Aram^{c}1 i 21

]כׄוׄלׄ מתחזא לׄ[כון   ]ל[

and ^{a}1 ii 2   אׯשׯנׯיׯ   נה.[.

Aram^{c}1 i 21]כׄוׄלׄ מתחזא לׄ[כון would appear to be closer to Gr$^{\text{Pan}}$ than to Eth, but otherwise, because of the small amount of Aramaic evidence available and the difficulty of reading ^{a}1 ii, it is not possible to say anything about the relationship of Aram to Gr$^{\text{Pan}}$ and Eth. —Possibly מתחזא in this context means not 'to become manifest', but 'to be useful'.

2. 3–5. 1 deal with the seasons of the year, 2. 3 and 3 with winter, and 4 and 5. 1 with summer; 2. 3 and 3 run parallel in form and content with 4. and 5. 1. —For 2. 3 cf. (?) Aram^{c}1 i 22]אׯ די כו[ל and ^{a}1 ii 2–4

2 חזו לדגלי
3 [עׯלׯיׯהׯאׯ ליׯ שתוא ארעא
4 [ין

The end of ^{a}1 ii 3 is perhaps to be read דג]ליׯ שתוא [דכל] ארעא (cf. ^{c}1 i 22), and may correspond to Eth 'the winter, how the whole earth'. Eth would appear to be shorter than Aram, and to differ fairly considerably from Aram at the beginning of the verse. —The word דגל occurs here, in line 6, and in ${}^{\text{astr.b}}$28 1 (cf. 82. 9). דגל in the Old Testament meant originally 'standard' or 'banner', and then came to be used to refer to a troop or division of soldiers; here it is apparently used to refer to a division of time (cf. ^{a}1 ii 6 = c. 4 where דגלי appears to correspond to መቀዐለ :). The use of דגל in this way is a little strange, but the readings לדגלי etc. are all quite clear.

3. *Contemplate and see* how all the trees appear withered, and (how) all their leaves are stripped, with the exception of fourteen trees (2r, b5) which are not stripped, which remain with the old (foliage) until the new comes after two or three years.

4. And again, *contemplate* the days of summer, how *at its beginning* the sun is above it (the earth). You seek shelter and shade because of the heat of the sun, (2r, b10) and the earth burns with a scorching heat, and you cannot tread upon the earth, or upon a rock, because of its heat.

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3. **Contemplate and see how . . . are stripped:** cf. Aram^{a}1 ii 4 חזו דכ̊ל̊ [   ]להן מיבישין. which is perhaps to be restored חזו דכ̊ל̊ [אילניה כ]להן מיבישין. —For 3–5. 1 Gr^{Pan} has only 'Contemplate and see all the trees . . . how the green leaves etc.' The omission was almost certainly through homoioteleuton.

with the exception . . . old (foliage): cf. Aram^{a}1 ii 5

]מן ארבעת עסר א   עליהן מתקימין

and ^{c}1 i 24].ון בׄרא מן ארבעׄא [עשר אלנין

The words in ^{a}1 ii 5 which are obscure on the photograph are presumably to be read א[לנין ד]עליהן. In ^{c}1 i 24 the א at the end of ארבעא is presumably, if the reading is correct, a mistake for ת.

until the new . . . three years: cf. Aram^{a}1 ii 6].תרתין ותלת and ^{c}1 i 25]דתרין ודתלת שנין[. In this verse Eth appears to be fairly close to Aram, but does not have precisely the same construction as Aram.

4. **And again . . . above it (the earth):** cf. Aram^{a}1 ii 6 f.

חׄזו לכן לדגלי 7]קיטא   [הׄ ושלקה

and ^{c}1 i 26 .הן כויה ושלקׄה [. It is unfortunate that more evidence has not survived in Aram, but Eth would in any case appear to be different from Aram.

You seek . . . scorching heat: cf. Aram^{a}1 ii 7

ואנתן   ]יׄן בעין מן קדמׄיה

Ullendorff ('An Aramaic "Vorlage"?', 264) suggests that ምጽላል: ወጽላሎት: reflects an Aramaic מטללא וטללא, and sees this as evidence for the direct use of an Aramaic version by Eth.

5. 1 *Contemplate* how the trees are covered with green leaves, and bear fruit. And understand in respect of everything and perceive how He who lives for ever made all these things

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4. **and you cannot . . . its heat:** cf. Aram^{a}1 ii 8

ולמ]דרך על עפ֯ר֯ה   לׄא תשכחון מן

and ^{c}1 i 27   ....אׄ ולמדרׄך].

The occurrence of תשכחון here provides further evidence for the use of אשכח in the sense 'to be able' in Palestinian Aramaic (cf. IQapGen XXI 13; Fitzmyer, *Genesis Apocryphon*, 150 f.; Black, *An Aramaic Approach to the Gospels*, 3rd edn., Oxford, 1967, 133, 318).

5. 1 **Contemplate how . . . green leaves:** Eth; Gr$^{\text{Pan}}$ '(Contemplate) how the green leaves on them cover the trees'. Cf. Aram^{a}1 ii 9

א]יׄלניה כ֯ל   בהן ירוקׄין וחׄפין

and ^{c}1 i 28   ].בׄכול אילניא כולהון ...]

Both Eth and Gr$^{\text{Pan}}$ would appear to have a construction different from that in Aram.

and bear fruit: Eth; Gr$^{\text{Pan}}$ 'and all their fruit (is) for honour and glory'.

Cf. Aram^{a}1 ii 10 להד]רׄ תש and ^{c}1 i 29 להד]ר תשבחה הל]. Eth has nothing corresponding to להד]ר תשבחה, but otherwise it is not possible to say whether the wording of Gr$^{\text{Pan}}$ exactly reflected that of Aram. —I do not know how the word in ^{c}1 i 29 beginning הל] is to be restored; it would not appear to correspond to anything in Eth or Gr$^{\text{Pan}}$.

And understand . . . and perceive: Eth; Gr$^{\text{Pan}}$ 'Understand and know in respect of all his works and perceive'. Cf. Aram^{a}1 ii 10 בׄכל עבדיה א֯לי֯ן. Though the central part of ^{a}1 ii 10 cannot be read from the photograph, Aram בׄכל עבדיה א֯לי֯ן is closer to Gr$^{\text{Pan}}$ than to Eth.

how He . . . for you: Eth II; Eth I 'how you made all these things who live for ever'; Gr$^{\text{Pan}}$ 'how the living God made these (things) so, and he lives for all eternity'. Cf. Aram^{a}1 ii 11]חׄיׄא לעל.....ין עבד כׄל עבׄד֯יה אלין and ^{c}1 i 30]די לכול עלם. The beginning of ^{a}1 ii 11, where again the text is rather obscure on the photograph, is possibly to be restored די]חׄיׄא לעל[מי עלמ]ין. ^{c}1 i 30 די לכול עלם is presumably part of the divine title; it is not clear how this is to be related to the text of ^{a}1 ii 11, but possibly we have here evidence for variant readings within the Qumrân manuscripts of Enoch. —Aram^{a}1 ii 11 is closer to Eth. II for you; (2r, b15) 5. 2 and (how) his works (are) before him in each succeeding year, and all his works serve him and do not change, but as God has decreed, so everything is done. 5. 3 And consider how the seas and rivers together (2r, b20) complete their tasks. 5. 4 But you have not persevered, nor observed the law of the Lord. But you have transgressed, and have spoken proud and hard words with your unclean mouth against his majesty. You hard of heart! You will not have (2r, b25) peace! 5. 5 And because of this you will curse your days, and the years of your life you will destroy. And the

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than to either Eth I or Gr$^{\mathrm{Pan}}$. Eth I is merely a corrupt form of Eth II (ገበርክሙ፡ for ገብረ፡ ለክሙ፡), as the evidence of Aram now makes clear (contrast the views of Charles, *Text*, 8; Flemming, *Text*, 3, who argue for the priority of Eth I, and see Eth II as an emended form of Eth I). Gr$^{\mathrm{Pan}}$ contains a doublet (θεὸς ȝῶν and ȝῇ εἰς πάντας τοὺς αἰῶνας), but, even apart from this, it is further than Eth from Aram.

5.2 f. Aram has only the following material (^{a}1 ii 11 f.) corresponding to vv. 2 and 3 of Eth Gr$^{\mathrm{Pan}}$: כ]להן עבדין ממרה] 12 שנה. This may indicate an expansion of the text in Eth Gr$^{\mathrm{Pan}}$ in comparison with Aram, although this must remain uncertain in view of our limited knowledge of Aram. However, the differences between Eth and Gr$^{\mathrm{Pan}}$ in vv. 2 and 3 suggest that in any case the text of Gr$^{\mathrm{Pan}}$ has been expanded here.

5. 4 **But you have not persevered:** Eth Gr$^{\mathrm{Pan}}$; cf. Aram^{a}1 ii 12 ואנתן שניתן עבדכן —'But you have changed your tasks'. Eth and Gr$^{\mathrm{Pan}}$ have here an identical text, which is different from Aram.

But you have transgressed . . . his majesty: Eth Gr$^{\mathrm{Pan}}$; cf. Aram^{a}1 ii 13 .[. רון עלוהי רברבן וקשין ביום טמתכן. I take ביום to be a mistake for בפום. It is unfortunate that the word before עלוהי is unclear, but it is difficult to say anything with confidence about the reading. —For רברבן וקשין cf. En. 1. 9. —Gr$^{\mathrm{Pan}}$ adds what appears to be a gloss 'because you have spoken with your lies'.

You will not have peace!: Eth Gr$^{\mathrm{Pan}}$; cf. Aram^{a}1 ii 14 .[ן לת שלם לכן.

5. 5 **And because . . . your days:** Eth Gr$^{\mathrm{Pan}}$; cf. Aram^{a}1 ii 14 אדין יומיכן תלוטו]ן.

and the years . . . destroy: Eth; Gr$^{\mathrm{Pan}}$ 'and the years of your life will be destroyed'; cf. Aram^{a}1 ii 14 ו]שני.

eternal curse will increase, and you will not receive mercy. 5. 6 In those days you will transform your *name* into an eternal curse (2r, b30) to all the righteous, and they will curse you sinners for ever—you together with the sinners. 5. 7 For the chosen there will be light and joy and peace, and they will inherit the earth. But for you, the impious, there will be a curse. (2r, b35) 5. 8 When wisdom is given to the chosen, they will all live, and will not again do wrong, either through forgetfulness, or through pride. But those who possess wisdom

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And the eternal curse will increase: Eth II; Gr^{Pan} 'and the years of your destruction will increase in an eternal curse'; cf. Aram^{a}1 ii 15 ושנ[י אבדנכן יסגין בל[וט ע[ל]ם. Aram would appear to be closer to Gr^{Pan} than to Eth.

5. 6 **an eternal curse:** Eth Gr^{Pan}; cf. Aram^{a}1 ii 16] ללוט עלם .[.

and they will curse you sinners for ever: Eth (the text could also be translated 'and the sinners will curse you for ever'); Gr^{Pan} 'and all those who curse will curse by you'. Eth and Gr^{Pan} are rather different, but appear to go back ultimately to the same text. —The variants 'curse you'/'curse by you' may perhaps be explained on the assumption that the underlying Aramaic version had a construction with ב, which Eth took as introducing the object of the curse, but Gr as introducing the oath by which the curse was uttered (cf. the ambiguous קלל ב of Isa. 8: 21).

you together with the sinners: Eth—the words make little sense; Gr^{Pan} 'and all the sinners and impious will swear by you'. Charles (*Text*, 10) explains Eth in terms of a corrupt Greek *Vorlage* (ኅቡረ፡ ምስለ፡ = ὁμοῦ μετά corrupt for ὀμοῦνται). This is possible, but it seems to me also possible that the words are a gloss which originated when the preceding clause came to be understood as 'and the sinners will curse you for ever'. —Gr^{Pan} continues with some material which is not present in Eth. The first part of this anticipates in part what is said in v. 7, and is most probably an inner-Greek expansion of the text. But the last two clauses ('and for all you sinners there will be no salvation, but upon you all will rest a curse') could well have belonged to the original Aramaic text of Enoch. —Cf. Aram^{a}1 ii 17]לכל .[which might possibly correspond to καὶ πᾶσιν (ὑμῖν τοῖς ἁμαρτωλοῖς κτλ.).

5. 8 **But those . . . be humble:** Eth; Gr^{Pan} has what appears to be a duplicate rendering: 'But there will be to the enlightened man light, and to the wise man perception.' The first rendering is very different

will be humble. 5. 9 They will not again do wrong, and they will not be judged all the days of their life, and they will not die of (the divine) wrath or anger. But (2r, c1) they will complete the number of the days of their life, and their life will grow in peace, and the years of their joy will increase in gladness and in eternal peace all the days of their life.

6. 1 And it came to pass, when (2r, c5) the sons of men had increased, that in those days there were born to them fair and beautiful daughters. 6. 2 And the angels, the sons of heaven, saw them and desired them. And they said to one another: 'Come, let us choose for ourselves wives from the children of men, (2r, c10) and let us beget for ourselves children.' 6. 3 And Semyaza, who was their leader, said to them: 'I fear that

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from Eth, and is probably to be regarded as an expansion of Gr. But the second rendering, despite the different constructions, is quite close to Eth, the only important variant being ይገንዩ ፡/νόημα. It may be suggested that these variant readings derive from a confusion of ישתפל and ישתכל. If this is so, we have here evidence for the direct dependence of Eth on an Aramaic version.

5. 9 **and they will not be judged:** Gr^{Pan} 'and they will not sin' can hardly have formed the original for Eth. Ullendorff ('An Aramaic "Vorlage"?', 264) thinks that Gr makes better sense than Eth, and suggests 'that the error [in Eth] arose from the Semitic *Vorlage* in which the Ethiopic translator seems to have mistaken psq "to judge" for pšʿ "to sin" '. Granted that the variants derive from a confusion of these two roots—and that we have here, therefore, evidence for the direct dependence of Eth on an Aramaic version—it may be argued that Eth is not inferior to Gr (cf. Dillmann, *SAB* 1892, 1043), and that both make good sense. Eth 'and they will not be judged' forms the middle member of a climactic series (they will not sin, they will not be judged, they will not be punished by death). Gr^{Pan} 'and they will not sin' offers a parallel to the preceding clause. It is difficult to decide between the two.

6. 1 **And it came to pass, when:** cf. Aram^{b}1 ii 2 (fragment a) והווא כ̊ד̊ן]. הווא is presumably intended as the 3rd sing. masc. perf. Peʿal (for this form cf. IQapGen XXII 8 והווא קטל; Fitzmyer, *Genesis Apocryphon*, 170 f., cf. 118).

fair and beautiful daughters: cf. Aram^{b}1 ii 3 (fragment a)]. שפירן.

6. 3 **Semyaza.** The name in Aramaic was שמיחזה (cf. ^{a}1 iii 6 = Eth 6. 7; ^{a}1 iv 1 = Eth 8. 3). שמיחזה apparently means 'the (*or* my) name has

you may not wish this deed to be done, and (that) I alone will pay for this great sin.' 6. 4 And they all answered him and said: 'Let us all swear an oath, (2r, c15) and bind one another with curses not to alter this plan, but to carry out this plan effectively.' 6. 5 Then they all swore together and all bound one another with curses to it. 6. 6 And they were in all two hundred, and they came down on Ardis which is (2r, c20) the summit of Mount Hermon. And they called the mountain

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seen' or 'he sees the name' (cf. Schmidt, 'The Original Language of the Parables of Enoch', 343. Cf. also, however, the discussion of the name שמידע in M. Noth, *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung*, Stuttgart, 1928, 123 f.; Noth links the element -שמ with the divine name אשם which is known from the Elephantine texts).

6. 4 **And they all answered him and said:** Eth Gr$^{\text{Sync a}}$; BM 485 BM 491 Tana 9 Gr$^{\text{Pan}}$ 'And they all answered him'. Cf. Aram^{a}1 iii 1 ואמרו לה כלהן.

Let us all swear an oath: cf. (?) Aram^{b}1 ii 7 (fragment c)]נמ and ^{a}1 iii 1]נמ̇.

not to alter this plan: Eth Gr$^{\text{Pan Sync a}}$; cf. Aram^{a}1 iii 2 נתוב כלנה מן מלכה̇ [דן]. At the end of ^{a}1 iii 1 [די לא] should perhaps be supplied '[that none] of us will turn from [this] plan'. Aram differs from all three versions in the addition of כלנה and in the use of an intransitive, rather than a transitive construction.

but to carry out: cf. (?) Aram^{b}1 ii 8 (fragment c)]נעב̊.

6. 5 **Then they all swore together:** cf. Aram^{a}1 iii 3 כלהן כחדה.

and all bound one another with curses: cf. Aram^{a}1 iii 3 ואחרמ[ו.

6. 6 **And they were . . . Mount Hermon:** Eth; Gr$^{\text{Pan}}$ omits; Gr$^{\text{Sync a}}$ 'And they were two hundred who came down in the days of Jared on the summit of Mount Hermon'. The differences between Eth and Gr$^{\text{Sync a}}$ at the beginning of the sentence are not important, but the variant 'in the days of Jared' is significant. The evidence of Aram ביומי ירד על (^{a}1 iii 4) now makes clear that the reading of Gr$^{\text{Sync a}}$ is superior to that of Eth, as has long been suggested. The further suggestion that the text of Gr$^{\text{Sync a}}$ ('who came down in the days of Jared') implies a word-play in the original on the name Jared, corresponding to the obvious word-play on the name Hermon (cf. Halévy, *JA* vi 9 (1867),

Hermon, because on it they swore and bound one another with curses. 6. 7 And these (are) the names of their leaders:

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356 f.), is very plausible; but if true, it presupposes the use of Hebrew in this passage, for the root ירד does not occur in Aramaic. The occasional use of Hebrew in a work which seems for the most part to have been written in Aramaic would not be unusual (cf. Black, *Aramaic Approach*, 16), and there is evidence (cf. 1. 2; 27. 2) for the use of Hebrew in one or two other passages in Enoch. For the origin of Eth 'on Ardis' cf. Dillmann, *Text*, 92 f. Dillmann plausibly suggests that the Ethiopic translator omitted ταῖς ἡμέραις and read Ἰάρεδ εἰς as one word.

because on it . . . with curses: cf. Aram^{a}1 iii 5 די ימו ואחׄר̊[מו.

6. 7 And these (are) the names of their leaders: cf. Aram^{a}1 iii 5 ואלי̊ן[ ]. and ^{c}1 ii 24 ואל̊[ין שמ]הת.

For the elucidation of the following list of names the evidence of 8. 3, where eight of the angels are mentioned and their functions described (nos. 1, 11, 9, 4, 8, 3, 7, and 20 according to Gr$^{\text{Sync a}}$), and of 69. 2, where the list of 6. 7 is repeated, may also be taken into account. It may be noted that in 8. 3 the names of the angels correspond to their functions. In 69. 2 it is generally thought that the list is out of place. The following general comments may be made before the list is examined in detail.

(1) The length of the list. Eth has eighteen or nineteen names (cf. below under no. 2), Gr$^{\text{Sync a}}$ twenty, Gr$^{\text{Pan}}$ and Eth 69. 2 twenty-one. It seems, however, most likely that there were only twenty names in the original list (cf. Dillmann, *Translation*, 93; so Martin, *Translation*, 12), not twenty-one, as is argued by Beer (*Translation*, 239). This is suggested firstly by the fact that according to 6. 6 two hundred angels descended, while according to 6. 8—at least this appears to be the meaning of Eth I and Gr$^{\text{Pan}}$—each angel in the list of 6. 7 was the leader of ten. If, therefore, there were twenty-one names, Semyaza would have had to have been counted separately—and this seems unlikely. Secondly, in the list of names given in Aram^{a}1 iii 6–12 there appears to be space for no more than twenty names. Only fragments of ^{a}1 iii have survived. ^{a}1 iii 12 lists the eighteenth and nineteenth names, and then breaks off; whereas there is space in ^{a}1 iii 12 for a twentieth name, there is not space for a twenty-first.

(2) In the list in Gr$^{\text{Pan}}$ the names are given in an order totally different from that in Aram, Gr$^{\text{Sync a}}$, and Eth. However, the difference in order can be readily explained on the assumption that Gr$^{\text{Pan}}$ (or one of its ancestors) was copied from a manuscript in which the names, from the fourth onwards, were arranged in four columns, and that, instead of being read from left to right, the names were wrongly read from top

to bottom (cf. A. Lods, *Le Livre d'Hénoch*, 106 f.). The following table should make this clear. In the table each name is preceded by what seems to have been its original number, and is followed by its number in Gr$^{\text{Pan}}$:

1. Σεμιαζά (1), 2. Ἀραθάκ (2), Κιμβρά (3),

3. Σαμμανή (4)	4. Χωχαριήλ (9)	5. Ταμιήλ (14)	6. Ῥαμιήλ (18)
7. Δανειήλ (5)	8. Ἐζεκιήλ (10)	9. Βαρακιήλ (15)	10. Ἀσεάλ (19)
11. Ἀρεαρώς (6)	12. Βατριήλ (11)	13. Ἀνανθνά (16)	14. Ῥακειήλ (20)
15. Σεμιήλ (7)	16. Σαθιήλ (12)	17. Θωνιήλ (17)	18. Τουριήλ (21)
19. Ἰωμειήλ (8)	20. Ἀτριήλ (13)		

(3) In the list in Aram the names are accompanied by a formula which follows the pattern, *X*, *N*th after him. Thus in ^{c}1 ii 25 the fourth name is given כוכבאל רביעי לה. This formula is not retained in the versions except that in Gr$^{\text{Sync a}}$ and Eth 69. 2 each name is numbered.

(4) The meaning of the names. In the light of the Aramaic evidence it is possible to identify the original form of eighteen of the names with a fair degree of certainty—only in the case of the fifth and the seventeenth names is the evidence either non-existent or unclear. Of the eighteen names, fifteen are compounds with אל, and of these fifteen, twelve (nos. 3, 4, 6, 8, 9, 12, 13, 15, 16, 18, 19, and 20) are linked in their first element with astronomical, meteorological, and geographical phenomena, e.g. רמשאל, כוכבאל. It is possible to interpret a name such as שמשיאל is no less than three different ways: 'God is my sun', 'God is sun', and 'sun of God'. But it seems difficult to attach to a name such as ענגאל any other meaning than 'cloud of God', and I suggest that all twelve names are to be understood as involving construct relationships. —The three other אל names appear to have as their first element a verb in the perfect, viz. no. 7 דניאל, no. 10 עסאל, and no. 14 סתראל. The first name, שמיחזה, belongs with this group also, in that the second element appears to be a verb in the perfect.—Of the other two names, no. 11, חרמני, is a gentilic formation, and no. 2, the assumed ארעתקף, appears to consist of a construct relationship. The evidence of the versions for the names may now be set out in full. In the case of the Ethiopic evidence for 6. 7 I follow the orthography of Ryl, except for nos. 1, 4, 9, 13, and 14 where other MSS. have superior readings:

	Aram	Gr$^{\text{Sync a}}$	Gr$^{\text{Pan}}$	Eth	Eth 69. 2
1	שמיחזה	Σεμιαζάς	Σεμιαζά	ሰምያዛ፡	ሰምያዛ፡
2	]תקף	Ἀταρκούφ	Ἀραθάκ Κιμβρά	ኡራኪበ፡	አርስጢቂፋ፡
3	רמש]אל	Ἀρακιήλ	Σαμμανή	ራሜኤል፡	አርሜን፡
4	כוכבאל	Χωβαβιήλ	Χωχαριήλ	ኮከቢኤል፡	ኮከባኤል፡
5		Ὀραμμαμή	Ταμιήλ	ጣሚኤል፡	ጡርኤል፡
6	רעמא]ל	Ῥαμιήλ	Ῥαμιήλ	ራሙኤል፡	ሩምያል፡

Semyaza, who was their leader, Urakiba, Ramiel, *Kokabiel*,

	Aram	$Gr^{Sync\ a}$	Gr^{Pan}	Eth	Eth 69. 2
7	דניאל	Σαμψίχ	Δανειήλ	ዳንኤል፡	ዳንዩል፡
8	זיקיאל	Ζακιήλ	Ἐζεκιήλ	ኤዜቄኤል፡	ኑቃኤል፡
9	ברקאל	Βαλκιήλ	Βαρακιήλ	በራቂዩል፡	በራቅያል፡
10	עסאל	Ἀζαλζήλ	Ἀσεάλ	አሳኤል፡	አዛዝኤል፡
11	חרמני	Φαρμαρός	Ἀρεαρώς	አርሞርስ፡	አርምርስ፡
12	מטראל	Ἀμαριήλ	Βατριήλ	በጥረእል፡	በጠርያል፡*
13	עננאל	Ἀναγημάς	Ἀνανθνά	አናንኤል፡	አናንኤል፡
14	סתרא]ל	Θαυσαήλ	Ῥακειήλ	ዘቂኤል፡	ጡርያል፡
15	שמשי]אל	Σαμιήλ	Σεμιήλ	ሰምሳፔኤል፡	ሲማፒሴኤል፡
16	שהריאל	Σαρινάς	Σαθιήλ	ሰርተኤል፡	ይተርኤል፡
17	]יאל	Ἐυμιήλ	Θωνιήλ		ቱማኤል፡
18	טוריאל	Τυριήλ	Τουριήλ	ጡርኤል፡	ጠርኤል፡
19	ימי]אל	Ἰουμιήλ	Ἰωμειήλ	ዮምያኤል፡	ሩማኤል፡
20	זהרי]אל	Σαριήλ	Ἀτριήλ	አራዝያል፡	ኤዜዜኤል፡

* Eth 69. 2 adds a further name at this point, ባሰሳኤል፡.

1. **Semyaza, who was their leader**: cf. Aram^{a}1 iii 6]◦ שמיחזה. For the meaning of the name cf. v. 3. —This angel is mentioned in 8. 3 where Eth has a totally corrupt form for the name (አሜዛራክ፡).

2. **Urakiba.** ኡራኪባራሜል፡ appears to be a combination of two names, ኡራኪባ፡ and ራሜኤል፡ (BM 485, Tana 9, and Ull in fact split the name, with Tana 9 making exactly this division). Gr^{Pan} has two names, Ἀραθάκ, Κιμβρά, corresponding to ኡራኪባ፡; $Gr^{Sync\ a}$ has Ἀταρκούφ, Eth 69. 2 አርስጢቂፋ፡ (but BM 485 አርጣቂፋ፡). Cf. Aram^{a}1 iii 6 ף[תנין לה. It is unfortunate that only one letter of the name has survived in ^{a}1 iii, but what seems to be the same name is mentioned also in ^{b}1 iii 4 (fragment p = 8. 3), although again in a fragmentary state—]תׄקף אלף ארׄ]עא[ ]נחשי. Since the names of the angels in 8. 3 correspond to their functions, I suggest that the name in Aramaic was ארע]תקף, 'land of the Mighty One' (i.e. ארעתקיף, cf. ארקיאל), or possibly 'the land is mighty'. In support of this, it might be pointed out that it does appear possible to explain the various forms of the second name in Eth and Gr as corruptions of an original ארעתקף. On the other hand it should be noted that according to $Gr^{Sync\ a}$ in 8. 3 it was the third, not the second, angel who taught the signs of the earth. This, however, becomes intelligible when we examine the third name of $Gr^{Sync\ a}$ in 6. 7, viz. Ἀρακιήλ. This has been generally thought to presuppose ארקיאל which may be understood as a variant of ארעתקף. $Gr^{Sync\ a}$ would seem to have retained both ארעתקף

Tamiel, Ramiel, (2r, c25) Daniel, Ezeqiel, *Baraqiel*, Asael,

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and ארקיאל in his list in 6. 7 (just as he seems to presuppose שמשיאל for both the seventh and the fifteenth names, and שהריאל for the sixteenth and the twentieth), but to have attached his reference to ארקיאל/ ארעתקף in 8. 3 to the form ארקיאל. —Note that in 8. 3 Eth Gr^{Pan} have nothing corresponding to Aram^{b}1 iii 4 ארע]תׄקף אלף נחש[י]אׄרׄ[עא or to Gr$^{Sync\ a}$ 'the third taught the portents of the earth'.

3. **Ramiel**: cf. Aram^{a}1 iii 6 f. רמשׁ]אל תליתי[לה and ^{c}1 ii 25]תליתי לׄהׄ[. The name רמשאל (= (?) 'evening of God') is reflected in none of the versions. For Gr$^{Sync\ a}$ cf. 8. 3 and the note above on Urakiba. Gr^{Pan} Σαμμανή is corrupt, and there is no obvious explanation of the name. Eth ራሜኤል፡ on the other hand is at least intelligible as a corruption of רמשאל. Eth 69. 2 አርሜን፡ would appear to be an inner-Ethiopic corruption of ራሜኤል፡.

4. **Kokabiel**: I read Eth I ኮከቢኤል፡ in place of Eth II አኪቤኤል፡; cf. Aram^{a}1 iii 7 כוכבא]ל and ^{c}1 ii 25 כׄוכבאל רביעי לה [. The name כוכבאל means 'star of God'. —This angel is mentioned in 8. 3, but there is nothing particularly to be noted here.

5. **Tamiel**: this name has not survived in Aram — ^{a}1 iii 7 has only חמ]ישי לה. The versions offer three different names: Gr$^{Sync\ a}$ 'Οραμμαμή (= (?) חרמני, cf. no. 11); Gr^{Pan} and Eth Ταμιήλ/ ጣሚኤል፡ (= (?) תמאל—'God is perfect', for which cf. O.T. יותם); Eth 69. 2 ጡርኤል፡ = טוריאל. Since טוריאל occurs as the eighteenth name in all the witnesses, Eth 69. 2 ጡርኤል፡ would appear to be an inner-Ethiopic corruption of ጣሚኤል፡.

6. **Ramiel**: cf. Aram^{a}1 iii 7 רעמא]ל שתיתי לה[. The name רעמאל should probably be taken to mean 'thunder of God'.

7. **Daniel**: cf. Aram^{a}1 iii 8 דניאל שבי]עי לה. Gr^{Pan}, Eth, and Eth 69. 2 presuppose דניאל ('God has judged') as the seventh name, but Gr$^{Sync\ a}$ Σαμψίχ is completely different. Here again, however, exactly as in the case of Araqiel, there is a correlation in Gr$^{Sync\ a}$ between the order of the names in 6. 7 and the reference to the names in 8. 3. According to Gr$^{Sync\ a}$ in 8. 3 the seventh angel taught the signs of the sun (cf. Aram^{a}1 iv 4 שמ]שׁיאל אלף נחשי שׁמׄ[שא). It would seem then that Σαμψίχ is derived from שמשיאל (in which case Gr$^{Sync\ a}$ has the same name for nos. 7 and 15). —Note that in 8. 3 Eth Gr^{Pan} have nothing corresponding to Aram^{a}1 iv 4 שמ]שׁיאל אלף נחשי שׁמׄ[שא or to Gr$^{Sync\ a}$ 'the seventh taught the portents of the sun'.

8. **Ezeqiel:** cf. Aram^{c}1 ii 26 זיקיאל תמ]יני לה [. The name זיקיאל means 'shooting star of God'. Gr$^{\text{Sync a}}$, Gr$^{\text{Pan}}$, and Eth all presuppose זיקיאל as the eighth name, although Gr$^{\text{Pan}}$ and Eth have somewhat altered its form. Eth 69. 2 is again corrupt. —This angel is mentioned in 8. 3; Aram^{a}i iv 3 has זיכא]ל, Gr$^{\text{Sync a}}$ 'the eighth', but both Eth and Gr$^{\text{Pan}}$ have different names.

9. **Baraqiel.** I read Eth I በራቂየል፡ in place of Eth II በራቍየል፡; cf. Aram^{a}1 iii 8 ברקאל תשיע]י לה and ^{c}1 ii 26 תשי]עי לה. The name means 'lightning of God'. —This angel is mentioned in 8. 3; it may be noted here that in Gr$^{\text{Pan}}$ ('Ρακιήλ) the first syllable of the name has dropped out.

10. **Asael:** cf. Aram^{a}1 iii 9 עסאל עסירי]ן לה and ^{c}1 ii 26 עש]אל. I suggest that this name means 'God has made' (cf. O.T. עשהאל). Gr$^{\text{Pan}}$ and Eth presuppose עסאל as the tenth name, but Gr$^{\text{Sync a}}$ and Eth 69. 2 appear to confuse the name with עזאזל. —This angel is mentioned in 8. 1; 10. 4, 8, and 13. 1, passages where Gr$^{\text{Pan Sync a}}$ regularly have Ἀȝαήλ and Eth አዛዝኤል፡; in these passages also there would appear to be a confusion between עסאל and עזאזל.

11. **Armaros:** cf. Aram^{c}1 ii 27 וחרמני] חד]עשר לה and (?) ^{a}1 iii 9 א[לה. The name חרמני means 'the one from Hermon' (cf. v. 6). The various forms in Eth and Gr, though somewhat altered are all explicable in terms of an original חרמני (on the initial φ in Gr$^{\text{Sync a}}$ Φαρμαρός cf. Dillmann, *Translation,* 94). —Note that Gr$^{\text{Sync a}}$ appears to presuppose the same name for the fifth name (cf. above). —This angel is mentioned in 8. 3, but there is nothing particularly to be noticed here.

12. **Batriel:** cf. Aram^{a}1 iii 9 מטראל תרי עס]ר לה and ^{c}1 ii 27 מטר]אל. The name means 'rain of God'. All the versions appear to presuppose מטראל, although in Gr$^{\text{Pan}}$, Eth, and Eth 69. 2 the initial מ has become ב, while in Gr$^{\text{Sync a}}$ the name has been corrupted into Ἀμαριήλ. —Eth 69. 2 inserts a name at this point (Basasael) which has no parallel in any of the other lists.

13. **Ananel:** I read አናንኤል፡ in place of አናንኤ፡; cf. Aram^{a}1 iii 10 עננאל תלתת עסר]ן לה and ^{c}1 ii 27 עננאל תלתת עשר לה]ן[. The name means 'cloud of God'.

14. **Zaqiel.** I read ዘቂኤል፡ with Tana 9 BM 492 on the grounds (*a*) that the other forms of this name in Eth are intelligible as corruptions of ዘቂኤል፡ and (*b*) that ዘቂኤል፡ does correspond to a name which occurs elsewhere in this list in Aramaic, i.e. זיקיאל (cf. no. 8). —For this

Turiel, Yomiel, Araziel. 6. 8 These are the leaders of the two hundred angels, and of all the others with them.

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fourteenth name cf. Aram^{c}1 ii 27 f.]סׄתראׄ[ל] ארבע[ת עשר לה] and ^{a}1 iii 10 בׄעת אׄסר לה....[. I take סתראל to mean 'God has hidden' (i.e. God has protected), cf. O.T. סתור and סתרי. The versions are all corrupt here. Gr$^{\mathrm{Sync\ a}}$ Θαυσαήλ is at least intelligible as a corruption of an original סתראל (metathesis of θ and σ), but Gr$^{\mathrm{Pan}}$ Ῥακειήλ (= (?) ברקאל, cf. Ῥακιήλ = ברקאל in 8. 3), Eth ዘቂኤል፡ (= זיקיאל) and Eth 69. 2 ጡሩዩል፡ (= טוריאל) are all completely different from Aram, and it is not clear why all these different names came into the text at this point.

15. **Samsiel**: cf. Aram^{a}1 iii 10 f. שמשי[אל חמשת] עסר לה and ^{c}1 ii 28 שמשי[אל. The name should probably be taken to mean 'sun of God'. —Note that this angel is mentioned in 8. 3, for which cf. under no. 7.

16. **Sartael**: cf. Aram^{a}1 iii 11 שהׄריאל] ש[תׄת עשר לה and ^{c}1 ii 28]שהׄריאל שתת עשׄ[ר] לׄ[ה]. The reading שהׄריאל ('moon of God') is not quite certain, and שחׄריאל ('dawn of God') is a possible alternative. However, the balance of probability favours the reading שהריאל (see the discussion on no. 20). Gr$^{\mathrm{Sync\ a}}$ Σαρινᾶς, Gr$^{\mathrm{Pan}}$ Σαθιήλ, and Eth ሰርተኤል፡/ሰተርኤል፡ can all be explained as deriving from an original שהריאל, although the form of the name has been somewhat corrupted in Gr$^{\mathrm{Pan}}$ and Eth. Eth 69. 2 ዩተርኤል፡ is perhaps an inner-Ethiopic corruption of ሰርተኤል፡/ሰተርኤል፡ of 6. 7.

17. ——. Eth omits the seventeenth name, while the other versions offer three different names. Aram^{a}1 iii 11 is damaged, and has only ...יאל שׁבעתׄ] עשר לה (cf. (?) ^{b}1 ii 16 (fragment d)]מׄאׄלׄ שׄבׄ[). Because of the lack of clear evidence from Aram it is not possible to say anything definite about the relationship of the versions to it, nor about their relationship to one another.

18. **Turiel**: cf. Aram^{a}1 iii 12 טוריאל תׄמׄנׄ[ית] עׄסׄ[ר] לה. The name טוריאל means 'mountain of God'.

19. **Yomiel**: cf. Aram^{a}1 iii 12 ימׄי[אל] תשעת [עסר] לה] and (?) ^{b}1 ii 17 (fragment d) עשר]י לה. The name ימיאל is presumably to be taken as meaning 'day of God'. All the versions presuppose ימיאל as the nineteenth name, except that Eth 69. 2 has ፋማኤል፡ which I assume to be an inner-Ethiopic corruption for ዮማኤል፡.

20. **Araziel**. There is some uncertainty concerning the name of the

twentieth angel, but it seems to me that the one piece of Aramaic evidence available (Aram^{b}1 ii 17, fragment d) is to be read זהרׄיׄ]אל. The name זהריאל could be understood as 'light of God' or as 'moon of God', but the reference to this angel in 8. 3 would seem to point to the latter meaning; cf. Gr$^{\text{Sync a}}$ 'the twentieth taught the portents of the moon', Gr$^{\text{Pan}}$ 'Seriel (taught) the path of the moon', Eth 'and Asradel taught the path of the moon'. However, for the angel 'moon of God' one might more naturally have expected the name ס/שהריאל. Further, it is possible, but not certain, that the sixteenth angel in the original list was already called שהריאל, 'moon of God'. Finally, to confuse matters further, Σαριήλ, the name of the twentieth angel in 6. 7 Gr$^{\text{Sync a}}$, looks more like a transliteration of שהריאל, than of זהריאל. To explain the above I suggest (1) that זהריאל, the name of the twentieth angel in the original list, means 'light of God'; (2) that 'moon of God' was the name of the sixteenth angel in the original list, i.e. that the reading שהריאל is to be preferred to שחריאל in ^{a}1 iii 11 and ^{c}1 ii 28; (3) that Gr$^{\text{Sync a}}$ presupposes שהריאל for both the sixteenth name (Σαρινᾶς) and the twentieth (Σαριήλ, cf. Syncellus' statement in 8. 3 'the twentieth taught the portents of the moon')—for this double reference to שהריאל cf. in Gr$^{\text{Sync a}}$ שמשיאל as the name of the seventh and the fifteenth angels and the statement in 8. 3 'the seventh taught the portents of the sun'; likewise the pair ארקיאל/ארעתקף and the statement in 8. 3 'the third taught the portents of the earth'. —Eth አራዝያል፡ and Gr$^{\text{Pan}}$ Ἀτριήλ in 6. 7 may be understood as deriving, through a process of corruption, from זהריאל. Eth 69. 2 ኢዜዜኤል፡ would appear to be an inner-Ethiopic corruption of አራዝያል፡.

We are now in a position to draw some general conclusions about the list. In so doing, I leave out of account the fifth and the seventeenth names where there is no clear Aramaic evidence available. In the light of the evidence that has survived it would appear that although the transliterations of the names suffered during the course of the transmission of the text, the versions (apart from Eth 69. 2) preserved the original form of the list reasonably well.

(1) The list in Gr$^{\text{Sync a}}$ is characterized by the fact that several of the names appear to occur twice. Thus Gr$^{\text{Sync a}}$ presupposes שמשיאל as the seventh as well as the fifteenth name; it also appears to presuppose שהריאל as the twentieth as well as the sixteenth name, and may presuppose חרמני as the fifth as well as the eleventh name. In addition, the third name (ארקיאל) seems to be an alternative form of the second (ארעתקף). Otherwise, the names in Gr$^{\text{Sync a}}$ either correspond closely to those in Aram, or are intelligible as corruptions of them.

(2) The names in Gr$^{\text{Pan}}$ were, through inadvertence, put in completely the wrong order, but the origin of the mistake is quite clear, and the original order can be recovered without difficulty (see above, pp. 69 f.). If the original order is restored, it appears that Gr$^{\text{Pan}}$ has two names (Ἀραθάκ, Κιμβρά) for the second name in Aram, and has forms that are

7. 1 And they took wives for themselves, (2r, c30) and everyone chose for himself one each. And they began to go in to

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inexplicable in terms of Aram for the third and the fourteenth names. Otherwise, the names in Gr$^{\text{Pan}}$ again either correspond closely to those in Aram, or are intelligible as corruptions of them.

(3) Eth omits the seventeenth name, and has a form inexplicable in terms of Aram for the fourteenth name. Otherwise, similar conclusions can be drawn about Eth as about Gr$^{\text{Sync a}}$ and Gr$^{\text{Pan}}$.

(4) The list in Eth 69. 2 is farthest removed from that in Aram. Many of the names it offers appear to be inner-Ethiopic variants of the names in Eth 6. 7 (cf. nos. 3, 5, 8, 10, and 19, also nos. 16 and 20). But it also adds a name (Basasael), and has a name (Turiel) different from that in Aram, Gr$^{\text{Pan}}$, and Eth 6. 7 in the case of no. 14 (no. 15 in 69. 2). All this is not unexpected, since the list in 69. 2 has long been thought to be an addition to the text. The nature of the variants in 69. 2 suggests that the list was copied from the Ethiopic version of 6. 7, i.e. that the addition was made during the course of the transmission of the Ethiopic text, and not any earlier.

6. 8 **These are . . . with them:** Abb 35^{2} Eth II; BM 485 (cf. Abb 35^{1} Abb 55) 'These are their leaders of tens, and of all the others with them'; Gr$^{\text{Pan}}$ (as corrected) 'These are their leaders over tens'; Gr$^{\text{Sync a}}$ 'These and all the others . . .'. Cf. Aram^{a}1 iii 13

ורבנ[ ]י
אלין אנון רבני עס[ ]ב̊ניה[

and (?) ^{b}1 ii 17 (fragment g)]א̇לין[, ^{b}1 ii 17/17a (fragment e)

]ר̊בני ע·[
]····[.

It is interesting to note that the texts of both MS.^{a} and MS.^{b} in Aram have been corrected at this point. —The original text in ^{a}1 iii 13 is perhaps to be restored אלין אנון רבני עס[רתא —'These are the leaders of tens'—for which cf. BM 485 and Gr$^{\text{Pan}}$. The significance of the correction inserted above the line in ^{a}1 iii 13 is not clear. —The precise relationship of fragment g to fragment e in Aram^{b}1 ii is very uncertain.

7. 1 **And they took . . . one each:** Eth; Gr$^{\text{Pan}}$ 'And they took wives for themselves; each of them chose for himself a wife'; Gr$^{\text{Sync a}}$ 'These and all the others in the one thousand, one hundred and seventieth year of the world took wives for themselves'. Cf. Aram^{a}1 iii 14 נשין מן כל די בחרו ון[and ^{b}1 ii 18 (fragment d)]נשין מן כו[ל. The phraseology of Aram recalls that of Gen. 6. 2 (cf. Milik, *HTR* 64 (1971), 349).

And they began . . . with them: Eth; Gr$^{\text{Pan}}$ 'And they began to go them and were promiscuous with them. And they taught them charms and spells, and showed to them the cutting of roots and trees. 7. 2 And they became pregnant and bore large giants, and their height (2r, c35) (was) three thousand

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in to them and to defile themselves with them'; Gr$^{\text{Sync a}}$ 'And they began to defile themselves with them'. Cf. (?) Aram$^{\text{b}}$1 ii 18 (fragment g)]ושריו [. —The confusion between 'to be promiscuous' (Eth) and 'to defile oneself' (Gr$^{\text{Pan Sync a}}$) may derive from a misreading of μιαίνεσθαι as μίγνυσθαι, or vice versa. Alternatively, and perhaps more plausibly, there may have been a confusion within the Aramaic between טמע 'to be mixed up' (lit. 'to sink') and טמא(י) 'to be defiled'.

And they taught . . . roots and trees: Eth; Gr$^{\text{Pan}}$ 'And they taught them charms and spells and the cutting of roots, and showed to them plants'; Gr$^{\text{Sync a}}$ omits, but has a comparable statement ('and they taught themselves and their wives charms and spells') at the end of v. 2. Cf. Aram$^{\text{a}}$1 iii 15]ולאלפה אנין חרשה ון. The text of Aram corresponds to Eth Gr$^{\text{Pan}}$ against Gr$^{\text{Sync a}}$. —There are substantial differences between Eth Gr$^{\text{Pan}}$ on the one hand and Gr$^{\text{Sync a}}$ on the other in 7. 1–8. 3, and it is convenient to summarize them all here.

(1) Gr$^{\text{Sync a}}$, as noted, has 'and they taught themselves and their wives charms and spells' at the end of 7. 2, not 7. 1, cf. above.

(2) Gr$^{\text{Sync a}}$ has a longer text than Eth Gr$^{\text{Pan}}$ in 7. 2; Aram appears to have a longer text than Eth Gr$^{\text{Pan}}$ here, but the Aramaic evidence that has survived does not correspond to the material in Gr$^{\text{Sync a}}$.

(3) Gr$^{\text{Sync a}}$ omits 7. 3–6, but has a statement summarizing 7. 4 f. ('after this the giants began to devour the flesh of men') at the end of 8. 3, and Charles (*Text*, xiii, 19; *Translation*, xvii) argued that Gr$^{\text{Sync a}}$ preserved the original sequence of the narrative. However, Aram$^{\text{a}}$1 iii and $^{\text{b}}$1 ii (fragments j and k) show both that it is Eth Gr$^{\text{Pan}}$, not Gr$^{\text{Sync a}}$, which preserve the correct sequence, and that the summary statement of Gr$^{\text{Sync a}}$ in 8. 3 is completely inferior to the longer text of Eth Gr$^{\text{Pan}}$ in 7. 3–6, which in general terms corresponds to that of Aram$^{\text{a}}$1 iii and $^{\text{b}}$1 ii (fragments j and k).

(4) Gr$^{\text{Sync a}}$ has a longer text than Eth Gr$^{\text{Pan}}$ in both 8. 1 and 8. 3; the evidence from Aram relating to 8. 1 is not very clear, but in the case of 8. 3 it would seem that Aram is closer to Gr$^{\text{Sync a}}$ than to Eth Gr$^{\text{Pan}}$.

7. 2 **And they became pregnant:** Eth Gr$^{\text{Pan}}$; Gr$^{\text{Sync a}}$ omits. Cf. Aram$^{\text{a}}$1 iii 16 והריה בטנן מנהן. Note the agreement of Aram with Eth Gr$^{\text{Pan}}$ against Gr$^{\text{Sync a}}$.

and bore . . . three thousand cubits: Eth; Gr$^{\text{Pan}}$ '(they) bore large giants three thousand cubits (sc. in height)'; Gr$^{\text{Sync a}}$ 'And they bore to cubits. 7. 3 These devoured all the toil of men, until men were unable to sustain them. 7. 4 And the giants turned against them in order to devour men. 7. 5 And they began to sin

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them three kinds: first large giants, and the giants begat the Naphilim, and to the Naphilim were born the Elioud. And they grew according to their greatness, and they taught themselves and their wives charms and spells.' Cf. Aram^{a}1 iii 16 f.

16 ויל]דה
17 הוו מתילדין על ארעה̊]

The long text of Gr$^{\text{Sync a}}$, with its reference to three types of giants (cf. 86. 4; 88. 2), has sometimes been thought to be superior to that of Eth Gr$^{\text{Pan}}$ (cf. Dillmann, *Translation*, 95; Charles, *Translation*, 18). However, whereas Aram does here seem to have a longer text than Eth Gr$^{\text{Pan}}$, such Aramaic evidence as has survived in ^{a}1 iii 17 does not correspond to the material in Gr$^{\text{Sync a}}$. —The last clause of Gr$^{\text{Sync a}}$ ('and they taught themselves and their wives charms and spells'), whose counterpart in Eth Gr$^{\text{Pan}}$ stands at the end of 7. 1 (for which cf. Aram^{a}1 iii 15), was probably placed at this point by Syncellus in order to serve as an introduction to the passage on the instruction given to mankind (8. 1–3) which *in his text* immediately follows.

7. 3 **all the toil of men**: Eth, but Ull 'the toil of all men'; Gr$^{\text{Pan}}$ 'the toil of men'; cf. Aram^{a}1 iii 18 ע̇מל̇ כל בני̇ אנשא̇. The agreement of Ull with Aram is to be noted.

until men were unable: Eth; Gr$^{\text{Pan}}$ 'And when men were unable'; cf. Aram^{a}1 iii 18 ולא̇ י̇]כילו. —Charles (*Text*, 16) argues that **እስከ፡** equals ὥστε which was misread for ὡς δέ (so Gr$^{\text{Pan}}$), but this suggestion seems unlikely, since **እስከ፡** used, as in this verse, with the perfect corresponds rather to a Greek ἕως.

7. 4 **turned against them**: Eth; Gr$^{\text{Pan}}$ 'acted with effrontery against them'; cf. (?) Aram^{a}1 iii 19 ו̇שריו. The reading is uncertain. In view of this, and of the lacuna at the end of ^{a}1 iii 18, the precise nature of the relationship between Eth Gr$^{\text{Pan}}$ and Aram must also remain uncertain. However, it is difficult to think that Eth is here dependent on Gr—at least as represented by Gr$^{\text{Pan}}$.

in order to devour men: Eth; Gr$^{\text{Pan}}$ 'and devoured men' (cf. Berl); cf. Aram^{a}1 iii 19 לקט̇לה לאנשא ו]. Eth Gr$^{\text{Pan}}$ presuppose the root בלע, not קטל, and make explicit what is only implicit in Aram.

against birds, and against animals, and against reptiles and against fish, and they devoured one another's flesh and drank the blood (2v, a1) from it. 7. 6 Then the earth complained about the lawless ones.

8. 1 And Azazel taught men to make swords, and daggers,

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7. 5 **to sin against birds . . . against fish:** Eth Gr^{Pan}; cf. Aram^{a}1 iii 19, 20 and 21^{a}

19 [מן]

20 קͦובל כל כנͦף וͦ[חיו]ת ארׄעׄ[ה

21a ונׄנׄי ימה]

ונׄנׄי ימה seems to be written in as a correction above line 21. Eth Gr^{Pan} have nothing corresponding to כל in line 20, but besides this the size of the space between וͦ[חיו]ת ארׄעׄ[ה in line 20 and ו]לׄ[מ]כͦל בͦשרן[in line 21 suggests that Aram had a fuller text than Eth Gr^{Pan} in this verse. —Cf. (?) also Aram^{b}1 ii 24 (fragment j) ר[חש]יׄא.

and they devoured one another's flesh: Eth; Gr^{Pan} 'and to devour one another's flesh'; cf. Aram^{a}1 iii 21 ו]לׄ[מ]כͦל בͦשרן[.

and (they) drank the blood: Eth Gr^{Pan}; cf. (?) Aram^{b}1 ii 25a (fragment j) ׄי[שתון דמ]א.

7. 6 Eth Gr^{Pan} have nothing corresponding to Aram^{b}1 ii 25 (fragment k)]. . מתעבד.

8.1 (1) In this verse there is a considerable divergence between Eth Gr^{Pan} on the one hand and Gr$^{Sync\ a}$, which has a much longer text, on the other. For the most part Eth and Gr^{Pan} agree with one another, although there are some differences of substance between them.

(2) Aram^{b}1 ii 26–8 (fragment k) contains evidence that belongs here, but unfortunately the state of the manuscript makes it dificult to draw positive conclusions from this material.

And Azazel taught men to make swords: Eth; Gr^{Pan} 'Azael taught men to make swords'; Gr$^{Sync\ a}$ 'First Azael, the tenth of the leaders, taught the making of swords'; cf. Aram^{b}1 ii 26 (fragment k) למ[עבד חרבן די פרזל. Note that none of the versions have anything corresponding to די פרזל at this point. —The name Azazel/Azael would appear to be a corruption of Asael, cf. Aram^{a}1 iii 9 עסאל עסירין] לה; see the discussion above on 6. 7.

and daggers, and shields and breastplates: Eth; Gr^{Pan} 'and arms, and shields and breastplates. And he showed them the things after these, (2v, a5) and the art of making them: bracelets, and ornaments, and the art of making up the eyes and of

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and shields and breastplates'; Gr^{Sync a} 'and breastplates and all military equipment'; cf. (?) Aram^b1 ii 26 (fragment k) ושר֯י]ין (= καὶ θώρακας). The text of Aram appears to agree with Gr^{Sync a} rather than with Eth Gr^{Pan}, but the evidence is not very substantial.

the things after these: so all Eth MSS. Since the author gives in succession two lists (of weapons, and of means of beautifying the body), it is certainly possible to attach a meaning to Eth. But the expression has generally come under suspicion, and the suggestion that Eth derives from a misreading of τὰ μέταλλα as τὰ μετ' αὐτά is very plausible (cf. e.g. Dillman, *SAB* 1892, 1047). Dillmann further suggests that as a consequence of this translation the original Eth reading ወምግባሪሆሙ፡ ወእውቃፋት፡ (= Eth I, cf. Gr^{Pan}) became ወምግባሪሆሙ፤ እውቃፋት፡ (= Eth II). However, the variants ዘእምድኅሬሆሙ፡/τα μέταλλα might also be explained as deriving from an Aramaic מטול—understood by Eth to mean 'after', and by Gr to mean 'metal'.

And he showed . . . and ornaments: Eth; Gr^{Pan} 'And he showed them metals, and the art of working them, and bracelets, and ornaments'; Gr^{Sync a} (continuing the constructions with ἐδίδαξε at the beginning of the verse) '. . . and the metals of the earth and gold, how they work (them) and make them into ornaments for women, and silver. And he showed to them . . .'; cf. Aram^b1 ii 27, 27a (fragment k)

למ]עבדא ועל   למעב֯ד֯ה
]ב֯ינא וכספא לצמ֯ידין[

The fragmentary state of the manuscript and the corrections written in above the line make the interpretation of ^b1 ii 27, 27a somewhat hazardous, and it is difficult to say much about

למ]עבדא
]ב֯ינא

However, the corrected version of the remainder of the line is presumably meant to be ועל כספא למעב֯ד֯א צמ֯ידין—'and concerning silver for the making of bracelets'. This text corresponds neither to Eth Gr^{Pan} nor to Gr^{Sync a}, but two comments can be made about it: on the one hand Gr^{Sync a} does not have צמידין ('bracelets'), which is to be found in Eth Gr^{Pan}; on the other, the indications are that the longer text of Gr^{Sync a} is closer than Eth Gr^{Pan} to the text of Aram^b1 ii 27, 27a (fragment k), beautifying the eyelids, and the most precious and choice stones, and all (kinds of) coloured dyes. *And the world was changed.* 8. 2 And there was great impiety and much fornication, and they went astray, and all their ways became corrupt. (2v, a10) 8. 3 Amezarak taught all those who cast spells and

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despite the differences between the two of them. But again the evidence is not very substantial.

and the art . . . the eyelids: Eth—lit. 'and (how) to make up (the eyes) with antimony and (how) to beautify the eyelids'; Gr$^{\mathrm{Pan}}$ 'and antimony and eye-paint'; Gr$^{\mathrm{Sync\ a}}$ 'both (how) to make up (the eyes) with antimony (reading στιβίζειν for στίλβειν) and (how) to beautify the face'; cf. Aram^{b}1 ii 28 (fragment k) כוחלא ועל צדי]דא עֹ֯ל א֯[—'concerning antimony and concerning eye-paint'.

And the world was changed: so BM 485—this text is certainly intelligible, the idea being that the world was changed as a result of the teaching given by the angels. But all other manuscripts (except Berl and Tana 9) read 'and eternal change' (ወተውላጠ ፡ ዓለም ፡), and it is not easy to make any sense of this. Charles (*Text*, 18) explains ተውላጠ ፡ as a corrupt transliteration of τὰ μέταλλα, and suggests that ተውላጠ ፡ ዓለም ፡ is a duplicate rendering of Gr$^{\mathrm{Pan}}$ τὰ μέταλλα / Gr$^{\mathrm{Sync\ a}}$ τὰ μέταλλα τῆς γῆς, for which Eth earlier in the verse has ዘእምድኅሬሆሙ ፡ (cf. also Dillmann, *Translation*, 96; *SAB* 1892, 1047); this explanation seems not unlikely. Gr$^{\mathrm{Pan\ Sync\ a}}$ have nothing corresponding to ወተውላጠ ፡ ዓለም ፡ at this point. —Gr$^{\mathrm{Sync\ a}}$ adds a sentence at the end of the verse ('And the sons of men made (these things) for themselves and their wives, and they transgressed and led astray the holy ones'), but in the absence of any evidence from Aram it is difficult to say anything about this.

8.3 (1) For this verse cf. the list of angels in 6.7.

(2) Gr$^{\mathrm{Sync\ a}}$ has a much longer text than Eth Gr$^{\mathrm{Pan}}$, and also differs considerably in points of detail. (*a*) Gr$^{\mathrm{Sync\ a}}$ refers to eight angels, but Eth Gr$^{\mathrm{Pan}}$ to six; Aram^{a}1 iv 1–5 and ^{b}1 iii 1–5 (fragments p and q) would appear to agree with Gr$^{\mathrm{Sync\ a}}$. Gr$^{\mathrm{Sync\ a}}$ also adds two sentences at the end of the verse; the first of these agrees exactly with Aram^{a}1 iv 5 and ^{b}1 iii 5, but it seems that the second should be attributed to the editorial activity of Syncellus. In contrast, Eth and Gr$^{\mathrm{Pan}}$ have a shorter text in this verse than Aram. (*b*) For the third to the eighth of the angels mentioned here Aram^{a}1 iv 1–5 and ^{b}1 iii 1–5 seem in each case to have adopted the same formula in which the names of the angels correspond to their functions; cf. e.g. the fourth, כוכבאל אלף נחשי כוכבין. This formula is reproduced most accurately in Gr$^{\mathrm{Sync\ a}}$ (cf. especially the sixth, seventh, and eighth of those mentioned in this verse; Gr$^{\mathrm{Sync\ a}}$ always reproduces אלף, but

cut roots, Armaros the release of spells, and Baraqiel astrologers, and Kokabel portents, and Tamiel taught

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gives the number of the position which the angel has in the list of 6. 7 rather than the name of the angel), and for the most part on points of detail Gr$^{\text{Sync a}}$ would seem to agree much more closely than Eth Gr$^{\text{Pan}}$ with Aram^{a} and ^{b}.

Amezarak taught all . . . cut roots: Eth II; Gr$^{\text{Pan}}$ 'Semyaza taught spells and the cutting of roots'; Gr$^{\text{Sync a}}$ 'And furthermore their leader, Semyaza, taught spells (reading ἐπαοιδάς for εἶναι ὀργάς) against the mind, and the roots of the plants of the earth'; cf. Aram^{a}1 iv 1 [שמיחזה אלף חבׄ]רו. Note: (1) Eth II Amezarak, like the other Eth variants, is an inner-Ethiopic corruption of Semyaza; (2) Eth and Gr$^{\text{Pan}}$, despite their differences, reflect the same textual tradition, but Gr$^{\text{Sync a}}$ stands on its own. It seems fairly clear that Aram^{a} had nothing corresponding to ὁ πρώταρχος αὐτῶν, but beyond this the fragmentary state of Aram^{a} makes it difficult to say anything positive about the remaining variants in Gr$^{\text{Sync a}}$ (addition of κατὰ τοῦ νοός, ῥίζας βοτανῶν τῆς γῆς for ῥιζοτομίας). However, it would appear likely that these variants should be attributed to the editorial activity of Syncellus.

Armaros the release of Spells: Eth Gr$^{\text{Pan}}$; Gr$^{\text{Sync a}}$ 'the eleventh, Pharmaros, taught charms, spells, (magical) skills and the release of spells'; cf. Aram^{a}1 iv 2 [כשפו וחרטמו ותוש]יה. Note: (1) for Gr$^{\text{Sync a}}$ Pharmaros cf. above on 6. 7; (2) Gr$^{\text{Sync a}}$ again has a longer text than Eth Gr$^{\text{Pan}}$; whereas it is unlikely that Aram had anything corresponding to Gr$^{\text{Sync a}}$ ὁ δὲ ἑνδέκατος, for the rest Aram would appear to agree with the longer text of Gr$^{\text{Sync a}}$ rather than with Eth Gr$^{\text{Pan}}$. —Aram^{b}1 iii 2 (fragment p) [..חרׄשׄ ל.], from its position in ^{b}1 iii, should perhaps be taken into account at this point, but it is not precisely clear how this evidence is to be related to that of Aram^{a}1 iv.

and Baraqiel astrologers: Eth; Gr$^{\text{Pan}}$ 'Baraqiel astrology' (reading Βαρακιήλ for 'Ρακιήλ); Gr$^{\text{Sync a}}$ 'the ninth taught astrology'. In the light of the name of the angel, and of the evidence of Aram^{a}1 iv 3 f., ^{b}1 iii 3 f., it may be suggested that the original was ברקאל אלף נחשי ברקין. However, the versions presuppose not ברקין, but כוכבין (as in the case of the next angel).

and Kokabel portents: Eth Gr$^{\text{Pan}}$ (reading Χωχαβιήλ for Χωχιήλ); Gr$^{\text{Sync a}}$ 'the fourth taught astrology'; cf. Aram^{b}1 ii 3 (fragment p) כוכבאל א]לף נחשי כוכבׄ[ין and ^{a}1 iv 3 נ]חׄשי כוכבין. Aram agrees more closely with Gr$^{\text{Sync a}}$ than with Eth Gr$^{\text{Pan}}$.

and Tamiel taught astrology: Eth; Gr$^{\text{Pan}}$ 'Sathiel astrology'; Gr$^{\text{Sync a}}$

astrology, and Asradel taught (2v, a15) the path of the moon.

'the eighth taught aeroscopy'; cf. Aram^{a}1 iv 3]· זיכא. The reading]· זיכא is presumably a mistake for]· זיקא (in fact the correction appears to have been written in above the line in the manuscript), and I suggest that ^{a}1 iv 3 be restored by analogy with what is said about the other angels, ויקא]ל אלף נחשי זיקין. Note: (1) זיקיאל is firmly attested as the name of the eighth angel in 6. 7, and thus Gr$^{Sync\ a}$ here quite correctly has 'the eighth'. It is not clear why Eth and Gr^{Pan} have introduced different names (for Tamiel and Sathiel, cf. the fifth and the sixteenth names in 6. 7); (2) Gr$^{Sync\ a}$ ἀεροσκοπίαν is perhaps corrupt for ἀστεροσκοπίαν which would correspond more closely to נחשי זיקין; (3) Gr$^{Sync\ a}$ adds 'the third taught the portents of the earth; the seventh taught the portents of the sun'. For these additions cf. Aram^{b}1 iii 4 (fragments p and q) ארע]תקף אלף נחש[י] אר]עא and ^{a}1 iv 4 שמ[שיאל אלף נחשי שמ]שא. The evidence of Aram agrees with that of Gr$^{Sync\ a}$, except over the question of the names. The third name in 6. 7 according to Gr$^{Sync\ a}$ is Ἀρακιήλ (= (?) ארקיאל), whereas ארע]תקף appears to correspond to Ἀταρκούφ which Gr$^{Sync\ a}$ has as the second name in 6. 7—cf. the discussion above on 6. 7 on the relationship between the two names. Likewise, the seventh name in 6. 7 according to Gr$^{Sync\ a}$ is Σαμψίχ, whereas שמשיאל appears in 6. 7 as the fifteenth name in Aram, in Gr$^{Sync\ a}$ (Σαμιήλ) and in all the other witnesses; however Σαμψίχ probably also goes back to an original שמשיאל, and Gr$^{Sync\ a}$ would appear to have שמשיאל for both the seventh and the fifteenth names (cf. again the discussion on 6. 7).

and Asradel taught the path of the moon: Eth; Gr^{Pan} 'Seriel the course of the moon'; Gr$^{Sync\ a}$ 'the twentieth taught the portents of the moon'. Although there is no clearly legible Aramaic evidence available here, the name of this angel was presumably שהריאל (cf. Gr^{Pan} Σεριήλ). שהריאל was apparently the sixteenth angel in the original list, and for Gr$^{Sync\ a}$ cf. the discussion on 6. 7 where it was suggested that Gr$^{Sync\ a}$ presupposes שהריאל as the name of the twentieth angel as well as of the sixteenth. Eth Asradel is corrupt. —Gr$^{Sync\ a}$ adds here: 'All these began to reveal mysteries to their wives and their children. After this the giants began to devour the flesh of men'. There is evidence from Aram which agrees exactly with the first of these two sentences; cf. Aram^{b}1 iii 5 (fragments p and q) וכולהון שרי]ו]לגליה[and ^{a}1 iv 5]ה רזין לנשיהן]ול]ל[—if we conflate the two we have וכולהון שרי]ו]לגליה רזין לנשיהן ול]. However, there is no evidence from Aram for the second of these sentences ('After this the giants began to devour the flesh of men'). It will be recalled that this sentence summarizes 7. 4 f. which is lacking in Gr$^{Sync\ a}$, and the introduction of this statement here should

8. 4. And at the destruction of men they cried out, and their voice reached heaven.

9. 1 And then Michael, Gabriel, Suriel, and Uriel looked down from heaven and saw the mass of blood that was being shed on the earth and all the iniquity that was being done

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probably be attributed to the editorial activity of Syncellus (cf. above on 7. 1, and contrast the view of Charles, *Text*, 19).

8. 4 **And at the destruction of men:** Eth Gr$^{\text{Pan}}$; Gr$^{\text{Sync a}}$ 'And men began to decrease on the earth'; cf. (?) Aram$^{\text{a}}$1 iv 5]מן ארעא[, $^{\text{b}}$1 iii 6 (fragment p) ע֯א[מן אר, which may correspond to Gr$^{\text{Sync a}}$ 'on the earth'.

they cried out: Eth; Gr$^{\text{Pan Sync a}}$ omit. Apparently also not in Aram$^{\text{b}}$1 iii 6 (ע֯א[אר (previous note) followed immediately by]וקלׄא (next note)), but this is uncertain. —It is not clear from Eth whether it is men or the angels (cf. v. 3) who cry out.

and their voice reached heaven: Eth; Gr$^{\text{Pan}}$ 'a cry went up to heaven'; Gr$^{\text{Sync a}}$ 'and the rest cried out to heaven'; Gr$^{\text{Sync b}}$ (which commences here) 'Then men cried out to heaven'; cf. (?) Aram$^{\text{b}}$1 iii 6 (fragment p)]וקלׄא and $^{\text{a}}$1 iv 6 סלק֯ קׄ]דם. —Gr$^{\text{Sync a}}$ and $^{\text{b}}$ make additions to the text here which anticipate 9. 3 and are hardly original (contrast the view of Charles, *Text*, p. xiv; *Translation*, pp. xvii, 20).

9. 1 **And then Michael . . . and saw:** Eth II (but Bodl 5^{2} 2 MSS. add 'Raphael' after 'Gabriel'); Gr$^{\text{Pan}}$ 'Then looking down, Michael, Uriel, Raphael, and Gabriel saw from heaven'; Gr$^{\text{Sync a b}}$ 'And hearing (this), the four great archangels, Michael, Uriel, Raphael, and Gabriel, looked down on the earth from the sanctuary of heaven; and seeing'; cf. Aram$^{\text{a}}$1 iv 6 f.

]. . . . . ו רפאל[   ]. מיכ֯א֯ אׄדיק[6
]. מן קד   7

and $^{\text{b}}$1 iii 7 (fragment p)]כאל ושריא . [. If the evidence of $^{\text{a}}$1 iv and $^{\text{b}}$1 iii is conflated, the list of angels in $^{\text{a}}$1 iv 6 may perhaps be restored]. . . . . ו רפאל[ו ושריאל ל]מיכא (cf. Milik, *HTR* 64 (1971), 346). But this restoration must remain a little uncertain. —For the list of names cf. 10. 1, 4, 9, 11, and c. 20.

the mass of blood that was being shed on the earth: Eth Gr$^{\text{Pan Sync a b}}$; cf. Aram$^{\text{a}}$1 iv 7]. דם סגׄי שפ]יך [.

and all the iniquity . . . the earth: Eth; Gr$^{\text{Pan}}$ omits (hmt.); Gr$^{\text{Sync}}$

(2v, a20) on the earth. 9. 2 And they said to one another: 'Let the devastated earth cry out with the sound of their cries unto the gate of heaven. 9. 3 And now, to you O holy ones of heaven, the souls of men complain, saying: "Bring our suit before the Most High."' 9. 4 And they said (2v, a25) to their Lord, the King: 'Lord of Lords, God of Gods, King of Kings!

$^{a\ b}$ 'and all the impiety and iniquity that was being done on it'; cf. Aram^{a}1 iv 7 f.

7 [. ו . לׄ]

8 אתמלית .]   ]חמסה דין[   ]טי . ליהׄ[

Aram does not correspond to either Eth or Gr$^{\text{Sync a b}}$, but for the text of Aram cf. Gen. 6: 11.

9. 2 **And they said to one another:** Eth Gr$^{\text{Pan}}$; Gr$^{\text{Sync a b}}$ 'entering, they said to one another'; cf. Aram^{a}1 iv 9 ואמרו קדמׄ] (possibly קדׄם]).

Let the devastated earth . . . of heaven: Eth (for the use of the perfect optative, cf. Dillmann, *Ethiopic Grammar*, London, 1907, 520; hereafter, Dillmann, *Grammar*); Gr$^{\text{Pan}}$ 'The sound of those who cry out on the earth (reaches) unto the gates of heaven'; Gr$^{\text{Sync a b}}$ omit; cf. Aram^{a}1 iv 9 f.

9 [. לה ו .]   ]ב . [

10 תרעי שמי]ה

For the plural תרעי cf. BM 491 and Gr$^{\text{Pan}}$ (cf. also 9. 10).

9. 3 **And now . . . of heaven:** Eth II; Gr$^{\text{Pan Sync a b}}$ omit (by hmt.?). Aram^{a}1 iv 10]שי ש[, read as קדי]שי ש]מיה, appears to correspond to Eth, but the evidence is not very strong.

the souls of men complain, saying: Eth Gr$^{\text{Pan}}$; Gr$^{\text{Sync a b}}$ 'The spirits and souls of men groan, complaining and saying'; cf. Aram^{a}1 iv 11 די קבלן.

9. 4 **Lord of Lords, God of Gods, King of Kings:** Eth; Gr$^{\text{Pan}}$ 'You are Lord of Lords, God of Gods, King of eternity!'; Gr$^{\text{Sync a b}}$ 'You are God of Gods, Lord of Lords, King of Kings, God of Eternity!' (Gr$^{\text{Sync b}}$ ανθρωπων from αιωνων read as $\overline{\text{ανπων}}$; cf. Charles, *Text*, 20 f.); cf. Aram^{b}1 iii 14 (fragment w)]מרנא רבאׄ[   ]א מרא עלמא[. There is nothing in the versions corresponding to מרנא רבא, but for מרא עלמא cf. Gr$^{\text{Pan}}$ 'King of eternity', Gr$^{\text{Sync a b}}$ 'God of eternity'. Cf. also 12. 3; 25. 3 (Gr$^{\text{Pan}}$), 5 (Gr$^{\text{Pan}}$), 7 (Gr$^{\text{Pan}}$); 27. 3 (Gr$^{\text{Pan}}$); 58. 4; 81. 10; 106. 11 (Gr$^{\text{C B}}$); IQ 20 2 5 (see Fitzmyer, *Genesis Apocryphon*, 77).

Your glorious throne (endures) for all the generations of the world, and your name (is) holy and praised for all the generations of the world, and blessed and praised! (2v, a30) 9. 5 You have made everything, and power over everything is yours. And everything is uncovered and open before you, and you see everything, and there is nothing which can be hidden from you. 9. 6 See then what Azazel has done, how he has taught all iniquity on the earth and revealed the eternal secrets (2v, a35) which were made in heaven. 9. 7 And Semyaza has made known spells, (he) to whom you gave authority to rule over those who are with him. 9. 8 And they went in to the daughters of men together, and lay with those women, and became unclean, and revealed to them these sins. 9. 9 And the women bore giants, and thereby the whole earth has been filled (2v, b1) with blood and iniquity. 9. 10 And now behold the souls which have died cry out and complain unto the gate of heaven, and their lament has ascended, and they cannot go out in the face of the iniquity which is being committed (2v, b5) on the earth. 9. 11 And you know everything before it happens, and you know this and what concerns each of them.

Your glorious throne . . . the world: Bodl 5 2 MSS. Gr$^{\text{Pan Sync a b}}$; cf. Aram$^{\text{b}}$1 iii 15, 15a (fragment w)

]. יקׄרכ $^{\text{לכל}}$ לדר דריא די מן עלמ]א

(ל before דר has apparently been erased: read [כרסא] יקׄרך לכל דר. . .).

9. 8 **with those women.** ምስሌሆን፡ ምስለ፡ እሉ፡ አንስት፡ reflects the Aramaic construction עמהין עם נשיא exactly, and it is very difficult to think that a Greek version served as the *Vorlage* of this phrase (cf. Ullendorff, 'An Aramaic "Vorlage"?', 266). In fact Gr seems to have misunderstood the construction and to have divided the two parts of the assumed Aramaic original (cf. Charles, *Text*, pp. xxviii, 22). Both Gr$^{\text{Pan}}$ and $^{\text{Sync b}}$ have here only 'with them'; Gr$^{\text{Sync b}}$ takes 'with the women' with the next verb ('and have become defiled with the women'), but Gr$^{\text{Pan}}$ omits the words altogether.

9. 11 **and what concerns each of them:** Eth (lit. 'and that of each of them'); Gr$^{\text{Pan Sync b}}$ 'and you leave them alone'. Eth makes sense, but Flemming (*Text,* 10) suggests that Eth derives from a misreading of

But you say nothing to us. What ought we to do with them about this?'

10. 1 And then the Most High, the Great and Holy One, spoke and sent (2v, b10) Arsyalalyur to the son of Lamech, and said to him: 10. 2 'Say to him in my name "Hide yourself", and reveal to him the end which is coming, for the whole earth will be destroyed, and a deluge is about to come on all the earth, and what is in it will be destroyed. 10. 3 And now (2v, b15) teach him that he may escape, and (that) his offspring may survive for the whole earth.' 10. 4 And further the Lord said to Raphael: 'Bind Azazel by his hands and his feet, and throw him into the darkness. And split open the desert which is in Dudael, and throw him there. 10. 5 And (2v, b20) throw on him jagged and sharp stones, and cover

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καὶ ἑξῆς αὐτούς as καὶ ἃ εἰς αὐτούς (cf. Charles, *Text*, 24 f.), and this is certainly plausible.

10. 1 **the Great and Holy One**: for this title cf. above on 1. 3.

Arsyalalyur: Eth II; Gr$^{\text{Pan}}$ Istrael; Gr$^{\text{Sync b}}$ Uriel. Here Gr$^{\text{Sync b}}$ alone is consistent in mentioning an angel from the list he gives in 9. 1, contrast vv. 4, 9, and 11. Eth Arsyalalyur (and variants) probably derives ultimately from a corruption of Gr$^{\text{Pan}}$ Istrael.

10. 2 **is about to come**: Eth ይመጽእ፡ ሀሎ፡ reflecting an Aramaic אָתֵא להוא (Ullendorff, 'An Aramaic "Vorlage"?', 266)?

10. 4 **Raphael**: cf. v. 1 and 9.1.

Dudael. Dillmann (*Translation*, 100) thinks that the name has been invented and derives it from דודא אל ('cauldron of God'). Charles (*Translation*, 22 f.) connects Dudael with בית הדורי which is mentioned in Targum Ps. Jonathan on Lev. 16: 21 f. as the place to which the goat for Azazel was led. The name of the place also occurs as בית חדודי. Milik (*Biblica* 32 (1951), 395) at one time accepted this identification and derived the name from חדודי אל ('the jagged mountains of God') = ⟨Ἀ⟩δουδαήλ (cf. the form of the name in Eth Gr$^{\text{Sync b}}$). The word play (cf. v. 5 'throw on him jagged and sharp stones') makes this explanation plausible, even though the name of the angel in Aram was עסאל not עזאזל (cf. ^{a}1 iii 9, ^{c}1 ii 26 = Eth 6. 7). More recently Milik (*HTR* 64 (1971), 348 f.) has connected this name with Aramaic דדא ('breast'), relying on the reading of Gr$^{\text{Pan}}$ (Δαδουήλ) rather than that of Eth Gr$^{\text{Sync b}}$. (For the name cf. also 60. 8.)

him with darkness; and let him stay there for ever, and cover his face, that he may not see light, 10. 6 and that on the great day of judgment he may be hurled into the fire. 10. 7 And restore the earth which the angels have ruined, (2v, b25) and announce the restoration of the earth, for I shall restore the earth, so that not all the sons of men shall be destroyed through the mystery of everything which the Watchers *made known* and taught to their sons. 10. 8 And the whole earth has been ruined by the teaching of the works of Azazel, and against him (2v, b30) write down all sin.' 10. 9 And the Lord said to Gabriel: 'Proceed against the bastards and the reprobates and against the sons of the fornicators, and destroy the sons of the fornicators and the sons of the Watchers from amongst men. And send them out, and send them (2v, b35) against one another, and let them destroy themselves in battle, for they will not have length of days. 10. 10 And they will all petition you, but their fathers will gain nothing in respect of them, for they hope for eternal life, and that each of them

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10. 7 **made known.** Eth ቀተሉ፡ and Gr$^{\text{Pan}}$ ἐπάταξαν are clearly impossible; the context requires a word meaning 'made known', 'revealed'. I suggest that the mistake goes back to the Aramaic *Vorlage*, to a confusion of the roots מחא (= Eth Gr$^{\text{Pan}}$) and חוא; such a confusion seems particularly likely if a participial construction were used in the Aramaic (מחוין / מחין).—Gr$^{\text{Sync b}}$ εἶπον is hardly the original Greek reading, and should probably be attributed to Syncellus himself, or to the sources he used. (For a slightly different view see Burkitt, *Jewish and Christian Apocalypses*, 68).

10. 9 **Gabriel**: cf. v. 1 and 9.1.

against the bastards: Eth መንዚራን፡ reflects an Aramaic ממזרא, and is hardly from τοὺς μαζηρέους (so Gr$^{\text{Pan}}$) which represents a transcription of the Aramaic word (cf. Ullendorff, 'An Aramaic "Vorlage"?', 264; contrast Charles, *Translation*, p. lviii, note). Gr$^{\text{Sync b}}$ 'against the giants' is perhaps an attempt to make sense of a word not understood.

And send them out . . . in battle: Eth; Gr$^{\text{Pan}}$ 'Send them in a battle of destruction'; Gr$^{\text{Sync b}}$ 'Send them against one another, (some) of them against (the rest of) them, in battle and in destruction'; cf. (?) Aram$^{\text{b}}$1 iv 6 (fragment y)]קׄרב אבדן[, for which cf. Gr$^{\text{Pan}}$—but the fragment is too small to be of use in interpreting the relationship of the versions to one another.

will live life for five hundred years.' 10. 11 And the Lord said to Michael: (2v, c1) 'Go, inform Semyaza and the others with him who have associated with the women to corrupt themselves with them in all their uncleanness. 10. 12 When all their sons kill each other, and (2v, c5) when they see the destruction of their beloved ones, bind them for seventy generations under the hills of the earth until the day of their judgement and of their consummation, until the judgement which is for all eternity is accomplished. 10. 13 And in those days they will lead them to (2v, c10) the abyss of fire; in torment and in prison they will be shut up for all eternity. 10. 14 And then he (Semyaza) will be burnt and from then on

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10. 11 **Michael**: cf. v. 1 and 9. 1.

Semyaza and the others: cf. (?) Aram^{b}1 iv 9 (fragment b′) ל[שׁ̊מ̊]יחז[א ו̊ל̊כ[ול].

10. 12 **all their sons kill each other**: Eth Gr$^{\text{Pan Sync b}}$, but Gr$^{\text{Pan Sync b}}$ = Aram^{b}1 iv 10 (fragment b′) יבדון בניהון omit 'all'.

and when they see: BM 485 BM 491 Berl Abb 35 Tana 9 Eth II; Abb 55 Gr$^{\text{Pan Sync b}}$ = Aram^{b}1 iv 10 (fragment b′) ויח̇[זון —'and they see'.

under the hills: Eth; Gr$^{\text{Pan Sync b}}$ 'in the valleys'. There is no obvious explanation of the variant. Note that ወግር፡ renders νάπη in Deut. 3: 29 (MT גיא): Isa. 40: 12 (MT גבעה): Jer. 14: 6 (MT שפים)—but the last two cases could be explained through the Hebrew.

for seventy generations . . . day of their judgement: cf. Aram^{b}1 iv 10 f. (fragments e′ and b′)]שבעין. [ ]ארעא עד יומא רבא̊[. Note that none of the versions have anything corresponding to רבא.

10. 13 **in torment . . . all eternity**: Eth; Gr$^{\text{Pan Sync b}}$ 'and to torment and to the prison of eternal confinement'; cf. Aram^{c}1 v 1 ע]י̊קא ול[ע]למא.

10. 14 **And then . . . all generations**: Abb 35^{2} Eth II; BM 485 BM 491 Berl Abb 35^{1} Abb 55 Tana 9 Gr$^{\text{Pan}}$ 'And when (anyone) is burnt and destroyed from now on, he will be bound together with them until the end of all generations (Gr$^{\text{Pan}}$ 'the generation')'; Gr$^{\text{Sync b}}$ 'And whoever is condemned and destroyed from now on will be bound with them until

destroyed with them; together they will be bound until the end of all generations. 10. 15 And destroy all the souls of lust (2v, c15) and the sons of the Watchers, for they have wronged men. 10. 16 Destroy all wrong from the face of the earth, and every evil work will cease. And let the plant of righteousness and truth appear, and the deed will become a blessing; righteousness and truth will they plant in joy for ever. (2v, c20) 10. 17 And now all the righteous will be humble, and will live until they beget thousands; and all the days of their youth

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the end of their generation'. For Gr$^{\text{Sync b}}$ cf. Aram^{c}1 v 1] . . וכול די. Eth I Gr$^{\text{Pan}}$ 'And when' perhaps derives from a *Vorlage* in which καὶ ὃς ἄν was misread as καὶ ὅταν, while Abb 35^{2} Eth II 'And then' looks like an attempt to improve an obscure text. —There would appear to be nothing in the versions corresponding to Aram^{c}1 v 2 דין[ ]ובק [ ]יאבדון לכון. Admittedly it would perhaps be possible to read ואבדון instead of יאבדון and to relate]ואבדון לכון to the beginning of v. 15; but in that case we would have a plural imperative, not the expected singular (cf. ^{c}1 v 3 = 10. 16 ואׄכרת).

10. 16 **Destroy all wrong from:** Eth Gr$^{\text{Pan}}$, but Tana 9 Gr$^{\text{Pan}}$ prefix 'And'. Cf. Aram^{c}1 v 3] ואׄכרת עׄוׄלה מׄן.

And let the plant . . . deed will become: cf. Aram^{c}1 v 4 נ]צׄבת קו שטא ותהו֯]א. We might have expected צדקא וקושטא, but although there is a curious gap between קו and שטא the reading is certainly correct.

10. 17 **the righteous will be humble:** Eth II; Eth I Gr$^{\text{Pan}}$ 'the righteous will escape'; cf. Aram^{c}1 v 5 קש]יטין יפלטון.

and will live: cf. Aram^{c}1 v 5]ולהון.

and their sabbaths: Eth Gr$^{\text{Pan}}$—שַׁבַּתהון misread for שְׂבָתהון ('and of their old age') which is obviously required. Cf. now Aram^{c}1 v 6 שׄיבתכון[where ׳ makes quite clear which word is intended (but note the second person suffix). Cf. J. Wellhausen, 'Zur apokalyptischen Literatur', *Skizzen und Vorarbeiten*, Berlin, 1899, vi. 241, note 1, 260; Ullendorff, 'An Aramaic "Vorlage"?', 264.

and all the days . . . in peace: cf. Aram^{c}1 v 5 f.

.]. . וכול יומׄי 6]]שׄיבתכון בשלם י .]

and their sabbaths they will fulfil in peace. 10. 18 And in those days the whole earth will be tilled in righteousness, and all of it (2v, c25) will be planted with trees, and it will be filled with blessing. 10. 19 And all pleasant trees *they will plant* on it, and they will plant on it vines, and the vine which is planted on it will produce fruit in abundance; and every seed which is sown on it, each measure will produce a thousand, and each measure (2v, c30) of olives will produce ten baths of oil. 10. 20 And you, cleanse the earth from all wrong, and from all iniquity, and from all sin, and from all impiety, and from all the uncleanness which is brought about on the earth; remove them from the earth. (2v, c35) 10. 21 And all the sons of men shall be righteous, and all the nations shall serve and bless me, and all shall worship me. 10. 22 And the earth will be cleansed from all corruption, and from all sin, and from all wrath, and from all torment; and I will not again send a flood upon it for all generations (3r, a1) for ever.

11. 1 And in those days I will open the storehouses of blessing which (are) in heaven that I may send them down upon

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10. 18 **in righteousness:** cf. Aram^{c}1 v 7 [ב̇קשוט .

and all of it will be planted with trees: Eth, cf. Aram^{c}1 v 7 ו̊כ̊ו̇לה ת̇ת̇נ]צב; Gr^{Pan} 'and a tree will be planted in it'. Eth would appear to be closer than Gr^{Pan} to Aram; on the other hand Eth does not here seem to be dependent on a Greek *Vorlage* of the type represented by Gr^{Pan}. This is thus a valuable example for the independent value of Eth.

with blessing: cf. Aram^{c}1 v 7 [ב̊רכה .

10. 19 **And all pleasant trees they will plant on it:** Eth; Gr^{Pan} 'And all the trees of the earth will rejoice; they will be planted'. Gr^{Pan} has an awkward construction and appears corrupt. Cf. Aram^{c}1 v 7 וכול אילנין.

and the vine . . . in abundance: Eth, but BM 485 BM 491 Abb 35 Tana 9 Berl (cf. Gr^{Pan}) have 'wine' instead of 'fruit'; Gr^{Pan} 'and the vine which they plant, they will produce thousands of jars of wine'. Cf. Aram^{c}1 v 8 [. . נ̊צ̊ב בה .

and every seed . . . baths of oil: Eth; Gr^{Pan} has an abbreviated text and is corrupt. Cf. Aram^{c}1 v 9 א[לף̊].

the earth, upon the work and upon the toil (3r, a5) of the sons of men. 11. 2 Peace and truth will be united for all the days of eternity and for all the generations of eternity.'

12. 1 And before everything Enoch had been hidden, and none of the sons of men knew where he was hidden, or where he was, or what (3r, a10) had happened. 12. 2 And all his doings (were) with the Holy Ones and with the Watchers in his days. 12. 3 And I Enoch was blessing the Great Lord and the King of Eternity, and behold the Watchers called to me, Enoch the scribe, and said to me: 12. 4 'Enoch, scribe of righteousness, go, (3r, a15) inform the Watchers of heaven who have left the high heaven and the holy eternal place, and have corrupted themselves with the women, and have done as the sons of men do, and have taken wives for themselves, and have become completely corrupt on the earth. 12. 5 They will have (3r, a20) on earth neither peace nor forgiveness of sin 12. 6 for they will not rejoice in their sons. The slaughter of their beloved ones they will see, and over the destruction of their sons they will lament and petition for ever. But they will have neither mercy nor peace.'

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11. 2 **and for all the generations of eternity**: Eth; Gr$^{\text{Pan}}$ 'and for all the generations of men'. 'Men' is an anticlimax and Gr$^{\text{Pan}}$ is corrupt, from αἰώνων misread as $\overline{\text{ανπων}}$ (contrast Charles, *Text*, 31, but cf. Gr$^{\text{Sync b}}$ in 9. 4).

12. 3 **the King of Eternity**: for the title see on 9. 4.

and behold the Watchers: cf. (?) Aram$^{\text{c}}$1 v 19]א̇רו ע֯[י]ר֯א .

12. 4 **the holy eternal place**: Eth; Gr$^{\text{Pan}}$ (?) 'the sanctuary of the eternal place'. But the wording of Gr$^{\text{Pan}}$ is a little strange, and Burkitt (*Jewish and Christian Apocalypses*, 68) plausibly suggests that στάσις derives from קיים ('covenant'). What the Watchers did was to leave 'the sanctuary of the eternal covenant'.

and have become completely corrupt on the earth: Eth; Gr$^{\text{Pan}}$ (which begins direct speech at this point) 'You have completely ruined (*or* 'destroyed') the earth'. Gr$^{\text{Pan}}$ continues with direct speech in v. 5, but slips back to indirect speech in v. 6; Eth has indirect speech throughout.

(3r, a25) 13. 1 And Enoch went and said to Azazel: 'You will not have peace. A severe sentence has come out against you that you should be bound. 13. 2 And you will have neither rest, nor mercy, nor (the granting of any) petition, because of the wrong which you have taught, and because of all the works of blasphemy and wrong and sin (3r, a30) which you have shown to the sons of men.' 13. 3 Then I went and spoke to them all together, and they were all afraid; fear and trembling seized them. 13. 4 And they asked me to write out for them the record of a petition that they might receive forgiveness, and to (3r, a35) take the record of their petition up to the Lord in heaven. 13. 5 For they (themselves) were not able from then on to speak, and they did not raise their eyes to heaven out of shame for the sins for which they had been condemned. 13. 6 And then I wrote out the record of their petition and their supplication in regard to (3r, b1) their spirits and the deeds of each one of them, and in regard to

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13. 1 **And Enoch went and said to Azazel:** Eth; Gr$^{\text{Pan}}$ 'And Enoch said to Azael: "Go" '. In Gr$^{\text{Pan}}$ there would appear to be an unconscious reminiscence of 10. 9, 11. Charles, (*Text*, 33) accepts that Eth is correct; note his complicated attempts at explaining how this is possible.

13. 4 **and to take the record of their petition up:** Eth; Gr$^{\text{Pan}}$ 'and to read the record of the petition out'. Charles (*Text*, 33) argues not improbably that Eth derives from a misreading of ἀναγνῶ as ἀνάγω.

13. 6 **and their supplication:** Berl Abb 35^{2} Eth II; BM 485 BM 491 Abb 35^{1} Abb 55 Tana 9 Gr$^{\text{Pan}}$ 'and the supplication'. Aram^{c}1 vi 1 ע . [   ] נׄיׄהון (read עׄ[ם כול תחנו]נׄיׄהון), though unclear, appears to agree with Berl Abb 35^{2} Eth II in the use of the 3rd plur. suffix.

in regard to their spirits: Eth Gr$^{\text{Pan}}$. Charles (*Translation*, 30) plausibly suggests that 'spirits' derives from an inaccurate rendering of נפשתיהון 'in regard to themselves'. Aram^{c}1 vi 1 עׄל כול נׄ[   ].ון (read נׄ[פשתה]ון) offers some limited support to this suggestion, but the evidence is not very substantial.

and the deeds of each one of them: Eth, cf. Aram^{c}1 vi 1 לכול חד וחדׄ[. Gr$^{\text{Pan}}$ omits. This is an important example for the independent value of Eth, for here Eth cannot be dependent on Gr, at least as represented by Gr$^{\text{Pan}}$.

what they asked, (namely) that they should obtain absolution and forbearance. 13. 7 And I went and sat down by the waters of Dan in Dan which is south-west of Hermon; (3r, b5) and I read out the record of their petition until I fell asleep. 13. 8 And behold a dream came to me, and visions fell upon me, and I saw a vision of wrath, (namely) that I should speak to the sons of heaven and reprove them. 13. 9 And I woke up and went to them, and they were all sitting gathered together (3r, b10) as they mourned in Ubelseyael, which is between Lebanon and Senir, with their faces covered. 13. 10 And I spoke before them all the visions which I had seen in

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absolution and forbearance. 'Forbearance' appears to be the meaning of μακρότης/ኑኀት፡ (Aramaic אריכותא; see Dillmann, *Lexicon*, col. 674; *Translation*, 7). But the meaning is a little forced, and in the light of 10. 9 the possibility cannot be excluded that originally the expression 'length of days' stood here. —It would be tempting to derive Eth ሥርየት፡ ወኑኀት፡ directly from an Aramaic שריא וניחא ('absolution and rest'); but it seems difficult to explain Gr^{Pan} in terms of the same Aramaic original, since μακρότης hardly derives from ניחא, and the parallel μακρότης/ኑኀት፡ = 'length' can hardly be coincidental.

13. 7 **in Dan:** Eth; Gr^{Pan} 'in the land of Dan'. Cf. Ullendorff, 'An Aramaic "Vorlage"?', 264. —Aram^{c}1 vi 4 has here]. שׂ̊כני עיני לתר̇עי.[which has no parallel in Eth Gr^{Pan} in either v. 7 or v. 8.

13. 8 **and I saw a vision of wrath:** Eth Gr^{Pan}, but Abb 55 Gr^{Pan} read 'visions'. Cf. Aram^{c}1 vi 5 וח̇זית חזין דר̇גז און].

13. 9 **to them . . . mourned:** cf. Aram^{c}1 vi 6 עליהון וכולהון כנישין כחד̊ה ויתבין וא]בלין.

in Ubelseyael. Charles (*Text*, 35) plausibly suggests that there is word play here, and that the name is corrupt for Abilene (אבילין). Milik ('Le Testament de Lévi en araméen: fragment de la grotte 4 de Qumran', *RB* 62 (1955), 404) derives the name from אבל מין (cf. 4QLevi^{b} II 13), but this seems to me less likely than Charles's identification.

13. 10 **And I spoke before them all the visions:** Eth = Aram^{c}1 vi 7 ומללת קודמ̇יהון כולן]. Gr^{Pan} is corrupt 'Before them and I reported to them all the visions'.

my sleep, and I began to speak these words of righteousness and to reprove the Watchers (3r, b15) of heaven.

14. 1 This book (is) the word of righteousness and of reproof for the Watchers who (are) from eternity, as the Holy and Great One commanded in that vision. 14. 2 I saw in my sleep what I will now tell with the tongue of flesh and with my breath which the Great One has given to men in the mouth, that they might speak (3r, b20) with it and understand with the heart. 14. 3 As he has created and appointed men to understand the word of knowledge, so he created and appointed me to reprove the Watchers, the sons of heaven. 14. 4 And I wrote out your petition, but in my vision

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these words . . . of heaven: Eth; Gr$^{\text{Pan}}$ 'the words of righteousness, reproving the Watchers of heaven'; cf. Aram^{c}1 vi 8 ב֯מ֯לי קושטא וחזוה ומוכח לעירי שמ֯]יא. Eth Gr$^{\text{Pan}}$ have nothing corresponding to וחזוה.

14. 1 **This book (is) the word of righteousness:** so most Eth MSS.; Berl Tana 9 'This (is) the book of the words of righteousness'; Gr$^{\text{Pan}}$ = Aram^{c}1 vi 9 (ספר מלי קושט֯]א) 'The book of the words of righteousness'. —Aram^{c}1 vi 10]א בחלמא די אנה[('. . . in the dream which I . . .') appears to relate to the end of 14. 1 or the beginning of 14. 2, but does not correspond exactly to anything in Eth Gr$^{\text{Pan}}$.

14. 2 **with my breath . . . in the mouth:** Eth II (note that the variants in Eth I are all impossible); Tana 9 Gr$^{\text{Pan}}$ 'with the breath of my mouth which the Great One has given to men'; cf. Aram^{c}1 vi 11 די[ן יה]ב[ר֯בא לב֯נ֯י]אנשא.

14. 3 This verse could also be taken with the preceding one, viz.: 'according as he has created and appointed men to understand the word of knowledge. And he created and appointed me . . .'. However, this interpretation seems less likely than that offered above.

of knowledge, so he created and appointed me: Eth (Gr$^{\text{Pan}}$ omits); cf. Aram^{c}1 vi 12]מנדע[ ].א֯ חלק וע֯בד וברא ל.[. Note (1) that Eth has nothing corresponding to וע֯בד, and (2) that Eth presupposes the order ברא וחלק, not חלק וברא.

14. 4 **but in my vision . . . be (granted) to you:** Eth; Gr$^{\text{Pan}}$ 'but in

thus it appeared, that your petition (3r, b25) will not be (granted) to you for all the days of eternity; and complete judgement (has been decreed) against you, and you will not have peace. 14. 5 And from now on you will not ascend into heaven for all eternity, and it has been decreed that you are to be bound in the earth for all the days of eternity. (3r, b30) 14. 6 And before this you will have seen the destruction of your beloved sons, and you will not be able to enjoy them,

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my vision this appeared; and your petition has not been accepted'; cf. Aram^{c}1 vi 13]בֿחזוה ליֿן אתח]וֿית כלקובל די ב[עותכן.

for all the days . . . against you: Eth, cf. Aram^{c}1 vi 14]בגזיר . . [ ]כֿון, read (?)]בגזיר]תא עלי[כֿון. Gr^{Pan} omits (cf. also next note). The Aramaic evidence, although slight, is important for confirming that something comparable to ወኵኔ፡ ፍጽምት፡ ላዕሌክሙ፡ did stand in Aram.

and you will not have peace: Ryl^{2} BM 492; all other Eth MSS. 'and you will have nothing'. Gr^{Pan} omits altogether (cf. previous note). It is not entirely clear whether or not anything corresponding to this clause did stand in Aram^{c}1 vi 14, but it seems unlikely.

14. 5 **And from now on you will not ascend:** Eth; Gr^{Pan} 'That you should no longer ascend'. Gr^{Pan} links awkwardly with v. 4, and it may be asked whether ἵνα (cf. also v. 6 καὶ ἵνα) is a bad rendering of an Aramaic די, for which we would have expected here rather ὅτι (cf. v. 6b), introducing the content of the vision and/or judgement mentioned in v. 4. Note that the construction of Gr^{Pan} is not followed by Eth. —Cf. Aram^{c}1 vi 14 די עוד מן כֿ[ען which presumably belongs here.

for all the days of Eternity: Eth = Aram^{c}1 vi 15]כון עד כול יומי ע[למא; Gr^{Pan} 'for all the generations of eternity'. This example is important as evidence for the independent value of Eth.

14. 6 **And before . . . beloved sons:** Eth; Gr^{Pan} 'and that before these things you should see the destruction of your beloved sons'. On Gr^{Pan} καὶ ἵνα cf. the note above on v. 5. —Aram^{c}1 vi 16 בניהון ובק[ ]די חביבֿי. [would appear to correspond to part of 14. 6, but its precise relationship to the text known to us from Eth Gr^{Pan} is unclear.

and you will not be able to enjoy them: Eth; Gr^{Pan} 'and that you will have no enjoyment in them'. Eth probably reflects the same text as Gr^{Pan}, and should be translated as above, although the noun ጥሪት፡ corresponds but they will fall before you by the sword. 14. 7 And your petition will not be (granted) in respect of them, nor in respect of yourselves. And while you weep (3r, b35) and supplicate, you do not speak a single word from the writing which I have written. 14. 8 And the vision appeared to me as follows: Behold clouds called me in the vision, and mist called me, and the path of the stars and flashes of lightning hastened me and drove me, and in the vision winds caused me to fly (3r, c1) and hastened me and lifted me up into

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to κτῆσις rather than to ὄνησις (= חדוה). There may, however, have been a confusion here in the Aramaic original. ተረፈ፡ in Tigrinya means 'alone, only', and it is possible that the Ethiopic translators confused חדוה with חדה.

but they will fall before you by the sword: Eth Gr$^{\text{Pan}}$; Aram^{c}1 vi 17 אבדן possibly belongs here.

14. 7 **And your petition . . . of yourselves:** Eth Gr$^{\text{Pan}}$; cf. Aram^{c}1 vi 17 כלקובל די ב̊[   ]. עלן[(read (?) כלקובל די ב̊[עותכון] עלן[).

And while you weep and supplicate: Eth Gr$^{\text{Pan}}$; cf. Aram^{c}1 vi 18 אנתון בעין ומ̇ת̇ח .[(read אנתון בעין ומ̇ת̇ח[נ]ין).

from the writing which I have written: Eth Gr$^{\text{Pan}}$ = Aram^{c}1 vi 19 מן כתבא די אנה כתבת̊[.

14. 8 **and mist called me . . . flashes of lightning:** Eth Gr$^{\text{Pan}}$; cf. Aram^{c}1 vi 20 לי זעקין וזיקין וב[רקין.

caused me to fly: Eth; this is probably also the meaning of Gr$^{\text{Pan}}$ ἐξεπέτασαν με. The forms of πετάζω ('spread out') and πέπομαι/πέταμαι ('fly') are confused in the LXX (cf. H. St.J. Thackeray, *A Grammar of the Old Testament in Greek*, i, Cambridge, 1909, 281; hereafter, Thackeray, *Grammar*), and the meaning 'cause to fly' seems not unlikely for the form ἐπέτασα.

and hastened me and lifted me up into heaven: Eth; Gr$^{\text{Pan}}$ 'and lifted me up and brought me into heaven'. Cf. Aram^{c}1 vi 21 לעלא ואובלוני ואע̇[לו]ני .[—'. . . up and led me and brought me into . . .'. Note (1) that Eth repeats 'and hastened me', but has nothing corresponding to καὶ εἰσήνεγκάν με; (2) that Aram^{c}1 vi 21 appears to have two verbs (אובלוני ואעלוני) where Gr$^{\text{Pan}}$ has only καὶ εἰσήνεγκάν με.

heaven. 14. 9 And I proceeded until I came near to a wall which was built of hailstones, and a tongue of fire surrounded it, and it began to make me afraid. 14. 10 And I went into the tongue of fire and (3r, c5) came near to a large house which was built of hailstones, and the wall of that house (was) like a mosaic (made) of hailstones, and its floor (was) snow. 14. 11 Its roof (was) like the path of the stars and flashes of lightning, and among them (were) fiery Cherubim, and their heaven (was like) water. 14. 12 And (3r, c10) (there was) a fire burning around its wall, and its door was ablaze with fire. 14. 13 And I went into that house, and (it was) hot as fire and cold as snow, and there was neither pleasure nor life in it. Fear covered me and trembling took hold of me. 14. 14 And as I was shaking (3r, c15) and trembling, I fell on my face. And I saw in the vision, 14. 15 and behold, another house, which was larger than the former, and all its doors

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14. 9 **which was built of hailstones, and a tongue of fire surrounded it, and it** (i.e. the tongue of fire) **began to make me afraid:** Eth; Gr$^{\text{Pan}}$ 'of a building (built) of hailstones and tongues of fire round them, and they began to make me afraid'. Cf. Aram^{c}1 vi 22].נור סחרין סחור סח̊[ור.

14. 10 **and came near to a large house:** Eth Gr$^{\text{Pan}}$; cf. Aram^{c}1 vi 23].י̊ אדבקת לביא ר̊[. ביא is presumably to be taken as an absolute, cf. בי in IQApGen XXI 6 and Fitzmyer, *Genesis Apocryphon*, 146.

and its floor (was) snow: Eth; Gr$^{\text{Pan}}$ 'and the foundations (were) of snow'. —Aram^{c}1 vi 24]תלג א[may belong here. —Note that Eth በረድ፡ can mean both 'hail' and 'snow', and that I have used whichever rendering seemed appropriate in each case.

14. 12 **around its wall:** Eth II; Eth I BM 492 'around the wall'; Gr$^{\text{Pan}}$ 'around the walls' (cf. v. 10 for the plural). Cf. Aram^{c}1 vi 25]ל כתלוהי[, but the text could also be read]ל כתליהו[ן.

14. 13 **as snow, and there was neither:** cf. Aram^{c}1 vi 26]כת[לגא וכול.

14. 14 **I fell:** cf. Aram^{c}1 vi 27]ו̊נ̊פלת[.

14. 15 **house which was larger than the former, and all its doors (were) open before me, and (it was):** Eth; Gr$^{\text{Pan}}$ 'door open before

(were) open before me, and (it was) built of a tongue of fire. 14. 16 And in everything it so excelled in glory and splendour and size that I am unable to describe to you (3r, c20) its glory and its size. 14. 17 And its floor (was) fire, and above (were) lightning and the path of the stars, and its roof also (was) a burning fire. 14. 18 And I looked and I saw in it a high throne, and its appearance (was) like ice and its surrounds like the shining sun (3r, c25) and the sound of Cherubim. 14. 19 And from underneath the high throne there flowed out rivers of burning fire so that it was impossible to look at it. 14. 20 And He who is great in glory sat on it, and his raiment was brighter than the sun, and whiter than any snow. 14. 21 And no angel could (3r, c30) enter, and at the appearance of the face of him who is honoured and praised no (creature of) flesh could look. 14. 22 A sea of fire burnt around him, and a great fire stood before him, and none of those around him came near to him. Ten thousand times ten thousand (stood) before him, (3r, c35) but he needed no holy counsel. 14. 23 And the Holy Ones who were near to him did not leave by night or day, and

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me, and a house larger than the former, and all of it (was)'. The order of the text differs in Gr$^{\mathrm{Pan}}$ and Eth. Cf. Aram^{c}1 vi 28]מׄןׄ דן רב וכולׄ[; the distance of this material from]ונ̊̊פלת[(l. 27 = v. 14) would suggest that Aram^{c}1 vi had the same order as Gr$^{\mathrm{Pan}}$, although this is not certain. Tana 9 supports the word-order of Gr$^{\mathrm{Pan}}$.

14. 18 **and its surrounds like the shining sun**: Eth; Gr$^{\mathrm{Pan}}$ 'and a wheel as of the shining sun'. Cf. Dan. 7: 9. We would have expected ሰረገላ፡ as a translation of τροχός. Is Eth directly dependent on an Aramaic גלגלא?

and the sound of Cherubim: Eth —presumably an allusion to the sound of the adoration of God by the Cherubim is intended; this makes sense, but it is not clear how far the text is reliable. Gr$^{\mathrm{Pan}}$ ορος, whether taken as 'mountain, hill' or as 'boundary', is nonsense.

14. 22 f. **but he needed no holy counsel. And the Holy Ones**: Abb 35 Eth II (for ምክር፡ in the feminine cf. Isa. 14: 26: Prov. 15: 22); Gr$^{\mathrm{Pan}}$ 'and his every word (was) deed. And the most holy angels'. Neither Eth nor Gr$^{\mathrm{Pan}}$ is entirely satisfactory, and it is possible, as Charles (*Text*, 40) suggests, that both are defective.

did not depart from him. 14. 24 And until then I had a covering on my face, as I trembled. And the Lord called me with his own mouth and said to me: 'Come hither, Enoch, to my holy word.' 14. 25 And he lifted me up (3v, a1) and brought me near to the door. And I looked, with my face down.

15. 1 And he answered me and said to me with his voice: 'Hear! Do not be afraid, Enoch, (you) righteous man and scribe of righteousness. Come hither and hear my voice. (3v, a5) 15. 2 And go, say to the Watchers of heaven who sent you to petition on their behalf: "You ought to petition on behalf of men, not men on behalf of you. 15. 3 Why have you left the high, holy and eternal heaven, and lain with the women (3v, a10) and become unclean with the daughters of men, and taken wives for yourselves, and done as the sons of the earth and begotten giant sons? 15. 4 And you (were) spiritual, holy, living an eternal life, (but) you became unclean upon the women, (3v, a15) and begat (children) through the blood of flesh, and lusted after the blood of men, and produced flesh and blood as they do who die and are destroyed. 15. 5 And for this reason I gave them wives, (namely) that they might sow seed in them and (that) children might be born

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14. 24 **I had a covering on my face:** Eth; Gr^{Pan} 'I had been prostrate on my face'. In support of the idea underlying Eth cf. 1 Kgs. 19: 13; Exod. 33: 22 f., but in the context (cf. v. 14) Gr^{Pan} is probably more original. In this case the suggestion that Eth derives from reading περιβεβλημένος instead of βεβλημένος (Gr^{Pan}; cf. Charles, *Text*, 40) has some plausibility.

15. 4 **upon the women:** Eth; Gr^{Pan} 'through the blood of the women'. Eth ቡዲስ : corrupt for በደም :.

and lusted after the blood of men: Eth Gr^{Pan}. The idea of murderous intent (cf. 7. 4; 8. 4; 9. 1, 9) is hardly very suitable in the context, and we might have expected rather 'after the daughters of men', i.e. בבנות אנשא instead of בדם אנשא. Has the text been influenced by the two immediately preceding occurrences of בדם?

15. 5 **and (that) children might be born by them:** BM 491 Abb 35 Tana 9 Eth II; Gr^{Pan} 'and (that) thus they might beget children by them'. Charles (*Text*, 42) and Flemming (*Text*, 19) would render BM 485

(3v, a20) by them, that thus deeds might be done on the earth. 15. 6 But you formerly were spiritual, living an eternal, immortal life for all the generations of the world. 15. 7 For this reason I did not arrange wives for you because (3v, a25) the dwelling of the spiritual ones (is) in heaven. 15. 8 And now the giants who were born from body and flesh will be called evil spirits upon the earth, and on the earth will be their dwelling. 15. 9 And evil spirits came out from their flesh because from above (3v, a30) they were created; from the holy Watchers was their origin and first foundation. Evil spirits they will be on the earth, and spirits of the evil ones they will be called. 15. 10 And the dwelling of the spirits of heaven is in heaven, but the dwelling of the spirits of earth, (3v, a35) who were born on the earth, (is) on earth. 15. 11 And the spirits of the giants . . . which do wrong *and* are

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Berl Abb 55 in the same way as Gr$^{\text{Pan}}$, referring in support to the use of እትወለድ፡ in Gen. 30: 3. But their translation is quite unlikely; the usage in Gen. 30: 3 is different and the parallel is not relevant.

15. 9 **And evil spirits.** I have tried to render ነፍስ፡ consistently as 'soul' and መንፈስ፡ as 'spirit'. Here however, as in a few other passages, the context seems to require that ነፍስ፡ be rendered as 'spirit' (cf. Dillmann, *Lexicon*, col. 707, 'spiritus coelestes vel daemones'; cf. also v. 12; 69. 12, 22; 99. 7).

from above: Eth Gr$^{\text{Pan}}$; Gr$^{\text{Sync c}}$ 'from men'. Charles (*Text*, 42 f.) thinks Gr$^{\text{Sync c}}$ is correct, but Eth Gr$^{\text{Pan}}$ give a quite acceptable sense. The clause explains why *spirits* came out of the flesh of the giants, not why *evil* spirits came out. The same point is further elaborated in the next clause. On the other hand, Gr$^{\text{Sync c}}$ arouses suspicion as being the easier reading. —The text of Eth Gr$^{\text{Pan}}$ is somewhat repetitious at this point, and it is probable, but not certain, that the omission of vv. 9e, 10 by Gr$^{\text{Sync c}}$ is correct.

15. 11 **And the spirits of the giants . . . which do wrong:** Eth—it is impossible to make any sense of ደመናት፡ (Berl ወደመናቲ፡); Gr$^{\text{Pan}}$ 'And the spirits of the giants wrong the clouds'; Gr$^{\text{Sync c}}$ 'The spirits of the giants lay waste, do wrong'. In Gr$^{\text{Pan}}$ and Eth νεφέλας = ደመናት፡ may be corrupt for Ναφηλείμ (Flemming, *Translation*, 43), but, certainly in Eth, the corruption seems to go further than this and it is hardly possible to arrive at an entirely convincing text. Is Gr$^{\text{Sync c}}$ 'lay waste' (νεμόμενα) an attempt to make sense of an already corrupt text?

corrupt, and attack and fight and break on the earth, and cause sorrow; and they eat no food and do not thirst, and are not observed. 15. 12 And these spirits *will rise* (3v, b1) against the sons of men and against the women because they came out (from them). In the days of slaughter and destruction

16. 1 and the death of the giants, wherever the spirits have gone out from (their) bodies, their flesh shall be destroyed (3v, b5) before the judgement; thus they will be destroyed until the day of the great consummation is accomplished upon the great age, upon the Watchers and the impious ones." 16. 2 And now to the Watchers who sent you to petition on their behalf, who were formerly in heaven 16. 3—and now (say): "You (3v, b10) were in heaven, but (its) secrets had not yet been revealed to you and a worthless mystery you

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and break: Eth; Gr$^{\text{Pan Sync c}}$ 'and throw'. Gr$^{\text{Pan Sync c}}$ do not give much sense; is συνρίπτοντα/ῥιπτοῦντα an inner-Greek corruption of συντρίβοντα?

and cause sorrow: Eth; Gr$^{\text{Pan Sync c}}$ 'and cause running' (?). Gr$^{\text{Pan Sync c}}$ make no sense, and it has been suggested (cf. e.g. Charles, *Translation*, 37) that δρόμους is corrupt for τρόμους. ሐዘን፡ hardly corresponds to τρόμος, but no better explanation suggests itself.

and are not observed: Eth; Gr$^{\text{Pan Sync c}}$ 'and cause offence'. Dillmann (*SAB* 1892, 1049) suggests that ወኢይትዓወቁ፡ is corrupt for ወይትዐቀፉ፡ (= Gr), and this seems not improbable. Tana 9 has ወኢይትዐቀፉ፡.

15. 12 **And these spirits**: see note on v. 9.

16. 1 Eth and Gr$^{\text{Pan}}$ differ considerably in meaning in this verse, although the actual wording in the two versions is similar. The text of Eth would appear to have suffered corruption during the course of its transmission, and Gr offers rather better sense.

16. 3 **but (its) secrets . . . you knew**: Eth; Gr$^{\text{Pan}}$ 'but every mystery which had not been revealed to you and a mystery which was from God you knew'. (1) In the first clause the relative ὃ is perhaps an interpolation; its omission would give better sense and make Gr$^{\text{Pan}}$ virtually identical with Eth. (2) In the second clause it has been suggested (cf. e.g. Charles, *Text*, 47) that Eth presupposes μυστήριον τὸ ἐξουθενημένον instead of μυστήριον τὸ ἐκ τοῦ θεοῦ γεγενημένον (Gr$^{\text{Pan}}$). Eth offers better sense, but note that the variant is of significance for the interpretation of Enoch's explanation of the origin of evil.

knew. This you made known to the women in the hardness of your hearts, and through this mystery the women and the men cause evil to increase on the earth." (3v, b15) 16. 4 Say to them therefore: "You will not have peace."'

17. 1 And they took me to a place where they were like burning fire, and, when they wished, they made themselves look like men. 17. 2 And *they* led me to a place of storm, and to a mountain the tip of whose summit (3v, b20) reached to heaven. 17. 3 And I saw lighted places and thunder in the outermost ends, in its depths, a bow of fire and arrows and their quivers, and a sword of fire, and all the flashes of lightning. 17. 4 And they took me to the water of life, as it is called, (3v, b25) and to the fire of the west which receives every setting of the sun. 17. 5 And I came to a river of fire whose fire flows like water and pours out into the great sea which (is) towards the west. 17. 6 And I saw all the great rivers, and I reached the great darkness (3v, b30) and went where all flesh walks. 17. 7 And I saw the mountains of the darkness of winter and the place where the water of all the deep pours out. 17. 8 And I saw the mouths of all the rivers of the earth and the mouth of the deep.

18. 1 And I saw the storehouses (3v, b35) of all the winds, and I saw how with them he has adorned all creation, and (I saw) the foundations of the earth. 18. 2 And I saw the cornerstone of the earth, and I saw the four winds which support the earth and the firmament of heaven. 18. 3 And I saw how the

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17. 2 **to a place of storm**: Eth; Gr$^{\text{Pan}}$ 'to a dark (ζοφώδη) place'. Does Eth derive from γνοφώδη (Charles, *Text*, 47)? ዐውሎ፡ corresponds to LXX γνόφος both where γνόφος renders 'storm' (Job 9: 17 שערה; Job 27: 20 סופה) and where γνόφος renders 'darkness' (Joel 2: 2 אפלה; 2 Chr. 6: 1 ערפל).

17. 7 **the mountains**: Eth; Gr$^{\text{Pan}}$ 'the winds'. Eth gives the sense required in the context. It is possible that the Greek translator misread טורי as רוחי, but it is in any case clear that Eth is not here dependent on Gr, or at least on the type of tradition represented by Gr$^{\text{Pan}}$ (cf. Ullendorff, 'An Aramaic "Vorlage"?', 264).

winds stretch out the height of heaven and (how) they position themselves (3v, c1) between heaven and earth; they are the pillars of heaven. 18. 4 And I saw the winds which turn heaven and cause the disk of the sun and all the stars to set. 18. 5 And I saw the winds on the earth (3v, c5) which support the clouds, and I saw the paths of the angels. I saw at the end of the earth the firmament of heaven above. 18. 6 And I went towards the south—and it was burning day and night—where (there were) seven mountains of precious stones, (3v, c10) three towards the east and three towards the south. 18. 7 And *those* towards the east (were) of coloured stone, and one (was) of pearl and one of healing stone; and those towards the south (were) of red stone. 18. 8 And the middle one reached to heaven, like the throne of (3v, c15) the Lord, of stibium, and the top of the throne (was) of sapphire.

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18. 5 **which support the clouds**: Abb 35 Eth II; Gr$^{\text{Pan}}$ ἐν νεφέλῃ (cf. BM 485 Berl Abb 55 Tana 9) is impossible. Does ἐν νεφέλῃ reflect the use in the Aramaic of a construction with ב? (Cf. Targum to Num. 11: 17 סובר ב׳ (= נשא ב׳) with the meaning 'to bear (a burden)'). In any case it is clear that Eth II gives the required reading.

18. 7 **healing stone**: Eth—possibly to be translated 'stibium' (cf. Dillmann, *Lexicon*, col. 759). Gr$^{\text{Pan}}$ ταθέν, in the light of μαζηρέους (10. 9) and φουκά (18. 8), is probably to be regarded as a corrupt transliteration of an Aramaic word for a precious stone (cf. Dillmann, *SAB* 1892, 1053), but what Aramaic word is not clear to me. Eth is generally explained via the Greek, either from a reading such as ιασεως (instead of ταθεν), or from an attempt to make sense of an already corrupt Greek form (cf. Charles, *Text*, 49).

18. 8 **stibium**: Gr$^{\text{Pan}}$ φουκά is a transliteration (cf. μαζηρέους 10. 9; cf. also 28. 1) of the Hebrew פוך or (?) an Aramaic פוכא (but the word is not to my knowledge attested elsewhere in Aramaic). It is conceivable that Eth ፉኳ፡ comes via the Greek, but it seems much more likely that it comes directly from the Semitic original (note that Dillmann, *Lexicon*, col. 1392, only quotes the word as occurring here). Cf. Isa. 54: 11; 1 Chr. 29: 2.

and the top of the throne (was) of sapphire: cf. (?) Aram^{c}1 viii 27 כ̇רס̇א א̇ן.

18. 9 And I saw a burning fire and what was in all the mountains. 18. 10 And I saw there a place beyond the great earth; there the waters were gathered together. 18. 11 And I saw a deep chasm of the earth (3v, c20) with pillars of heavenly fire, and I saw among them fiery pillars of heaven which were falling, and as regards both height and depth they were immeasurable. 18. 12 And beyond this chasm I saw a place and (it had) neither the firmament of heaven above it, nor the foundation

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18. 9 **and what was in all the mountains:** Eth; Gr$^{\text{Pan}}$ 'And beyond these mountains'. (1) Eth, though it does make sense, may well derive from a misunderstanding of Gr κἀπέκεινα τῶν ὀρέων τούτων as καὶ ἃ ἐπέκεινα τῶν ὀρέων τούτων (cf. Flemming, *Translation*, 47). (2) Eth ውስተ ፡ seems to imply that the Ethiopic translator did not understand ἐπέκεινα, but rather took it as the equivalent of ἐπί. ἐπέκεινα occurs in five other passages (18. 12; 24. 2; 30. 1, 3; 31. 2) and corresponds to להלא מן in the three passages where Aramaic evidence is available (^{c}1 xii 23, 25, 27 = 30. 1, 3; 31. 2; cf. also ^{c}1 viii 29 f. = 18. 12). In addition להלא מן apparently occurs once elsewhere (^{e}1 xxvi 16 = 32. 1). Eth in these passages offers a variety of readings, not all of which correspond to להלא מן / ἐπέκεινα, viz.:

18. 9		ἐπέκεινα	ውስተ ፡
18. 12	להלא] מן	ἐπέκεινα	ዲበ ፡
24. 2		ἐπέκεινα	መንገለ ፡
30. 1	להל]א מן	ἐπέκεινα	ኀበ ፡ (?)
30. 3	להלא מן	ἐπέκεινα	ዲበ ፡
31. 2	לה]לא מן	ἐπέκεινα	ዲበ ፡
32. 1	להלא] מן		እምድኅረ ፡

18. 10 **there the waters were gathered together:** Abb 35^2 Abb 55^2 Eth II; BM 485 BM 491 Berl Abb 35^1 Abb 55^1 Tana 9 'there the heavens were gathered together'; Gr$^{\text{Pan}}$ 'there the heavens were finished'. Cf. (?) Aram^{c}1 viii 28].ותמן אש. Eth ይትጋብኡ ፡ can hardly be derived from συντελεσθήσονται, and the variants possibly result from a confusion of the roots אסף and סוף in the text which underlies Eth and Gr$^{\text{Pan}}$. For the latter cf. Gen. 2: 1.

18. 11 **among them fiery pillars of heaven:** cf. (?) Aram^{c}1 viii 29 בה עמוד].

immeasurable: for ኆልቍ ፡ = μέτρον cf. Isa. 22: 18.

18. 12 **And beyond this:** cf. (?) Aram^{c}1 viii 29 f.]. ולהלא] מן דן.

(3v, c25) of earth below it; there was no water on it, and no birds, but it was a desert place. 18. 13 And a terrible thing I saw there—seven stars like great burning mountains. And like a spirit questioning me 18. 14 the angel said: 'This is the place of the end (3v, c30) of heaven and earth; this is the prison for the stars of heaven and the host of heaven. 18. 15 And the stars which roll over the fire, these are the ones which transgressed the command of the Lord from the beginning of their rising because they did not come out (3v, c35) at their proper times. 18. 16 And he was angry with them and bound them until the time of the consummation of their sin in the year of mystery.'

19. 1 And Uriel said to me: 'The spirits of the angels who were promiscuous with the women will stand here; and they, assuming many forms, made men unclean and will lead men astray (4r, a1) so that they sacrifice to demons as gods—(that is,) *until the great judgement day* on which they will be judged so that an end will be made of them. 19. 2 And their wives, having led astray the angels of heaven, will become peaceful.' (4r, a5) 19. 3 And I, Enoch, alone saw the sight, the ends of everything; and no man has seen what I have seen.

20. 1 And these are the names of the holy angels who keep watch. 20. 2 Uriel, one of the holy angels, (4r, a10) namely (the angel) of thunder and of tremors. 20. 3 Raphael, one of

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18. 16 **in the year of mystery**: Eth; Gr$^{\mathrm{Pan}}$ 'for ten thousand years' (cf. 21. 6). Eth apparently derives from a corrupt Greek *Vorlage* (ἐνιαυτῷ μυστηρίου instead of ἐνιαυτῶν μυρίων—cf. e.g. Charles, *Text*, 51).

19. 2 **will become peaceful**: Eth; Gr$^{\mathrm{Pan}}$ 'will become Sirens'. Eth derives from a corrupt Greek *Vorlage* (ὡς εἰρηναῖαι instead of εἰς σειρῆνας —cf. e.g. Charles, *Text*, 51).

19. 3 **what**: literally 'as'.

20. 1 For the following list of names cf. 9. 1.

20. 2 **namely (the angel) of thunder and of tremors**: Eth (except BM 485 Berl Tana 9); Gr$^{\mathrm{Pan}}$ 'the one in charge of the world and of Tartarus'. Charles (*Text*, 52) attempts to explain Eth in terms of Gr$^{\mathrm{Pan}}$, but the two texts are so different that it is not at all clear to me that they

the holy angels, (the angel) of the spirits of men. 20. 4 Raguel, one of the holy angels, who takes vengeance on the world and on the lights. 20. 5 Michael, one of the holy angels, namely the one put in charge of the best part of mankind, (4r, a15) in charge of the nation. 20. 6 Saraqael, one of the holy angels, who (is) in charge of the *spirits of men* who cause the spirits to sin. 20. 7 Gabriel, one of the holy angels, who (is) in charge of the serpents and the Garden and the Cherubim.

(4r, a20) 21. 1 And I went round to a place where there was nothing made. 21. 2 And I saw there a terrible thing—neither the high heaven, nor the (firmly) founded earth, but a desert place, prepared and terrible. 21. 3 And there I saw seven stars of heaven bound on it together, (4r, a25) like great mountains, and burning like fire. 21. 4 Then I said: 'For what sin have they been bound, and why have they been thrown here?' 21. 5 and Uriel, one of the holy angels who was with me *and* led me, spoke to me and said: 'Enoch, (4r, a30) about whom do you ask? About whom do you inquire and ask and care? 21. 6 These are (some) of the stars which transgressed the command of the Lord Most High, and they have been bound here until ten thousand ages are completed,

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can be related to one another. It is possible, although not entirely convincing, to argue that **ዘለዓለም፡** (BM 485 Berl Tana 9) and **ዘረዓም፡** are corruptions of an original Ethiopic reading **ዘዓለም፡** (for which cf. Gr^{Pan} ὁ ἐπὶ τοῦ κόσμου), but this still leaves **ዘረዓድ፡** unexplained—Charles's suggestion that it may point back to a corrupt transliteration of Τάρταρος seems unlikely.

20. 6 **Saraqael:** **ሰረቃኤል፡** is probably an inner-Ethiopic corruption of **ሰርኤል፡** or the like—cf. Gr^{Pan} Σαριήλ and cf. also 9. 1 **ሱርያል፡/ ሱርኤል፡** = Aram^{b}1 iii 7 שריאל.

20. 7 Gr$^{Pan\ a}$, probably correctly, adds a seventh angel to the list.

21. 3 **bound on it together:** Eth; Gr$^{Pan\ Pan\ a}$, 'bound and thrown down on it'. Gr$^{Pan\ Pan\ a}$ καὶ ἐριμμένους should probably be regarded as a gloss introduced under the influence of v. 4. On the other hand ὁμοῦ (= **ኅቡረ፡**) would appear to have dropped out of Gr before the following ὁμοίους (Cf. Charles, *Text*, 53, 55, and contrast 52).

the number (4r, a35) of the days of their sin.' 21. 7 And from there I went to another place, more terrible than this, and I saw a terrible thing: (there was) a great fire there which burnt and blazed, and the *place* had a cleft (reaching) to the abyss, full of great pillars of fire which were made to fall; neither its extent nor its size could I (4r, b1) see, nor could I see its source. 21. 8 Then I said: 'How terrible this place (is), and (how) painful to look at!' 21. 9 Then Uriel, one of the holy angels who was with me, answered me. He answered me (4r, b5) and said to me: 'Enoch, why do you have such fear and terror because of this terrible place, and before this pain?' 21. 10 And he said to me: 'This place (is) the prison of the angels, and there they will be held for ever.'

(4r, b10) 22. 1 And from there I went to another place, and he showed me in the west a large and high mountain, *and a hard rock and four beautiful places*, 22. 2 and inside it was deep and wide and very smooth. How smooth (is) that which rolls, and deep and dark (4r, b15) to look at! 22. 3 Then Raphael, one of the holy angels who was with me, answered me and said to me: 'These beautiful places (are intended for this), that the spirits, the souls of the dead, might be gathered into them; for them they were created, (that) here they might gather all (4r, b20) the souls of the sons of men.

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21. 7 **nor could I see its source:** ነጽር፡ (omitted by Tana 9) would appear to be a gloss on ዓይዮ፡ (= εἰκάσαι) whose introduction into the text led to the alteration of ዓይዮ፡ (BM 491 Abb 35^{1} (?) Abb 55 Tana 9) into ዓይኑ፡ (Eth II), cf. e.g. Charles, *Text*, 54.

22. 1 **beautiful places:** Eth; Gr$^{\text{Pan}}$ 'hollow places'. Gr$^{\text{Pan}}$ is more appropriate to the context. Eth derives from a misreading of κοῖλοι as καλοί (cf. e.g. Charles *Text*, 56; Ullendorff, 'An Aramaic "Vorlage"?', 262). Cf. also v. 3.

22. 2 **that which rolls:** Eth; Gr$^{\text{Pan}}$ 'these hollow places'. Eth is nonsense. The Ethiopic translator appears to have read (and mistranslated) κυκλώματα (cf. Gr$^{\text{Pan}}$ in v. 8) instead of κοιλώματα (cf. Charles, *Text*, 56).

22. 3 **beautiful places:** see the note on v. 1 above.

all the souls of the sons of men: cf. Aram^{e}1 xxii 1 נפש[ת כל בני אנשא.

22. 4 And these places they made where they will keep them until the day of their judgement and until their appointed time —and that appointed time (will be) long—until the great judgement (comes) upon them. 22. 5 And I saw the spirits of the sons of men who were dead, (4r, b25) and their voice reached

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22. 4 Although Eth and Gr$^{\mathrm{Pan}}$ correspond fairly closely to Aram in this verse, neither agrees exactly with it.

And these places . . . keep them: Eth; Gr$^{\mathrm{Pan}}$ 'And these places they made for their reception'; cf. Aram$^{\mathrm{e}}$1 xxii 1 f.

1 והא̊ א̊לן אנן פתחיא לבית עגנ̊ן]

2 לכדן עב[ד]ו

Eth Gr$^{\mathrm{Pan}}$ have nothing corresponding to **פתחיא** in this verse (cf. vv. 1, 3). עגנ̊ן, if the reading is sound, is an assimilated form of עגנהון, cf. סרכן in $^{\mathrm{a}}$1 ii 1. At the end of line 1 [די] is perhaps to be supplied.

until the day of their judgement: Eth Gr$^{\mathrm{Pan}}$; cf. Aram$^{\mathrm{e}}$1 xxii 2 עד יום די יתד̊י̊נן.

and until their appointed time: Eth; Gr$^{\mathrm{Pan}}$ 'and until the appointed time'; cf. Aram$^{\mathrm{e}}$1 xxii 2 ועד זמן יום קצא.

and that appointed time (will be) long (lit. 'great'): Eth; Gr$^{\mathrm{Pan}}$ 'and the appointed time'. Eth looks like a gloss, while Gr$^{\mathrm{Pan}}$ appears to be a doublet of the previous phrase. Aram$^{\mathrm{e}}$1 xxii 2 has at this point only ד], to be restored ד]י (see the next note)?

until the great judgement (comes) upon them: Eth; Gr$^{\mathrm{Pan}}$ 'when the great judgement will be upon them'; cf. Aram$^{\mathrm{e}}$1 xxii 2 f. ד[י] 3 דינא רבא די מנהון יתעבד.

22. 5 **And I saw . . . were dead**: BM 485 Abb 35^{2} Eth II; Gr$^{\mathrm{Pan}}$ (following Swete, cf. apparatus) 'I saw dead men complaining'; cf. Aram$^{\mathrm{e}}$1 xxii 3 f. תמן חזית רוח 4 אנש מת קבלה. It is not certain that רוח is the last word of line 3, but it seems very likely. Note: (1) neither Eth nor Gr$^{\mathrm{Pan}}$ render תמן; (2) Gr$^{\mathrm{Pan}}$ has nothing corresponding to רוח, but Eth nothing corresponding to קבלה; (3) according to Aram Enoch sees the spirit of one man, according to Eth and (apparently) Gr$^{\mathrm{Pan}}$ he sees the spirits of men. In fact, however, Gr$^{\mathrm{Pan}}$ in vv. 5b, 6, 7 and Eth in vv. 6 and 7 go on to mention only a single spirit, that of Abel, and it had already been suggested that throughout v. 5 originally only one spirit was mentioned (cf. e.g. Charles (*Text*, 57) who accordingly emended Gr$^{\mathrm{Pan}}$ to ⟨πνεῦμα⟩ ἀνθρώπου νεκροῦ ἐντυγχάνοντος).

heaven and complained. 22. 6 Then I asked Raphael, the angel who was with me, and said to him: 'Whose is this spirit whose voice thus reaches *heaven* and complains?' 22. 7 And he answered me and said to me, saying: 'This (4r, b30) spirit is the one which came out of Abel whom Cain, his brother, killed. And he will complain about him until his offspring is destroyed from the face of the earth, and from amongst the offspring of men his offspring perishes.' 22. 8 Then I asked about him and about the judgement on all and I said: 'Why (4r, b35) is one separated from another?' 22. 9 And he answered me and said to me: 'These three (places) were made

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and their voice reached heaven: Eth; Gr^{Pan} 'and his voice reached heaven'; Cf. Aram^{e}1 xxii 4 [ו]אׄנינה ע[ד] שמיא סלק. The ending ה of **אנינה** could indicate the emphatic state, but is more probably the 3rd masc. sing. suffix (cf. Gr^{Pan}). For the implications of the variant 'their voice'/'his voice' cf. the previous note.

and complained: Eth Gr^{Pan}; cf. Aram^{e}1 xxii 4 ומׄוע֯[ק] וקב֯[ל].

22. 6 **Raphael, the angel who:** Eth Gr^{Pan}; cf. Aram^{e}1 xxii 5 לרפא[ל] לעירׄא וקדישא דן[. Eth Gr^{Pan} agree against Aram.

Whose is this . . . and complains?: Eth; Gr^{Pan} 'Whose is this spirit which is complaining? Therefore his voice thus reaches and complains to heaven'; Aram^{e}1 xxii 6]א דמן היא דכׄ[., read]א דמן היא דכׄ[דן]. Eth at this point can hardly be dependent on Gr, or at least on the type of tradition represented by Gr^{Pan}. On the other hand Eth **ዘመኑ ፡ ውእቱ ፡ ዘከመዝ ፡** reflects Aram דמן היא דכׄ[דן] exactly, and it is very plausible in a case like this to think that Eth is directly dependent on Aram.

22. 7 **And he answered me and said to me, saying:** cf. (?) Aram^{e}1 xxii 7]ליׄ א[.

22. 8 **and about the judgement on all:** Eth; Gr^{Pan} 'about all the circular places'. Charles (*Text*, 58 f.) thinks that Eth derives from a corrupt Greek *Vorlage* (κριμάτων corrupt for κοιλωμάτων), and this is certainly plausible even though Eth does make sense as it stands. For Gr^{Pan} κύκλωμάτων cf. Eth in v. 2.

22. 9 **These three:** Eth Gr^{Pan}. The number is curious since four places are mentioned in v. 1 and four seem to be described in the account which follows: (1) for the righteous—v. 9b; (2) for the wicked who have not

in order that they might separate the spirits of the dead. And thus the souls of the righteous have been separated; this is the spring of water (and) on it (is) the light. 22. 10 Likewise (a place) has been created for sinners when they die and are buried in the earth and judgement (4r, c1) has not come upon them during their life. 22. 11 And here their souls will be separated for this great torment, until the great day of judgement and punishment and torment for those who curse for ever, (4r, c5) and of vengeance on their souls, and there he will bind them for ever. Verily he is from the beginning of the world. 22. 12 And thus (a place) has been separated for the souls of those who complain and give information about (their) destruction, when they were killed in the days of the sinners. 22. 13 Thus (a place) has been created for the souls (4r, c10) of men who are not righteous, but sinners, accomplished in wrongdoing, and with the wrongdoers will be their lot. But their souls will not be killed on the day of judgement,

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been punished in this life—vv. 10 f.; (3) for the martyred righteous—v. 12, cf. vv. 5–7; (4) for the wicked who have been punished in this life—v. 13. The fourfold division is underlined in Gr^{Pan} by the repeated καὶ οὕτως, vv. 9b, 10, 12, 13; cf. in Eth ወከመዝ ፡ v. 9b, በከመ ፡ ከማሁ ፡ v. 10, ወከመዝ ፡ v. 12, (ወ)ከመዝ ፡ v. 13. Perhaps the meaning of this verse is 'these three other places'—apart, that is, from the place for the martyred righteous which by implication has already been dealt with in vv. 5–7, but which the angel none the less mentions again in v. 12 (contrast Charles, *Translation*, 46–9).

22. 12 **give information:** literally 'show'.

22. 13 **and with the wrongdoers will be their lot:** literally 'and with the wrongdoers they will be like them'.

But their souls . . . day of judgement: Eth; Gr^{Pan} 'But (their) spirits {, because those who are afflicted here are punished less than them,} will not be punished on the day of judgement'; cf. Aram^{d}1 xi 1]ן לא יתנוקן ביום דינא מן[. Neither Eth nor Gr^{Pan} render יתנוקן ('to be hurt, injured') exactly, but note (1) that Eth seems to be closer in meaning than Gr^{Pan} to יתנוקן, (2) that Eth can hardly be dependent on Gr, at least as represented by Gr^{Pan}.

nor will they rise from here.' 22. 14 Then I blessed the Lord of Glory, and said: 'Blessed be (4r, c15) my Lord, the Lord of Glory and Righteousness, who rules everything for ever.'

23. 1 And from there I went to another place towards the west, to the ends of the earth. 23. 2 And I saw a fire which burnt and ran without resting or ceasing from running (4r, c20) by day or night, but (continued) in exactly the same way. 23. 3 And I asked saying: 'What is this which has no rest?' 23. 4 Then Raguel, one of the holy angels who was with me, answered me and said to me: 'This burning fire whose course you saw, towards the west, (4r, c25) is (the fire of) all the lights of heaven.'

24. 1 And from there I went to another place of the earth, and he showed me a mountain of fire which blazed day and night. 24. 2 And I went towards it and saw seven magnificent mountains, and (4r, c30) all were different from one another, and precious and beautiful stones, and all (were) precious and

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22. 14 **and said: 'Blessed . . . Righteousness**: Berl Eth II; Gr$^{\text{Pan}}$ (cf. BM 485 Abb 35 Abb 55 Tana 9 and BM 491) 'and said: "Blessed art thou, Lord of Righteousness" '; cf. Aram$^{\text{d}}$1 xi 2 ואמרת להוה בריך דין [קושט] Note (1) that Aram has דין 'Judge', not מרה 'Lord' (= Eth Gr$^{\text{Pan}}$); (2) that Aram agrees with BM 485 Abb 35 Abb 55 Tana 9 BM 491 Gr$^{\text{Pan}}$ against Berl Eth II in as much as Aram has nothing corresponding to Berl Eth II ሱብሐት ፡.

23. 1 **And from there I went to another place**: Eth Gr$^{\text{Pan}}$; cf. Aram$^{\text{d}}$1 xi 3] . . מן אובלת לאת . . . . [, read ומן ת]מן אובלת לאת]רא.

23. 2 **from running**: literally 'from its running' or 'from its course'.

23. 3 **which has no rest**: Eth Gr$^{\text{Pan}}$; cf. (?) Aram$^{\text{d}}$1 xi 5]ל שליאון . . . . . . [.

23. 4 **This burning fire . . . lights of heaven**: Eth; Gr$^{\text{Pan}}$ 'This course of fire is the fire towards the west which persecutes all the lights of heaven.' Gr$^{\text{Pan}}$ ἐκδιῶκον does not offer a very suitable meaning, and may be corrupt for ἐκδικῶν (cf. 20. 4 and Charles, *Translation*, 51). In this case, does the variant **ዘይሰድድ** ፡/the assumed τὸ ἐκδικῶν result from a confusion of the roots בער and פרע in the original Aramaic?

their appearance glorious and their form beautiful; three (of the mountains) towards the east, one fixed firmly on another, and three towards the south, one on another, and deep and rugged valleys, (4r, c35) no one (of which) was near another. 24. 3 And (there was) a seventh mountain in the middle of these, and in their height they were all like the seat of a throne, and fragrant trees surrounded it. 24. 4 And there was among them a tree such as I have never smelt, and none of them nor any others were like it: (4v, a1) it smells more fragrant than any fragrance, and its leaves and its flowers and its wood never wither; its fruit (is) good, and its fruit (is) like the bunches of dates on a palm. 24. 5 And then I said: 'Behold, this beautiful tree! (4v, a5) Beautiful to look at and pleasant (are) its leaves, and its fruit very delightful in appearance.' 24. 6 And then Michael, one of the holy and honoured angels who was with me and (was) in charge of them, answered me

25. 1 and said to me: 'Enoch why do you ask me (4v, a10) about the fragrance of this tree, and (why) do you inquire to learn?' 25. 2 Then I, Enoch, answered him, saying: 'I wish to learn about everything, but especially about this tree.' 25. 3 And he answered me, saying: 'This high mountain which you saw, whose summit (4v, a15) is like the throne of the Lord, is the throne where the Holy and Great One, the Lord of Glory, the Eternal King, will sit when he comes down to visit the earth for good. 25. 4 And this beautiful fragrant tree—and no (creature of) flesh has authority to touch it (4v, a20) until the great judgement when he will take vengeance on all *and will bring* (*everything*) *to a consummation* for ever—*this* will be given to the righteous and humble. 25. 5

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24. 3 **and in their height . . . throne**: Eth is inferior to Gr$^{\text{Pan}}$ and probably corrupt.

25. 1 **and (why) do you inquire to learn?**: Eth; Gr$^{\text{Pan}}$ 'and why do you wish to learn the truth?' ተጤየቅ: can hardly be a rendering of θέλεις, and it may be suggested that the two are independent translations of an Aramaic בעית. Cf. 21. 5.

25. 3 **the Holy and Great One**: on the title cf. note on 1. 3.

From its fruit life will be given to the chosen; towards the north it will be planted, in a holy place, (4v, a25) by the house of the Lord, the Eternal King. 25. 6 Then they will rejoice with joy and be glad in the holy (place); they will each draw the fragrance of it into their bones, and they will live a long life on earth, as your fathers lived, (4v, a30) and in their days sorrow and pain and toil and punishment will not touch them.' 25. 7 Then I blessed the Lord of Glory, the Eternal King, because he has prepared such things for righteous men, and has created such things and said that they are to be given to them.

(4v, a35) 26. 1 And from there I went to the middle of the earth and saw a blessed, (well-)watered place which had branches which remained (alive) and sprouted from a tree which had been cut down. 26. 2 And there I saw a holy mountain, and under the mountain, to the east of it, (there was) water, and it flowed towards the south. 26. 3 And I saw towards (4v, b1) the east another mountain which was of the same height, and between them (there was) a deep and narrow valley; and in it a stream ran by the mountain. 26. 4 And to

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25. 6 **and be glad . . . their bones**: Eth; Gr^{Pan} 'and be glad and into the holy (place) they will enter; the fragrance of it (will be) in their bones'. The major difference is the variant ይበውኡ፡ / εἰσελεύσονται which could, as Charles (*Text*, 65) points out, go back to the Aramaic (יעולון / יעילון).

26. 1 **which had branches . . . cut down**: Eth; Gr^{Pan} 'where (there were) trees which had branches which remained (alive) and sprouted from a tree which was cut down'. Charles (*Text*, 65) rightly points out that in Gr^{Pan} it is difficult to think that both δένδρα ἔχοντα and τοῦ δένδρου ἐκκοπέντος are original, and it is not unlikely that τοῦ δένδρου ἐκκοπέντος = እምዕፀ፡ ዘተመትረ፡ is a gloss referring to the situation after A.D. 70.

26. 2 **and under the mountain**: Eth Gr^{Pan} (Tana 9 Gr^{Pan} omit 'and'); cf. Aram^{d}1 xii 3 [ו̊ מן תחותוהי̇].

26. 3 **and between them (there was) a deep and narrow valley**: Abb 35^{2} Eth II; Gr^{Pan} 'and in the middle of it (sc. I saw) a deep and narrow valley'; Aram^{d}1 xii 5 [..ו̇ב̇י̇נ̊י̊ה̊ון חלה ע̊]מקה. It is unfortunate

the west of this one (was) another mountain which was lower (4v, b5) than it, and not high; and under it (there was) a valley between them, and (there were) other deep and dry valleys at the end of the three (mountains). 26. 5 And all the valleys (were) deep and narrow, of hard rock, and trees were planted on them. 26. 6 And I was amazed (4v, b10) at the rock and I was amazed at the valley; I was very much amazed.

27. 1 Then I said: 'What (is) the purpose of this blessed land which is completely full *of trees* and of this accursed valley in the middle of them?' 27. 2 Then (4v, b15) Raphael, one of the holy angels who was with me, answered me and said to me: 'This accursed valley *is* for those who are cursed for ever; here will be gathered together all who speak with their mouths against the Lord words that are not fitting and say hard things about his glory. (4v b20) Here they will gather them together, and here (will be) their place of judgement.

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that the word before חלה is not clearly legible, but in any case Eth 'between them' gives better sense than Gr$^{\text{Pan}}$ 'in the middle of it'.

26. 6 **And I was amazed at the rock:** Aram^{d}1 xii 8] ות[מהת על ט̇ו̇ . .

27. 2 **Raphael:** note the much better attested variant 'Uriel'. Either name would be appropriate—Raphael, since he is in charge of the spirits of men (20. 3), and Uriel, since he is in charge of Tartarus (20. 2 Gr$^{\text{Pan}}$).

valley: Eth; Gr$^{\text{Pan}}$ 'land'. 'Valley' is clearly what the context requires. Ullendorff ('An Aramaic "Vorlage"?', 264) suggests that Gr$^{\text{Pan}}$ γῆ is a transliteration of Semitic גיא, and this is not unlikely, especially in view of the fact that גיא is similarly transliterated elsewhere (cf. e.g. Neh. 11: 35 and Charles, *Text*, pp. xxviii, note 1, 67). Admittedly גיא does not occur in Aramaic, but the use of Hebrew words in a composition which seems for the most part to have been written in Aramaic cannot be ruled out (cf. above, Introduction, p. 7, and cf. 6. 6). In any case at this point Eth would hardly appear to be dependent on Gr, at least as represented by Gr$^{\text{Pan}}$, and it is plausible to regard this as a further case where Eth is directly dependent on a Semitic *Vorlage*.

(will be) their place of judgement: Eth; Gr$^{\text{Pan}}$ 'will be (their) dwelling'. 'Place of judgement' is more appropriate to the context. Gr$^{\text{Pan}}$ οἰκητήριον could be simply a mistake for κριτήριον, but it is also possible that the variant goes back to the Aramaic and results from a

27. 3 And in the last days there will be the spectacle of the righteous judgement upon them before the righteous for ever, for evermore; here the merciful will bless the Lord of Glory, (4v, b25) the Eternal King. 27. 4 And in the days of the judgement on them they will bless him on account of (his) mercy, according as he has assigned to them (their lot).' 27. 5 Then I myself blessed the Lord of Glory and I addressed him, and I remembered his majesty, as was fitting.

28. 1 And from there I went towards (4v, b30) the east to the middle of the mountain of the wilderness, and I saw only

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confusion of דינהון (= Eth) and דירהון (= Gr$^{\text{Pan}}$), cf. Ullendorff, 'An Aramaic "Vorlage"?', 264.

27. 3 **the merciful**: Eth; Gr$^{\text{Pan}}$ 'the impious'. Perhaps the idea underlying Gr$^{\text{Pan}}$ is the same as that of 62. 6, 9; 63. 1–10 (esp. v. 2)—at the moment of judgement the wicked repent and bless God in the hope of receiving forgiveness. But if this is the case, the idea is not made clear, and in the context (cf. v. 4 where the subject of the verb can hardly be assumed to be anyone other than the righteous) it seems very unlikely that οἱ ἀσεβεῖς is the original reading. Eth መሐሪያን፡ is certainly easier, but still a little strange in the context. Charles emends Gr$^{\text{Pan}}$ and Eth to οἱ εὐσεβεῖς and ምሑራን፡, but οἱ εὐσεβεῖς is not the same as ምሑራን፡. There seems, however, to be no other explanation of the variants. (See also Burkitt, *Jewish and Christian Apocalypses*, 69 who accepts the reading οἱ ἀσεβεῖς.)

27. 4 **And in the days of the judgement on them they will bless him**: i.e. in the days of the judgement on the sinners (cf. vv. 2, 3a) the righteous (cf. v. 3b) will bless God.

27. 5 **and I remembered**: Eth; Gr$^{\text{Pan}}$ 'and I sang a hymn'. Eth from a corrupt Greek *Vorlage* (ὕμνησα misread as ἔμνησα—cf. Flemming, *Text*, 34)?

28. 1 **of the mountain**: Eth; Gr$^{\text{Pan}}$ omits, but it is presupposed by 29. 1 (cf. Charles, *Text*, 68).

of the wilderness: here, as in 29. 1, Eth and Gr$^{\text{Pan}}$ (28. 1 Μανδοβαρά, 29. 1 Βαβδηρά) have transliterated the Aramaic מדברא. It is conceivable that Eth መድበራ፡ comes via the Greek, but it seems more likely that it is directly dependent on an Aramaic original. (Cf. 77. 7, and for similar transliterations cf. 10. 9; 18. 7, 8; but note that in both the Greek and Ethiopic versions there is a tradition of transliteration in the case of מדבר—cf. Josh. 5: 8; 18: 12).

desert. 28. 2 But (it was) full of trees from this seed, and water gushed out over it from above. 28. 3 The torrent, which flowed towards the north-west, seemed copious, (4v, b35) and from all sides there went up . . . water and dew.

29. 1 And I went to another place (away) from the wilderness; I came near to the east of this mountain. 29. 2 And there I saw trees of judgement, especially vessels of the fragrance of incense and myrrh, and the trees were not alike.

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and I saw only desert. 28. 2 **But (it was) full of trees:** Abb 35^{2} Eth II—this is presumably what is meant, although ርኢክዎ፡ ገዳመ፡ (read by all Eth MSS. except Tana 9) is grammatically awkward; neither Eth I nor Gr$^{\text{Pan}}$ offer a superior text. In view of the awkwardness of the text it is possible that Gr$^{\text{Pan}}$ ἔρημον (= ገዳመ፡) should be regarded as a gloss on Μανδοβαρά which has come into the text of Gr, and from there—as ገዳመ፡ —into Eth.

28. 2 **from this seed:** i.e. from the seed of the trees mentioned in 26. 5; 27. 1.

over it: for this translation of በላዕሉ፡ (instead of በላዕሌሁ፡) cf. Dillmann, *Lexicon*, col. 58.

28. 3 **towards:** Flemming (*Translation*, 59) explains the use of ከመ፡ (= Gr$^{\text{Pan}}$ ὡς) as a literal reproduction of the Greek idiom whereby ὡς is used before prepositions in geographical expressions of direction (cf. Liddell & Scott (New Edition)). But cf. the use of כ in Aram^{c}1 xii 30, ^{e}1 xxvi 17 (= Eth 32. 1) כלצפון מדנחהון (cf. Fitzmyer, *Genesis Apocryphon*, 155 f.).

and from all sides there went up . . . water and dew: ወእምህየ፡ does not fit in easily, and it may well be that it is misplaced from the beginning of 29. 1 (cf. Gr$^{\text{Pan}}$ and Charles, *Text*, 68 f.).

29. 2 **trees of judgement:** Eth Gr$^{\text{Pan}}$; but the phrase does not make much sense. Praetorius suggests that it derives from a misreading of דריחא (i.e. 'fragrant trees') as דדינא (cf. Charles, *Text*, pp. xxx, 69).

especially vessels of the fragrance of incense and myrrh: Eth II; Gr$^{\text{Pan}}$ 'which smelt of the fragrance of incense and myrrh'. Eth is difficult, and if we are to keep the text, we shall probably have to follow the interpretation of Dillmann (*Translation*, 16, 134) who comments: '*Quasquas* hat ganz den Begriff des lat. vasa, also wörtlich: Gefässe (oder Träger) von Weihrauch-Geruch u.s.f.'. Hence he translates: 'besonders solche, welche Weihrauch- und Myrrhen-Geruch geben'. But the Ethiopic is still very awkward, and it is possible, as Charles

(4v, c1) 30. 1 And above it, above these, above the mountains of the east, and not far away, I saw another place, valleys of water like that which does not fail. 30. 2 And I saw a beautiful tree and its fragrance (was) like that of the mastic. 30. 3 And by (4v, c5) the banks of these valleys I saw fragrant cinnamon. And beyond those (valleys) I came near towards the east.

(*Translation*, 58; cf. *Text*, 68 f.) suggests, that ቄሰቄሰ፡ derives ultimately from a corrupt transliteration of καρύαις which occurs in Gr^Pan at the end of the verse.

incense and myrrh: i.e. לבונה and מור cf. I. Löw, *Die Flora der Juden*, 4 vols., Wien and Leipzig, 1924–34, i. 312–14 and i. 305–11.

30. 1 **And above it . . . not far away**: Eth; Gr^Pan 'And beyond these (trees (29.2) ?) I went towards the east, far away'; cf. Aram^c1 xii 23 (Milik, *RB* 65 (1958), 71) ולהל[אׄ מׄנהון ארׄחקת. Eth offers a quite impossible text, whereas Gr^Pan agrees with Aram^c1 xii in so far as the latter exists. On ዓዐሰ፡/ἐπέκεινα cf. note on 18. 9.

30. 2 **And I saw . . . the mastic**: Eth II; Berl Abb 35 'And I saw a beautiful tree which was like a fragrant tree like the mastic'; Gr^Pan (?) 'where also (there was) a tree, the colour of fragrant plants like the mastic'; cf. Aram^c1 xii 24 (Milik, *RB* 65 (1958), 71) [קׄניא טביא די בשמא דׄי. For קׄניא טביא די בשמא cf. Exod. 30. 23 (קנה בשם 'aromatic cane'/קני בושמא/κάλαμος εὐώδης/ቀጺምት፡ ቀይው፡) and Jer. 6. 20 (קנה הטוב 'sweet cane'/קני טובא/κιννάμωμον/ቀናንሞስ፡ ሠናይ፡); cf. also Löw, i. 692–4. None of the textual witnesses corresponds to Aram^c1 xii, but Eth II is closest to it. Gr^Pan χρόα is now shown to be impossible; one might have expected χρηστόν (cf. 32. 1 νάρδου χρηστοῦ), but χρόα would not appear to be a likely corruption of χρηστόν.

mastic: Eth; Gr^Pan has σχυνω, generally read as σχίνῳ, but Milik (*RB* 65 (1958), 73, note 3) suggests σχοίνῳ, 'reed, rush' or 'camel-hay'. See also the note on 32. 1.

30. 3 **I saw fragrant cinnamon**: Abb 35² Eth II Gr^Pan = Aram^c1 xii 25 (Milik, *RB* 65 (1958), 71) חוי[תׄ קׄוׄנׄם בשמא. The reading is not absolutely certain (cf. the published photograph), but seems very likely. For קונם בשמא cf. Exod. 30: 23 (קנמן בשם) and Löw, ii. 107–13; in Exod. 30: 23 קנמן בשם is associated with קנה בשם, just as here in Enoch קונם בשמא is associated with קניא טביא די בשמא.

And beyond those (valleys): Eth; Gr^Pan 'And beyond these (valleys)';

31. 1 And I saw another mountain on which there were trees, and there flowed out water, and there flowed out from it as it were a nectar whose name is styrax (4v, c10) and galbanum. 31. 2 And beyond this mountain I saw another mountain, and on it (there were) aloe trees,

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Aram^{c}1 xii 25 (Milik, *RB* 65 (1958), 71) ולהלא מן נחל[י]א. On ዲበ፡/ἐπέκεινα cf. the note on 18. 9.

31. 1 **another mountain**: Bodl 5 Ryl^{2} Ull most Eth II MSS.; BM 485 BM 491 Abb 35 Abb 55 Tana 9 Ryl^{1} (?) 3 MSS. 'other mountains' = Aram^{c}1 xii 26 (Milik, *RB* 65 (1958), 71) טורי]ן אחרנין. The reading of Aram is not absolutely certain (cf. the published photograph), but the fact that Aram had the plural would appear to be confirmed by the following בהון.

on which (N.B. singular) **there were trees**: BM 485 BM 491 Berl (?) Abb 35^{1} Abb 55 Tana 9 Ryl Ull most Eth II MSS.; Gr^{Pan} 'and on them (cf. Abb 35^{2} Curzon 56 BM 492) (there were) groves of trees'; cf. Aram^{c}1 xii 26 (Milik, *RB* 65 (1958), 71) ואף בהון חזית אילנין. Aram ואף בהון agrees with Gr^{Pan} against Eth, but Aram has nothing corresponding to Gr^{Pan} ἄλση. Neither Eth nor Gr^{Pan} have anything corresponding to חזית.

and there flowed out water, and there flowed out from it (the mountain?): Bodl 5 Ryl most Eth II MSS.; BM 485 Abb 55 Tana 9 'and there flowed out from it'; Gr^{Pan} 'and there flowed out from them (the trees?)'; Aram^{c}1 xii 26 (Milik, *RB* 65 (1958), 71) די נפק. It is unfortunate that the beginning of Aram^{c}1 xii 27 is not preserved, but the shorter text of BM 485 Abb 55 Tana 9 Gr^{Pan} would appear to be the more original.

styrax: Eth ሰሬሬ፡; Gr^{Pan} σαρρά. Generally identified with Hebrew צֳרִי (= styrax, cf. Löw, iii. 388–95 and i. 196 f.), although this is usually rendered by ῥητίνη/ርጢን፡ (Aram קטף or שעיף); cf. e.g. Gen. 37: 25; Jer. 46: 11.

galbanum: i.e. חלבנה, cf. Exod. 30: 34, Sir. 24: 15, and Löw, iii. 455–7.

31. 2 **And beyond . . . another mountain**: Eth; Gr^{Pan} 'And beyond these mountains I saw another mountain'; cf. Aram^{c}1 xii 27 (Milik, *RB* 65 (1958), 71) ול]הלא מן טוריא אלן אחזיאת טור. Aram טוריא אלן agrees with Gr^{Pan}, but see Tana 9. On ዲበ፡/ἐπέκεινα cf. the note on 18. 9.

and on it (there were) aloe trees: Eth; Gr^{Pan} omits, but has instead 'to the east of the ends of the earth' (cf. Ullendorff, 'An Aramaic "Vorlage"?', 265).

and those trees (were) full of (a fruit) which (is) like an almond and (is) hard. 31. 3 And when they take this fruit, it is better than any fragrance.

32. 1 And after (4v, c15) these fragrances, to the north, as

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and those trees . . . hard: Eth; Gr$^{\text{Pan}}$ 'and all the trees (were) full immediately (?) in the likeness of almonds'; cf. Aram^{c}1 xii 28 (Milik, *RB* 65 (1958), 71) [ ] לקלפי דמא והוא . . . ו]כול אילניא א]לן מ[ל]י]ן.

(1) The reading ו]כול אילניא א]לן מ[ל]י]ן is completely uncertain (cf. the published photograph), and it is not possible to say anything about the variant እለኩ፡ / πάντα. (2) A word such as 'fruit' (which may underlie the impossible ἐξαυτῆς) would appear to be required after ምሉኣን፡ / πλήρη; Torrey (*JAOS* 62 (1942), 55) plausibly suggests that ἐξαυτῆς represents אדין which was misread for אבין. It is unfortunate that Aram^{c}1 xii 28 is illegible at this point. (3) Aram [ ] קלפי ('husks of . . .' or 'bark of . . .') is not represented in Eth Gr$^{\text{Pan}}$. For Eth Gr$^{\text{Pan}}$ 'almond' (i.e. שקד) cf. Gen. 43: 11; Num. 17: 23.

31. 3 **And when . . . any fragrance:** Eth; Gr$^{\text{Pan}}$ 'when they crush (it); therefore (it is) more fragrant than any fragrance'; cf. Aram^{c}1 xii 29 (Milik, *RB* 65 (1958), 71) [. . . . בש]ם ריח כדי מדקין קלופיא אלן
and Aram^{e}1 xxvi 16]מדקק קלפוהי א[.

The readings בש]ם ריח and אלן in ^{c}1 xii 29 and the reading א[in ^{e}1 xxvi 16 are not very certain (cf. the published photograph). (1) Aram ('. . . fragrance when they crush these husks') appears to have had the two clauses in the opposite order to that of Gr$^{\text{Pan}}$ and Eth. (2) Aram מדקין/מדקק agrees with Gr$^{\text{Pan}}$ τριβῶσιν against Eth ይነሥእዎ፡, and Dillmann's suggestion (*SAB* 1892, 1052) that ይነሥእዎ፡ is an Ethiopic corruption of የኀሥዩዎ፡ would seem very likely (cf. Ullendorff, 'An Aramaic "Vorlage"?', 265). On the other hand קלפוהי/קלופיא is not represented at all in Gr$^{\text{Pan}}$, while in Eth it would appear to be (mis)represented by ፍሬ፡. (3) Gr$^{\text{Pan}}$ ὅταν τριβῶσιν has to be taken with v. 2 because of the awkward διό; but Gr$^{\text{Pan}}$ in vv. 2b, 3a does not make sense.

32. 1 **And after these fragrances, to the north:** Eth; Gr$^{\text{Pan}}$ 'To the north-east'; cf. Aram^{c}1 xii 30 (Milik, *RB* 65 (1958), 71)
]כלצפון מדנחה[ו]ן
and ^{e}1 xxvi 16 f. ולהלא] מן 17 [טוריא] אלן כלצפון מדנחהון.

(1) Milik's restoration טוריא at the beginning of ^{e}1 xxvi 17 would seem

I looked over the mountains, I saw seven mountains full of fine nard and fragrant trees and cinnamon and pepper. 32. 2 And from there I went over the summits of those mountains,

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plausible in the light of the following טורין אחרנין (cf. also 31. 2) despite Eth አፈው፡ (= ריחיא). Eth possibly, therefore, derives from a text in which טוריא and ריחיא were confused (cf. the apparent confusion of טורי and רוחי in 17. 7). Gr$^{\text{Pan}}$ has nothing corresponding to ወእምድኅረ፡ እሉ፡ አፈው፡ / אלן [טוריא] מן [ולהלא], but if this omission is rightly explained by homoioteleuton (cf. Charles, *Text*, 71), it implies that Gr$^{\text{Pan}}$, like Eth, presupposes ריחיא. (2) Aram כלצפון מדנחהון agrees with Gr$^{\text{Pan}}$ 'to the north-east' against Eth 'to the north'. (3) On እምድኅረ፡ cf. the note on 18. 9.

as I looked over the mountains: Eth; Gr$^{\text{Pan}}$ = Aram^{c}1 xii 30, ^{e}1 xxvi 17 (Milik, *RB* 65 (1958), 71) omit. A duplicate rendering in Eth?

I saw seven mountains: Eth Gr$^{\text{Pan}}$; cf. Aram^{c}1 xii 30 (Milik, *RB* 65 (1958), 71) אחזיאת טו[ר]ין̊ and ^{e}1 xxvi 17 [אחז]ית טורין אחרנין. Eth Gr$^{\text{Pan}}$ have 'seven mountains' instead of Aram^{e}1 xxvi 'other mountains'.

full of fine nard and fragrant trees and cinnamon and pepper: Eth; Gr$^{\text{Pan}}$ 'full of fine nard and mastic and cinnamon and pepper'; cf. Aram^{e}1 xxvi 18 (Milik, *RB* 65 (1958), 71) [מלין נ]רד טב וצפר וקרדמן̊ [ופ]לפלין.

fine nard: cf. Löw, iii. 482–8—but ናርዶስ፡ might have been expected in Eth (cf. e.g. Cant. 1: 12), rather than ሰንበልት፡.

fragrant trees: Eth; Gr$^{\text{Pan}}$ 'mastic'; Aram צפר (= (?) 'pepperwort'). For צפר cf. Löw, i. 506; iv. 174 and Milik, *RB* 65 (1958), 74, note 6. צפר does not seem to have been used with the sense 'mastic' (Milik, loc. cit.) or with what appears to be the sense of ዕፀው፡ መዓዛ፡. In fact in the case of both this spice and the next one Eth Gr$^{\text{Pan}}$ diverge from Aram and apparently refer again to the spices already mentioned in 30. 2 f. ዕፀው፡ መዓዛ፡, in the light of 30. 2, possibly reflects an Aramaic קני בשמא ('aromatic cane'). This is compared in 30. 2 (Eth Gr$^{\text{Pan}}$) to mastic, and this is perhaps why Gr$^{\text{Pan}}$ gives here (in 32. 1) 'mastic'. (Contrast Charles, *Text*, 72 f., who thinks ዕፀው፡ መዓዛ፡ is a free rendering of σχίνος. For mastic cf. Löw, i. 195–8.)

cinnamon: Eth Gr$^{\text{Pan}}$—but already mentioned in 30. 3 (cf. previous note); Aram 'cardamon' (cf. Löw, iii. 499 f.).

pepper: cf. Löw, iii. 49–61.

32. 2 **And from there . . . those mountains:** Eth; Gr$^{\text{Pan}}$ 'And from

far away to (4v, c20) the east, and I went over the Red Sea and I was far from it, and I went over the angel Zotiel. 32. 3 And I came to the Garden of Righteousness, and I saw beyond those trees many large trees (4v, c25) growing there, sweet-smelling, large, very beautiful and glorious, and the tree of wisdom from which they eat and know great wisdom. 32. 4 And it is like the carob tree, and its fruit (is) like the bunches of grapes on a vine, very beautiful, (4v, c30) and the smell

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there I went over the beginnings of all these mountains'; cf. Aram^{e}1 xxvi 18 f. (Milik, *RB* 65 (1958), 71) ומן תמן הובלת 19 [למד]נח כל טוריא אלן. (1) Eth ርእሶሙ፡ and Gr$^{\text{Pan}}$ τὰς ἀρχάς are perhaps best explained as alternative renderings of an Aramaic ריש. This would imply that Eth is here directly dependent on an Aramaic *Vorlage*, but in any case Eth is clearly more appropriate to the context than Gr$^{\text{Pan}}$. The Dead Sea Scrolls apparently had a different text, for Milik's restoration of the beginning of ^{e}1 xxvi 19 as [למד]נח seems not unlikely. (2) Aram כל טוריא אלן agrees with Gr$^{\text{Pan}}$ 'all these mountains' against Eth 'those mountains'.

far away to the east: Eth; Gr$^{\text{Pan}}$ 'far away to the east of the earth'; Aram^{e}1 xxvi 19 (Milik, *RB* 65 (1958), 71) רחיק מנהון למדנח ארעא. Aram ארעא agrees with Gr$^{\text{Pan}}$ τῆς γῆς against Eth, but see Tana 9; neither Eth nor Gr$^{\text{Pan}}$ have anything corresponding to מנהון.

and I went over the Red Sea: Eth Gr$^{\text{Pan}}$ = Aram^{e}1 xxvi 19 f. (Milik, *RB* 65 (1958), 71) שמוקא [ימ]א מן [על]א 20 ואחלפ̇[ת].

and I was far from it: Eth; Gr$^{\text{Pan}}$ (?) 'and I went to the outermost ends';

Aram^{e}1 xxvi 20 (Milik, *RB* 65 (1958), 71) וארחקת̇ שגיא מנה. (1) Gr$^{\text{Pan}}$ ἐπ' ἄκρων is, in the light of Eth and Aram, probably corrupt for μακράν (cf. Gr$^{\text{Pan}}$ and Aram in 30. 1). (2) Aram מנה agrees with እምኔሁ፡ against Gr$^{\text{Pan}}$ (but cf. ἀπὸ τούτου in the next clause which could have been misplaced from here; cf. also Charles, *Text*, 72).

and I went over the angel Zotiel: Eth; Gr$^{\text{Pan}}$ 'and from this I went over Zotiel'; Aram^{e}1 xxvi 20 f. (Milik, *RB* 65 (1958), 71) ואעברת ע̊ל̇[א] 21 מ̊ן̊ חשוכא רח̇[י]ק מנה. (1) Milik (*RB* 65 (1958), 76) suggests that the impossible Zotiel is a corruption from ζόφος or ζοφώδης (τόπος). (2) Aram רח̇[י]ק מנה is lacking in Eth Gr$^{\text{Pan}}$ (cf. Gr$^{\text{Pan}}$ ἀπὸ τούτου, but this may well have been misplaced from the previous clause).

32. 3 **And I came to the Garden of Righteousness:** Eth Gr$^{\text{Pan}}$ = Aram^{e}1 xxvi 21 (Milik, *RB* 65) (1958), 71) ואחלפת ליד פרדס קשט̇[א.

of this tree spreads and penetrates afar. 32. 5 And I said: 'This tree (is) beautiful! How beautiful and pleasing (is) its appearance!' 32. 6 And the holy angel Raphael, who was with me, answered me and said to me: 'This is the tree of wisdom from which your old father (4v, c35) and your aged mother, who were before you, ate and learnt wisdom; and their eyes were opened, and they knew that they were naked, and they were driven from the garden.'

33. 1 And from there I went to the ends of the earth and I saw there large animals, each different from the other, and also birds (5r, a1) (which) differed in form, beauty, and call—each different from the other. 33. 2 And to the east of these animals I saw the ends of the earth on which heaven rests, and the open gates of heaven. (5r, a5) 33. 3 And I saw how the stars of heaven come out, and counted the gates out of which they come, and wrote down all their outlets, for each one individually according to their number and their names, according to their constellations, their positions, their times, and their months, as (5r, a10) the angel Uriel, who was with me, showed me. 33. 4 And he showed me everything and wrote it down, and also their names he wrote down for me, and their laws and their functions.

34. 1 And from there I went towards the north to the ends of the earth, (5r, a15) and there I saw a great and glorious wonder at the ends of the whole earth. 34. 2 And there I saw three gates of heaven open in heaven; through each of them north winds go out; when they blow, (there is) cold, hail, hoar-frost, snow, (5r, a20) dew, and rain. 34. 3 And from one gate it blows for good; but when they blow through the other

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32. 6 **and your aged mother . . . learnt wisdom:** cf. (?) Aram^{e}1 xxvii 10] . אמ̇ך רבתא וי[.

that they were naked: cf. (?) Aram^{e}1 xxvii 11] . ע̇רטליין . . [.

34. 2 **north winds:** literally 'winds towards the north'.

two gates, it is with force and it brings torment over the earth, and they blow with force.

35. And from there I went towards the west to the ends (5r, a25) of the earth, and I saw there, as I saw in the east, three open gates—as many gates and as many outlets.

36. 1 And from there I went towards the south to the ends of the earth, and there I saw three gates of heaven open; and (5r, a30) the south wind and dew and rain and wind come out from there. 36. 2 And from there I went towards the east of the ends of heaven, and there I saw the three eastern gates of heaven open, and above them (there were) smaller gates. 36. 3 Through each of those smaller gates (5r, a35) the stars of heaven pass and go towards the west on the path which has been shown to them. 36. 4 And when I saw, I blessed, and I will always bless the Lord of Glory who has made great and glorious wonders that he might show the greatness of his work (5r, a40) to his angels and to the souls of men, that they might praise his work, and that all his creatures might see the work

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34. 3 **it is with force and it brings torment:** literally 'it is with force and with torment'.

35. **open gates:** cf. Aram^{c}1 xiii 23 (Milik, *RB* 65 (1958), 77) תרעין פת̇י̊]חין. For Aram^{c}1 xiii 24 חשבוניהון בא̇.] cf. Eth በእምጣኒ፡ and ወ(በ)እምጣኒ፡; but the fact that so little has survived of Aram^{c}1 xiii makes it very difficult to say anything about the relationship between it and Eth (cf. Ullendorff, 'An Aramaic "Vorlage"?', 265 and contrast Milik, *RB* 65 (1958), 77).

36. 1 **And from there . . . to the ends:** cf. Aram^{c}1 xiii 25 (Milik, *RB* 65 (1958), 77) מן תמן אובלת לדרום ס̊]. For Aram^{c}1 xiii 26 לרוח ד̇רומא לטל ומט]ר cf. Eth 'the south wind and dew and rain and wind'; but again, because of the fragmentary state of Aram^{c}1 xiii, it is very difficult to make any precise statements about the relationship between Aram and Eth (cf. the note on c. 35).

36. 2 **I saw the three eastern gates:** cf. Aram^{c}1 xiii 27 (Milik, *RB* 65 (1958), 77) אח̇ו̇י̇ת תר̇עין ת̊ל]תה.

the three eastern gates of heaven open: literally 'the three gates of heaven open towards the east'.

(5r, b1) of his power and praise the great work of his hands and bless him for ever.

37. 1 The second vision which he saw, the vision of wisdom which Enoch, the son of Jared, the son of Malalel, the son of Cainan, (5r, b5) the son of Enosh, the son of Seth, the son of Adam, saw. 37. 2 And this is the beginning of the words of wisdom which I raised (my voice) to speak *and say* to those who dwell on the dry ground. *Hear*, you men of old, and see, you who come after, the words of the Holy One which I will speak before the Lord of Spirits. 37. 3 It would have been better to have said these things before, (5r, b10) but from those who come after we will not withhold the beginning of wisdom. 37. 4 Until now there has not been given by the Lord of Spirits such wisdom as I have received in accordance with my insight, in accordance with the wish of the Lord of Spirits by whom the lot of eternal life has been given to me. (5r, b15) 37. 5 And three parables were imparted to me, and I raised (my voice) and said to those who dwell on the dry ground:

38. 1 The first parable. When the community of the righteous appears, and the sinners are judged for their sins and are driven from the face of the dry ground, 38. 2 and (5r, b20) when the Righteous One appears before the chosen righteous whose works are weighed by the Lord of Spirits, and (when) light appears to the righteous and chosen who dwell on the dry ground, where (will be) the dwelling of the sinners, and where the resting-place of those who (5r, b25) have denied the Lord of Spirits? It would have been better for them if they had not been born. 38. 3 And when the secrets of the righteous are revealed, the sinners will be judged and the impious driven from the presence of the righteous and the chosen. 38. 4 And from then on those who possess the earth will not be mighty and exalted, (5r, b30) nor will they be able

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38. 2 **the Righteous One**: BM 491 Eth II; BM 485 Berl Abb 35 Abb 55 Tana 9 'righteousness'.

to look at the face of the holy ones for the light of the Lord of Spirits will have appeared on the face of the holy, the righteous, and the chosen. 38. 5 And the mighty kings will at that time be destroyed and given into the hand of the righteous and the holy. 38. 6 And from then on (5r, b35) no one will (be able to) seek mercy from the Lord of Spirits, for their life will be at an end.

39. 1 And it will come to pass in these days that the chosen and holy children will come down from the high heavens, and their offspring will become one with the sons of men. 39. 2 In those days Enoch received books (5r, c1) of indignation and anger, and books of tumult and confusion. And there will be no mercy for them, says the Lord of Spirits. 39. 3 And at that time clouds and a storm-wind carried me off from the face of the earth, (5r, c5) and set me down at the end of heaven. 39. 4 And there I saw another vision, the dwelling of the righteous and the resting-places of the holy. 39. 5 There my eyes saw their dwelling with the angels and their resting-places with the holy ones, and they were petitioning (5r, c10) and supplicating and praying on behalf of the sons of men; and righteousness like water flowed before them and mercy like dew upon the ground. Thus it is among them for ever and ever. 39. 6 And in those days my eyes saw (5r, c15) the place of the chosen ones of righteousness and faith; and there will be righteousness in their days, and the righteous and chosen will be without number before him for ever and ever. 39. 7 And I saw their dwelling under the wings of the Lord of Spirits, and all the righteous (5r, c20) and chosen shone before him like the light of fire; and their mouth was full of blessing, and their lips praised the name of the Lord of

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39. 6 **And in those days . . . in their days:** Eth II; BM 485 Abb 35^1 Abb 55 'And in that place my eyes saw the chosen one of righteousness and faith; and there will be righteousness in his days.' The reading of BM 485 etc. appears preferable.

39. 7 **their dwelling:** Berl Abb 35 Abb 55 Eth II; BM 485 BM 491 'his dwelling'.

Spirits. And righteousness will not fail before him, and truth will not fail before him. 39. 8 There I wished to dwell, and my soul longed for (5r, c25) that dwelling; there had my lot been assigned before, for thus it was decided about me before the Lord of Spirits. 39. 9 And in those days I praised and exalted the name of the Lord of Spirits with blessing and praise, for he has destined me for (5r, c30) blessing and praise, in accordance with the wish of the Lord of Spirits. 39. 10 And for a long time my eyes looked at that place, and I blessed him and praised him, saying: 'Blessed is he, and may he be blessed from the beginning and for ever! 39. 11 And in his presence there is no end. He (5r, c35) knew before the world was created what the world would be, even for all the generations which are to come. 39. 12 Those who do not sleep bless you, and they stand before your glory and bless and praise and exalt, saying: '"Holy, holy, holy, Lord of Spirits; he fills the earth with spirits."' (5v, a1) 39. 13 And there my eyes saw all those who do not sleep standing before him and blessing and saying: 'Blessed are you, and blessed is the name of the Lord for ever and ever!' 39. 14 And my face was transformed until I was unable to see.

(5v, a5) 40. 1 And after this I saw a thousand thousands and ten thousand times ten thousand, (a multitude) beyond number or reckoning, who stood before the glory of the Lord of Spirits. 40. 2 I looked, and on the four sides of the Lord of Spirits I saw four figures different (5v, a10) from those who were standing; and I learnt their names, because the angel who went with me made known to me their names, and showed me all the secret things. 40. 3 And I heard the voices of those four figures as they sang praises before the Lord of Glory. 40. 4 The first voice blesses (5v, a15) the Lord of Spirits for ever and ever. 40. 5 And the second voice I heard

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40. 2 **figures:** literally 'faces' (so in vv. 3, 8; 64. 1).

who were standing: cf. 39. 12 f.; 40. 1. But BM 485 Berl Abb 35^1(?) Abb 55 Tana 9 read 'who do not sleep'.

blessing the Chosen One and the chosen who depend on the Lord of Spirits. 40. 6 And the third voice I heard as they petitioned and prayed on behalf of those who dwell on the dry ground and supplicate (5v, a20) in the name of the Lord of Spirits. 40. 7 And the fourth voice I heard driving away the satans, and not allowing them to come before the Lord of Spirits to accuse those who dwell on the dry ground. 40. 8 And after this I asked the angel (5v, a25) of peace who went with me and showed me everything which is secret: 'Who are these four figures whom I have seen and whose words I have heard and written down?' 40. 9 And he said to me: 'This first one is the holy Michael, the merciful and long-suffering; and the second, (5v, a30) who (is) in charge of all the diseases and in charge of all the wounds of the sons of men, is Raphael; and the third, who (is) in charge of all the powers, is the holy Gabriel; and the fourth, who (is) in charge of the repentance (leading) to hope of those who will inherit eternal life, is Phanuel.' 40. 10 And these (are) the four angels (5v, a35) of the Lord Most High; and the four voices I heard in those days.

41. 1 And after this I saw all the secrets of heaven, and how the kingdom is divided, and how the deeds of men are weighed in the balance. 41. 2 There I saw the dwelling of the chosen and the resting-places of the holy; (5v, b1) and my eyes saw there all the sinners who deny the name of the Lord of Spirits being driven from there, and they dragged them off, and they were not able to remain because of the punishment which went out (5v, b5) from the Lord of Spirits. 41. 3 And there my eyes saw *the secrets of the flashes of lightning and of the thunder, and the secrets of the winds*, how they are distributed in order to blow over the earth, and the secrets of the

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40. 6 **And the third voice I heard as they petitioned and prayed:** text impossible; read እንዘ፡ ይስእል፡ ወይጼሊ፡—'And the third voice I heard petitioning and praying'. But the following ወይስተበቍዑ፡ makes sense in the plural (cf. Dillmann, *Translation*, 147 and contrast Charles, *Text*, 81).

clouds and of the dew; and there I saw whence they go out in that place, and (how) from there (5v, b10) the dust of the earth is saturated. 41. 4 And there I saw closed storehouses from which the winds are distributed, and the storehouse of the hail, and the storehouse of the mist, and the storehouse of the clouds; and its cloud remained over the earth from the beginning of the world. 41. 5 And I saw (5v, b15) the chambers of the sun and the moon, whence they go out and whither they return, and their glorious return, and how one is more honoured than the other, and their magnificent course, and (how) they do not leave the course, neither adding (anything) to, nor omitting (anything) from, their course, (5v, b20) and (how) they keep faith with one another, observing (their) oath. 41. 6 And the sun goes out first and completes its journey at the command of the Lord of Spirits—and his name endures for ever and ever. 41. 7 And after this (begins) the hidden and visible journey of the moon, (5v, b25) and it travels the course of its journey in that place by day and by night. One stands opposite the other before the Lord of Spirits, and they give thanks, and sing praises, and do not rest, because their thanksgiving is rest for them. 41. 8 For the shining sun (5v, b30) makes many revolutions, for a blessing and for a curse, and the path of the journey of the moon (is)

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41. 4 **and its cloud . . . the world.** The meaning of this sentence— and particularly of 'and its cloud'—is somewhat obscure (cf. Dillmann, *Translation*, 150). We should perhaps omit 'and the storehouse of the clouds' with BM 485 Abb 55^2 Tana 9 and take 'its' to refer back to the mist. It would then be possible to see here an allusion to the cloud of mist which covered the earth at the time of creation (cf. Charles, *Translation*, 80), although this interpretation does not emerge obviously from the rather awkward Ethiopic. Flemming (*Translation*, 66) renders 'und eine Wolke daraus lagert über der Erde von der Urzeit an'; this translation is smoother, but ignores the fact that **ወደመና ፡ ዚአሁ ፡** is definite.

41. 5 **chambers:** literally 'storehouses', cf. 42. 3.

observing (their) oath: or 'in accordance with the oath which they observe' (for the omission of the preposition before **ዘኀብሩ ፡** cf. Dillmann, *Grammar*, 534).

for the righteous light, but for the sinners darkness, in the name of the Lord who has created (a division) between light and darkness, and has divided the spirits of men, and has established (5v, b35) the spirits of the righteous in the name of his righteousness. 41. 9 For no angel hinders, and no power is able to hinder, because the Judge sees them all and judges them all before himself.

42. 1 Wisdom found no place where she could dwell, and her dwelling was in heaven. (5v, c1) 42. 2 Wisdom went out in order to dwell among the sons of men, but did not find a dwelling; wisdom returned to her place and took her seat in the midst of the angels. 42. 3 And iniquity came out from her chambers; (5v, c5) those whom she did not seek she found, and dwelt among them, like rain in the desert, and like dew on parched ground.

43. 1 And again I saw flashes of lightning and the stars of heaven, and I saw how he called them all by their names, (5v, c10) and they obeyed him. 43. 2 And I saw the balance of righteousness, how they are weighed according to their light, according to the width of their areas and the day of their appearing, *and (how) their revolutions* produce lightning; and (I saw) their revolutions according to the number of the angels, and (how) they keep faith (5v, c15) with one another. 43. 3 And I asked the angel who went with me and showed me what was secret: 'What (are) these?' 43. 4 And he said to me: 'Their likeness has the Lord of Spirits shown to you; these are the names of the righteous who dwell (5v, c20) on the dry ground and believe in the name of the Lord of Spirits for ever and ever.'

44. And other things I saw in regard to lightning, how some of the stars rise and become lightning, but cannot lose their form.

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44. **but cannot lose their form.** This verse apparently refers to shooting stars which, unlike lightning, do not immediately disappear from the sky.

45. 1 And this (is) the second parable (5v, c25) about those who deny the name of the dwelling of the holy ones and of the Lord of Spirits. 45. 2 They will not ascend into heaven, nor will they come upon earth: such will be the lot of the sinners who deny the name of the Lord of Spirits, who will thus be kept for the day of affliction and distress. 45. 3 On that (5v, c30) day the Chosen One will sit on the throne of glory, and will choose their works, and their resting-places will be without number; and their spirits within them will grow strong when they see my Chosen One and those who appeal to my holy and glorious name. 45. 4 And on that day (5v, c35) I will cause my Chosen One to dwell among them, and I will transform heaven and make it an eternal blessing and light. 45. 5 And I will transform the dry ground and make it a blessing, and I will cause my chosen ones to dwell upon it; but those who commit sin and evil will not tread upon it. 45. 6 For I have seen, and have satisfied (6r, a1) with peace, my righteous ones, and have placed them before me; but for the sinners my judgement draws near before me, that I may destroy them from the face of the earth.

46. 1 And there I saw one who had a head of days, and his head (was) white like wool; (6r, a5) and with him (there was) another, whose face had the appearance of a man, and his face (was) full of grace, like one of the holy angels. 46. 2 And I asked one of the holy angels who went with me, and showed

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45. 3 With v. 3 the author leaves the wicked and transfers his attention to the fate of the righteous; but the change is abrupt, and the suffixes in ምግባሪሆሙ፡, ምዕራፎሙ፡ etc. have no antecedent.

and will choose their works: 'choose' is hardly correct. It seems very probable that we have here a mistranslation of יבחר which in Aramaic can mean both 'he will choose' and 'he will test' (cf. Schmidt, 'Original Language of the Parables of Enoch', 336; Charles, *Text*, 85).

see my Chosen One: BM 491 Bodl 5 Ryl² Ull 7 MSS.; BM 485 Berl Abb 35 Abb 55 Ryl¹ 6 MSS. 'see my chosen ones'.

45. 4 **my Chosen One:** BM 491 Abb 35 Bodl 5 Ryl Ull 12 MSS.; BM 485 Berl Abb 55 Tana 9 2 MSS. 'my chosen ones'.

me all the secrets, about that Son of Man, who he was, and whence (6r, a10) he was, (and) why he went with the Head of Days. 46. 3 And he answered me and said to me: 'This is the Son of Man who has righteousness, and with whom righteousness dwells; he will reveal all the treasures of that which is secret, for the Lord (6r, a15) of Spirits has chosen him, and through uprightness his lot has surpassed all before the Lord of Spirits for ever. 46. 4 And this Son of Man whom you have seen will rouse the kings and the powerful from their resting-places, and the strong from their thrones, and will loose (6r, a20) the reins of the strong, and will break the teeth of the sinners. 46. 5 And he will cast down the kings from their thrones and from their kingdoms, for they do not exalt him, and do not praise him, and do not humbly acknowledge whence (their) kingdom was given to them. 46. 6 And he will cast down the faces of the strong, and (6r, a25) shame will fill them, and darkness will be their dwelling, and worms will be their resting-place; and they will have no hope of rising from their resting-places, for they do not exalt the name of the Lord of Spirits. 46. 7 And these are they who judge the stars (6r, a30) of heaven, and raise their hands against the Most High, and trample upon the dry ground, and dwell upon it; and all their deeds show iniquity . . . and their power (rests) on their riches, and their faith is in the gods which they have made with their hands, (6r, a35) and they deny the name of the Lord of Spirits. 46. 8 And they will be driven from the houses of his congregation, and of the faithful who depend on the name of the Lord of Spirits.

47. 1 And in those days the prayer of the righteous and the blood of the righteous will have ascended from the earth be-

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46.7 **show iniquity . . . and their power.** I follow Abb 55 Curzon 56; Ryl and most other MSS. make a dittographic addition here.

47. 1 **the prayer of the righteous (ጻድቃን፡) and the blood of the righteous (ጻድቅ፡)**: ጻድቅ፡ both here and in v. 4 (viz. ወደሙ፡ ለጻድቅ፡) is probably to be taken as a collective in view of ደመ፡ ጻድቃን፡ in v. 2 (cf. Charles, *Translation*, 90; Dillmann, *Translation*, 159).

fore the Lord of Spirits. 47. 2 In these days (6r, b1) the holy ones who dwell in the heavens above will unite with one voice, and supplicate, and pray, and praise, and give thanks, and bless in the name of the Lord of Spirits, because of the blood of the righteous which has been poured out, (6r, b5) and (because of) the prayer of the righteous, that it may not cease before the Lord of Spirits, that justice may be done to them, and (that) their patience may not have to last for ever.' 47. 3 And in those days I saw the Head of Days sit down on the throne of his glory, and the books of the living were opened before him, (6r, b10) and all his host, which (dwells) in the heavens above, and his council were standing before him. 47. 4 And the hearts of the holy ones were full of joy that the number of righteousness had been reached, and the prayer of the righteous (6r, b15) had been heard, and the blood of the righteous had been required before the Lord of Spirits.

48. 1 And in *that place* I saw an inexhaustible spring of righteousness, and many springs of wisdom surrounded it, and all the thirsty drank from them (6r, b20) and were filled with wisdom, and their dwelling (was) with the righteous and the holy and the chosen. 48. 2 And at that hour that Son of Man was named in the presence of the Lord of Spirits, and his name (was named) before the Head of Days. 48. 3 Even before the sun and the constellations were created, before

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47. 2 **that it may not cease:** or 'that it may not be in vain' (cf. Dillmann, **Lexicon**, col. 1329).

47. 4 **number:** i.e. year-number, cf. Dillmann, *Translation*, 159. Alternatively, it is possible that ኍልቍ፡ is here the equivalent of μέτρον (cf. 18. 11); the sense would then be that the predetermined 'measure of righteousness' had been fulfilled. As a third possibility BM 491 Tana 9 have 'the number of the righteous'. In all three cases the basic deterministic idea is the same.

the blood of the righteous: on ደሙ፡ ለጻድቅ፡ see v. 1.

48. 1 **an inexhaustible spring:** literally 'a spring that cannot be counted' or 'a spring that cannot be measured'. Cf. Dillmann, *Translation*, 159 f., and 58. 6.

(6r, b25) the stars of heaven were made, his name was named before the Lord of Spirits. 48. 4 He will be a staff to the righteous and the holy, that they may lean on him and not fall, and he (willl be) the light of the nations, and he will be the hope of those who grieve (6r, b30) in their hearts. 48. 5 All those who dwell upon the dry ground will fall down and worship before him, and they will bless, and praise, and celebrate with psalms the name of the Lord of Spirits. 48. 6 And because of this he was chosen and hidden before him before the world was created, and for ever. (6r, b35) 48. 7 But the wisdom of the Lord of Spirits has revealed him to the holy and the righteous, for he has kept safe the lot of the righteous, for they have hated and rejected this world of iniquity, and all its works and its ways they have hated in the name of the Lord of Spirits; for in his name they are saved, and he is the one who will require their lives. (6r, c1) 48. 8 And in those days the kings of the earth and the strong who possess the dry ground will have downcast faces because of the works of their hands, for on the day of their distress and trouble they will not save themselves. (6r, c5) 48. 9 And I will give them into the hands of my chosen ones; like straw in the fire, and like lead in water, so they will burn before the righteous, and sink before the holy, and no trace will be found of them. 48. 10 And on the day of their trouble there will be rest (6r, c10) on the earth, and they will fall down before him and will not rise; and there will be no one who will take them with his hands and raise them, for they denied the Lord of Spirits and his Messiah. May the name of the Lord of Spirits be blessed!

49. 1 For wisdom has been poured out (6r, c15) like water, and glory will not fail before him for ever and ever. 49. 2 For he (is) powerful in all the secrets of righteousness, and iniquity

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48. 6 **And because of this.** 'This' refers to vv. 4 and 5 in general, and not just to v. 5.

48. 10 **before him:** Eth II, but the reading of Eth I Ull 'before them' (i.e. the chosen and righteous) is preferable.

will pass away like a shadow and will have no existence; for the Chosen One stands before the Lord of Spirits, and his glory (is) for ever and ever, (6r, c20) and his power for all generations. 49. 3 And in him dwells the spirit of wisdom, and the spirit which gives understanding, and the spirit of knowledge and of power, and the spirit of those who sleep in righteousness. 49. 4 And he will judge the things that are secret, and no one will be able to say an idle word before him, for (6r, c25) he (has been) chosen before the Lord of Spirits, in accordance with his wish.

50. 1 And in those days a change will occur for the holy and the chosen; the light of days will rest upon them, and glory and honour will return to the holy. 50. 2 And on the day of trouble calamity will be heaped up (6r, c30) over the sinners, but the righteous will conquer in the name of the Lord of Spirits; and he will show (this) to others that they may repent and abandon the works of their hands. 50. 3 And they will have no honour before the Lord of Spirits, but in his name they will be saved; and the Lord of Spirits (6r, c35) will have mercy on them, for his mercy (is) great. 50. 4 And he (is) righteous in his judgement, and before his glory iniquity will not (be able to) stand at his judgement: he who does not repent before him will be destroyed. 50. 5 'And from then on I will not have mercy on them', says the Lord of Spirits.

51. 1 And in those days the earth will return that which has been entrusted to it, (6v, a1) and Sheol will return that which has been entrusted to it, that which it has received, and destruction will return what it owes. 51. 2 And he will choose the righteous and holy from among them, for the day has come near that they *must be* saved. 51. 3 And in those days the Chosen One (6v, a5) will sit on his throne, and all the secrets

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49. 2 **no existence:** literally 'no place to stand', cf. 50. 4.

49. 4 **his wish:** i.e. the wish of the Lord of Spirits.

50. 4 **and before his glory iniquity will not (be able to) stand:** cf. 49. 2.

51. 3 **his throne:** Abb 35^2 Eth II; Eth I 'my throne'.

of wisdom will flow out from the counsel of his mouth, for the Lord of Spirits has appointed him and glorified him. 51. 4 And in those days the mountains will leap like rams, and the hills will skip like lambs satisfied with milk, and all will become (6v, a10) angels in heaven. 51. 5 Their faces will shine with joy, for in those days the Chosen One will have risen; and the earth will rejoice, and the righteous will dwell upon it, and the chosen will go and walk upon it.

52. 1 And after those (6v, a15) days, in that place where I had seen all the visions of that which is secret—for I had been carried off by a whirlwind, and they had brought me to the west— 52. 2 there my eyes saw the secrets of heaven, everything that will occur on earth: a mountain of iron, and a mountain of copper, (6v, a20) and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead. 52. 3 And I asked the angel who went with me, saying: 'What are these (things) which I have seen in secret?' 52. 4 And he said to me: 'All these (things) which you have seen serve the authority of his Messiah, (6v, a25) that he may be strong and powerful on the earth.' 52. 5 And that angel of peace answered me, saying: 'Wait a little, and you will see, and everything which is secret, which the Lord of Spirits has established, will be revealed to you. 52. 6 And these mountains (6v, a30) which you have seen, the mountain of iron, and the mountain of copper, and the mountain of silver, and the mountain of gold, and the mountain of soft metal, and the mountain of lead—all these before the Chosen One will be like wax before fire, and like the water which comes down from above (6v, a35) on these mountains, and they will become weak under his feet. 52. 7 And it will come to pass in those days that neither by gold, nor by silver, will men save themselves; they will be unable to save themselves

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51. 3 **has appointed him.** For this meaning of **ወሀበ፡** cf. 1 Sam. 12: 13; 1 Kgs. 1: 48; 2 Kgs. 23: 5; Ezra 8: 20 (in all cases = MT נתן, LXX δίδωμι).

or to flee. 52. 8 And there will be neither iron for war, nor material for a breastplate; bronze will be of no use, and tin will be of no use and will count for nothing, (6v, b1) and lead will not be wanted. 52. 9 All these will be wiped out and *destroyed* from the face of the earth, when the Chosen One appears before the Lord of Spirits.'

53. 1 And there my eyes saw (6v, b5) a deep valley, and its mouth (was) open; and all those who dwell upon the dry ground and the sea and the islands will bring gifts and presents and offerings to him, but that deep valley will not become full. 53. 2 And their hands commit evil, and everything at which (the righteous) toil, the sinners evilly (6v, b10) devour; and (so) the sinners will be destroyed from before the Lord of Spirits, and will be banished from the face of his earth, unceasingly, for ever and ever. 53. 3 For I saw the angels of punishment going and preparing all (6v, b15) the instruments of Satan. 53. 4 And I asked the angel of peace who went with me, and I said to him: 'These instruments—for whom are

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52. 8 **material:** literally 'clothing, covering', i.e. no covering with which to make a breastplate; alternatively the text could be taken to mean 'nor the protection of a breastplate', i.e. there will no longer be the protective covering provided by a breastplate.

52. 9 **wiped out.** For this meaning of ይትከሐዱ፡ cf. the Ithpaʿal of כחד. In fact it seems quite plausible to think that ይትከሐዱ፡ is directly dependent on an Aramaic יתכחדון; this explanation is more likely than Charles's explanation in terms of the Greek (cf. *Text*, 96).

53. 2 **and everything at which (the righteous) toil.** The meaning of vv. 1 f. appears to be that the sinners, in order to secure their salvation, will bring offerings to the Lord of Spirits, but these offerings will be unacceptable, and of no advantage to the sinners, because they are acquired unjustly. On this view the first part of v. 2 explains why the offerings are unacceptable. However, the text is not very clear, and appears corrupt; I have supplied 'the righteous' in the translation on the assumption that some such word as this has dropped out of the Ethiopic. But the text is still not all that clear, and the corruption may well go deeper than this (cf. Dillmann, *Translation*, 169).

unceasingly: literally 'and they will not cease'—i.e. presumably, from being destroyed and banished. But see also Abb 35^1 Tana 9.

they preparing them?' 53. 5 And he said to me: 'They are preparing these for the kings and the powerful of this earth, that by means of them they may be destroyed. (6v, b20) 53. 6 And after this the Righteous and Chosen One will cause the house of his congregation to appear; from then on, in the name of the Lord of Spirits, they will not be hindered. 53. 7 And before him these mountains will not be (firm) like the earth, and the hills will be like a spring of water; (6v, b25) and the righteous will have rest from the ill-treatment of the sinners.'

54. 1 And I looked and turned to another part of the earth, and I saw there a deep valley with burning fire. 54. 2 And they brought the kings and the powerful and threw them into that valley. 54. 3 And (6v, b30) there my eyes saw how they made instruments for them—iron chains of immeasurable weight. 54. 4 And I asked the angel of peace who went with me, saying: 'These chain-instruments—for whom are they being prepared?' 54. 5 And he said to me: 'These are being prepared (6v, b35) for the hosts of Azazel, that they may take them and throw them into the lowest part of Hell; and they will cover their jaws with rough stones, as the Lord of Spirits commanded. 54. 6 And Michael and Gabriel, Raphael and Phanuel—these will take hold of them on that great day, (6v, c1) and throw them on that day into the furnace of burning fire, that the Lord of Spirits may take vengeance on them for their iniquity, in that they became servants of Satan and led astray those who dwell (6v, c5) upon the dry ground. 54. 7 And in those days the punishment of the Lord of Spirits will go out, and all the storehouses of the waters which (are) above the heavens . . . and under the earth will be opened, 54. 8 and all the waters will be joined (6v, c10) *with* the waters which (are) above the heavens. The water which (is) above

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54. 7 **which (are) above the heavens . . . and under the earth.** The text is in a confused state, and appears to be overloaded. The evidence of v. 8 makes plausible the suggestion that originally only two categories of water were mentioned here—that above heaven and that under the earth (cf. Charles, *Text*, 98).

heaven is male, and the water which (is) under the earth is female. 54. 9 And all those who dwell upon the dry ground and those who dwell under the ends of heaven will be wiped out. 54. 10 And because of this (6v, c15) they will acknowledge their iniquity which they have committed on the earth, and *through this* they will be destroyed.'

55. 1 And after this the Head of Days repented, and said: 'I have destroyed to no purpose all those who dwell upon the dry ground.' 55. 2 And he swore by his great name: 'From now on (6v, c20) I will not act like this towards all those who dwell upon the dry ground; and I will put a sign in heaven, and it will be a pledge of faith between me and them for ever, so long as heaven (is) above the earth. 55. 3 *And this* will be in accordance with my command; when I want to take hold of them (6v, c25) by the hand of the angels on the day of distress and pain in the face of this my anger and my wrath, my wrath and my anger will remain upon them', says the Lord, the Lord of Spirits. 55. 4 'You powerful kings, who dwell upon the dry ground, will be obliged to watch (6v, c30) my Chosen One sit down on the throne of my glory, and judge, in the name of the Lord of Spirits, Azazel and all his associates and all his hosts.'

56. 1 And I saw there the hosts of the angels of punishment (6v, c35) as they went, and they were holding chains of iron and bronze. 56. 2 And I asked the angel of peace who went with me, saying: 'To whom are those who are holding (the chains) going?' 56. 3 And he said to me: 'Each to his own chosen ones and to his own beloved ones, that they may be thrown into the chasm in the depths of the valley. 56. 4 And then that valley will be filled (7r, a1) with their chosen and beloved ones, and the days of their life will be at an end, and the days of their leading astray will no longer be counted.

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55. 4 **my glory**: Berl Eth II; BM 485 BM 491 Abb 35^1 Abb 55 Tana 9 omit 'my'.

56. 3 **in the depths**: literally 'of the depths'.

56. 5 And in those days the angels will gather together, and will throw themselves (7r, a5) towards the east upon the Parthians and Medes; they will stir up the kings, so that a disturbing spirit will come upon them, and they will drive them from their thrones; and they will come out like lions from their lairs, and like hungry wolves (7r, a10) in the middle of their flocks. 56. 6 And they will go up and trample upon the land of *my* chosen ones, and the land of *my* chosen ones will become before them a tramping-ground and a beaten track. 56. 7 But the city of my righteous ones will be a hindrance to their horses, and they will stir up slaughter amongst themselves, (7r, a15) and their (own) right hand will be strong against them; and a man will not admit to knowing his neighbour or his brother, nor a son his father or his mother, until through their death there are corpses enough, and their punishment—it will not be in vain. 56. 8 And in those days Sheol will open its mouth, (7r, a20) and they will sink into it; and their destruction—Sheol will swallow up the sinners before the face of the chosen.'

57. 1 And it came to pass after this that I saw another host of chariots, with men riding on them, and they came upon the wind from the east (7r, a25) and from the west to the south. 57. 2 And the sound of the noise of their chariots was heard, and when this commotion occurred, the holy ones observed (it) from heaven, and the pillars of the earth were shaken from their foundations, and (the sound) was heard

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56. 6 **my chosen ones** (1st and 2nd): Tana 9; other MSS. have either 'his chosen ones' (so BM 485 Berl Abb 35^1 on the first occasion, and most MSS. on the second) or 'their chosen ones'.

56. 7 **admit to knowing**: literally 'know'.

there are corpses enough: literally 'there is a number of corpses', cf. Dillmann, *Translation*, 175.

57. 1 **to the south**: literally 'to the middle of the day'. The Ethiopic is possibly a (not entirely satisfactory) rendering of μεσημβρία, used in a local, not a temporal sense (cf. Dillmann, *Translation*, 176, and the ambiguous κατὰ μεσημβρίαν = ጊዜ፡ ቀትር፡ of Acts 8: 26).

from the ends of earth to the ends of heaven throughout one day. (7r, a30) 57. 3 And all will fall down and worship the Lord of Spirits. And this is the end of the second parable.

58. 1 And I began to speak the third parable about the righteous and about the chosen. 58. 2 Blessed (are) you, the righteous and chosen, for your lot (will be) glorious! (7r, a35) 58. 3 And the righteous will be in the light of the sun, and the chosen in the light of eternal life; and there will be no end to the days of their life, and the days of the holy will be without number. 58. 4 And they will seek the light, and will find righteousness with the Lord of Spirits. Peace (be) to the righteous with the Lord of the world! (7r, b1) 58. 5 And after this it will be said to the holy that they should seek in heaven the secrets of righteousness, the lot of faith; for it has become bright as the sun upon the dry ground, and darkness has passed away. 58. 6 And there will be ceaseless light, (7r, b5) and to a limit of days they will not come, for darkness will have been destroyed previously; and the light will endure before the Lord of Spirits, and the light of uprightness will endure before the Lord of Spirits for ever.

(7r, b10) 59. 1 And in those days my eyes saw the secrets of the flashes of lightning, and the lights, and the regulations governing them; and they flash for a blessing or for a curse, as the Lord of Spirits wishes. 59. 2 And there I saw the secrets of the thunder, and (how) when it crashes in (7r, b15) heaven above, the sound of it is heard; and *they* showed me the dwellings of the dry ground, and the sound of the thunder for peace and for blessing, or for a curse, according to the

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58. 6 **ceaseless light:** literally 'light that cannot be counted' or 'light that cannot be measured', cf. 48. 1.

59. 1 **and the regulations governing them:** literally 'and their regulation', taking ኵነኔ፡ as the equivalent of δικαίωμα; but cf. also Charles, *Translation*, 112.

59. 2 **and they showed me the dwellings of the dry ground.** This statement makes no sense in its present context, and should probably be

word of the Lord of Spirits. 59. 3 And after this all the secrets of the lights and of the flashes of lightning were shown to me; (7r, b20) they flash to bring blessing and satisfaction.

60. 1 In the five-hundredth year, in the seventh month, on the fourteenth (day) of the month in the life of Enoch. In that parable I saw how the heaven of heavens was shaken violently, and the host (7r, b25) of the Most High and the angels, a thousand thousands and ten thousand times ten thousand, were extremely disturbed. 60. 2 And then I saw the Head of Days sitting on the throne of his glory, and the angels and the righteous were standing around him. 60. 3 And a great trembling seized me, (7r, b30) and fear took hold of me, and my loins collapsed and gave way, and my whole being melted, and I fell upon my face. 60. 4 And the holy Michael sent another holy angel, one of the holy angels, and he raised me; and when he raised me, my spirit returned, for I had been unable (7r, b35) to endure the sight of that host, and the disturbance, and the shaking of heaven. 60. 5 And the holy Michael said to me: 'What sight has disturbed you like this? Until today has the day of his mercy lasted, and he has been merciful and long-suffering towards those who dwell upon

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regarded as an interpolation (cf. Martin, *Translation*, 117, and contrast Charles, *Text*, 103). G. Kuhn ('Beiträge zur Erklärung des Buches Henoch', *ZAW* 39 (1921), 269) seeks to explain the difficulty by assuming a confusion in the underlying Aramaic between ארק 'earth' and ברק 'lightning'. A reference to lightning certainly fits more naturally into the context, but Eth 'the dry ground' points back to יבשתא, not ארק.

60. 1 It is generally argued that c. 60 belonged originally to a Noah apocalypse, and that Enoch's name has been substituted in v. 1 for that of Noah (in support of this view cf. v. 8). But this chapter is not itself a unity (see particularly the notes on v. 6 and v. 24).

60. 3 **and gave way**: literally 'and were loosened', cf. Dan. 5: 6.

60. 5 **What sight has disturbed you like this?**: literally 'Because of what sight are you disturbed like this?'

the dry ground. 60. 6 And when (7r, c1) the day, and the power, and the punishment, and the judgement come, which the Lord of Spirits has prepared for those who worship the righteous judgement, and for those who deny the righteous judgement, and for those who take his name in vain—and that day has been prepared, (7r, c5) for the chosen a covenant, but for the sinners a visitation.' 60. 7 And on that day two monsters will be separated from one another: a female monster, whose name (is) Leviathan, to dwell in the depths of the sea above the springs of the waters; 60. 8 and the name of the male (is) Behemoth, (7r, c10) who occupies with his breast an immense desert, named Dendayn, on the east of

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60. 6 **for those who worship the righteous judgement**: (1) ይሰግዱ፡ (and equally the variant ኢይሰግዱ፡) is a strange word to use in conjunction with ኵነኔ፡. There have been attempts at explaining ይሰግዱ፡ in terms of a misunderstanding of a Hebrew *Vorlage* (cf. Halévy, *JA* vi. 9 (1867), 367–9; Beer, *Translation*, 269; Charles, *Translation*, 114), but none of these attempts is convincing. I suggest that the mistake lies not in ይሰግዱ፡, but in ኵነኔ፡, and that ኵነኔ፡ is dependent on an Aramaic דין which in this case ought to have been taken as 'judge' not as 'judgement' (for דין as a title of God cf. Aram^{d}1 xi 2 (= 22. 14) להוה בריך דין קוׄשטׄ]). (2) The reading ይሰግዱ፡ presupposes that a contrast is intended between those who worship the Judge and those who deny his judgement and take his name in vain, just as at the end of the verse there is a contrast between the chosen and the sinners. Possibly the reading ኢይሰግዱ፡ should be adopted; in this case all three clauses beginning ለእለ፡ will refer to the sinners—they do not worship the Judge, they deny his judgement, and they take his name in vain.

The account of the (Noachic) judgement appears to break off at this point, and to be continued only in v. 24c and v. 25. However, vv. 7–24ab do not themselves form a unity; vv. 7–10 and 24ab deal with Behemoth and Leviathan, while vv. 11–23 describe various meteorological phenomena (cf. Flemming, *Text*, 64 f., 68; *Translation*, 77, 79).

60. 7 **will be separated.** The reading of BM 491 ('were separated') has sometimes been preferred, since v. 9 appears to demand here a reference to an event in the past (cf. Charles, *Text*, 105; Beer, *Translation*, 269). However, it seems to me doubtful whether BM 491 contains the original Ethiopic reading.

60. 8 **an immense desert**: literally 'a desert that cannot be seen'. But

the garden where the chosen and righteous dwell, where my great-grandfather was received, who was the seventh from Adam, the first man whom the Lord of Spirits made. (7r, c15) 60. 9 And I asked that other angel to show me the power of those monsters, how they were separated on one day and thrown, one into the depths of the sea, and the other on to the dry ground of the desert. 60. 10 And he said to me: 'Son of Man, you here wish (7r, c20) to know what is secret.' 60. 11 And the other angel spoke to me, (the one) who went with me and showed me what (is) secret, what (is) first and last in heaven, in the heights, and *under* the dry ground, in the depths, and at the ends of heaven, and at the foundations of heaven, and in the storehouses (7r, c25) of the winds; 60. 12 and how the spirits are distributed, and how *they are weighed*, and how the springs and the winds are counted

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cf. also Dillmann, *Translation*, 30, 184.—It is not clear whether there is a connection between the name Dendayn and the name Dudael in 10. 4. If not, then there is something to be said for the view of Dillmann that the name comes from דין דַּיָּן and is an invention of the author of Enoch. More recently Milik (*HTR* 64 (1971), 348 f.) has connected this name, as well as the name in 10. 4, with Aramaic דדא, viz. דדין ('the two breasts'), and has identified the locality with the Mesopotamian *Mashu*.

60. 11 The account of Behemoth and Leviathan is interrupted by vv. 11–23, and is only continued in v. 24ab. vv. 11–23 form a self-contained section with a distinctive theological view, and attempt to explain various meteorological phenomena.

60. 12 The text of v. 12, which deals summarily with springs, winds, and stars, and of vv. 13–15, which deal with thunder and lightning, is difficult, and the meaning is not always clear.

the spirits. The reference is apparently to the spirits which, according to this passage, control the phenomena of nature (cf. especially vv. 16–21). However, it is possible that in this verse መንፈስ፡ should be translated by 'wind'—'and how the winds are distributed'. (For መንፈስ፡ = 'wind' cf. 70. 3).

the springs and the winds: Eth II; BM 485 BM 491 Berl Abb 35 Tana 9 'the springs of the winds'. But cf. Flemming (*Text*, 65) who emends አንቅዐት፡ to አንቀፀ፡ or አናቅፀ፡, i.e. 'the gates of the winds'.

according to the power of (their) spirit; and the power of the light of the moon . . . and the divisions of the stars according to their names, and (how) all the divisions are made; (7r, c30) 60. 13 and the thunder according to the places where it falls; and all the divisions that are made in lightning that it may flash, and its hosts, how they quickly obey; 60. 14 for the thunder has fixed intervals (which) have been given to its sound for waiting; and the thunder and the lightning are not separate, (7r, c35) and (although) not one, through a spirit the two of them move inseparably; 60. 15 for when the lightning flashes, the thunder utters its voice, and the spirit at the proper time causes (it) to rest and divides equally between them;

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according to the power of (their) spirit: or 'according to the power of the wind', cf. above.

and the power of the light of the moon. The plural suffix of ኃይሎሙ፡ is probably to be explained on the grounds that the author had in mind the individual phases of the moon and took ብርሃን፡ (note the less well attested variant ብርሃናት፡) as a collective (cf. ወነጐድጓድ፡ በሙዳቃቲሆሙ፡ in v. 13; cf. also Dillmann, *Translation*, 186).

. . . and the divisions of the stars. I omit ወከመ፡ ኃይለ፡ ጽድቅ፡ which makes little sense in the context. It is possible that ኃይለ፡ ጽድቅ፡ is a marginal gloss on ኃይለ፡ መንፈስ፡ which has come into the text.

60. 13 **and its hosts.** The suffix in ትዐይንቶሙ፡ is ambiguous; the present translation assumes that መብረቅ፡ is to be taken as a collective, and that the suffix refers to the lightning only (cf. ወነጐድጓድ፡ በሙዳቃቲሆሙ፡ at the beginning of the verse and Dillmann, *Translation*, 187). On the other hand the suffix in ትዐይንቶሙ፡ could refer back to both መብረቅ፡ and ነጐድጓድ፡.

60. 14 **for the thunder . . . for waiting.** The Ethiopic is difficult, and a relative is really required before በተዐግሥት፡ (cf. BM 491).

and (although) not one. For the insertion of 'although' cf. Dillmann, *Translation*, 187. Halévy (*JA* vi. 9 (1867), 370), on the basis of an assumed Hebrew original ולא אחת for ወኢ፩፡, translates the whole passage: 'le tonnerre et l'éclair ne se séparent pas même une fois.' This is possible, but unlikely.

60. 15 **at the proper time** (1st): or 'immediately' (cf. Dillmann, *Lexicon*, col. 1197).

causes (it) to rest: i.e. causes the thunder to rest.

divides equally between them: between the thunder and lightning.

for the storehouse of the times for their occurrence is (like) that of the sand, and each of them at the proper time is held by a rein, (7v, a1) and turned back by the power of the spirit, and likewise driven forward, according to the number of the regions of the earth. 60. 16 And the spirit of the sea is male and strong, and according to the power of its strength (the spirit) turns it back with a rein, and (7v, a5) likewise it is driven forward and scattered amongst all the mountains of the earth. 60. 17 And the spirit of the hoar-frost is its (own) angel; and the spirit of the hail is a good angel. 60. 18 And the spirit of the snow has withdrawn because of its power, and it has a special spirit; and that which rises (7v, a10) from it is like smoke, and its name (is) frost. 60. 19 And the spirit of the mist is not associated with them in their

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60. 15 **the storehouse of the times for their occurrence:** literally 'of their times', i.e. of the number of the times that the lightning is to flash and the thunder to sound (but cf. also Dillmann, *Translation*, 31, 187 f.).

each of them: the lightning and thunder alternately.

Note: the idea underlying vv. 13–15 (and particularly v. 15) seems to be as follows: there is a storehouse which contains an infinite number of flashes of lightning and peals of thunder; at the appropriate moment the spirit releases a flash of lightning and peal of thunder; in so doing the spirit ensures that the lightning and thunder correspond in strength ('divides equally between them'); the control of the spirit is likened, under a different image, to that of the rider of a horse—the spirit holds back or urges forward the lightning and thunder alternately.

number: literally 'multitude'.

60. 16 **its strength:** i.e. the strength of the sea (cf. Dillmann, *Translation*, 188).

mountains: see Beer, *Translation*, 270.

60. 18 **has withdrawn.** I take ኃደገ፡ as intransitive, but see Dillmann, *Translation*, 189.

its power: i.e. the power of the snow, cf. v. 16.

60. 19 **with them:** i.e. with the spirits of the hoar-frost, hail, and snow.

storehouses, but has a special storehouse; for its course (is) glorious both in light and in darkness, and in winter and in summer, (7v, a15) *and in its storehouse is an angel.* 60. 20 The spirit of the dew (has) its dwelling at the ends of heaven, and it is connected with the storehouses of the rain; and its course (is) in winter and in summer, and its clouds and the clouds of the mist are associated, (7v, a20) and one gives to the other. 60. 21 And when the spirit of the rain moves from its storehouse, the angels come and open the storehouse, and bring it out; and when it is scattered over all the dry ground, it joins with all the water that (is) on the dry ground; and whenever it joins (7v, a25) with the water that (is) on the dry ground . . . 60. 22 for the waters are for those who dwell upon the dry ground, for (they are) nourishment for the dry ground from the Most High who is *in* heaven; therefore there is a fixed measure for the rain, and the angels comprehend it. 60. 23 All these things (7v, a30) I saw towards the Garden of

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for its course (is) glorious (literally 'in glory') **both in light and in darkness, and in winter and in summer.** It is not clear why the path of the spirit of the mist should be 'in glory', but the alternative rendering 'in brightness' (cf. 108. 4 f.) does not really make any better sense. I suggest that በስብሐት፡ is a gloss on በብርሃን፡ which has come into the text by mistake; in support of this view cf. what is said of the dew in v. 20. Without በስብሐት፡ the sense of the passage is that mist appears in all conditions ('in light and in darkness, and in winter and in summer').

and in its storehouse is an angel. I follow Abb 35[1] Abb 55 whose reading alone makes any sense in a somewhat obscure passage.

60. 20 **and it is connected:** i.e. the dwelling of the dew is connected with the storehouses of the rain.

and its course (is) in winter and in summer: i.e. the dew appears in both winter and summer (cf. v. 19).

60. 21 **and whenever it joins with the water that (is) on the dry ground . . .** These words look like a dittograph, but cf. Charles, *Text*, 107. If the words are not a dittograph, the apodosis of the sentence has been lost.

Righteousness. 60. 24 And the angel of peace who was with me said to me: 'These two monsters, prepared in accordance with the greatness of the Lord, will be fed that the punishment of the Lord . . . in vain. And children will be killed with (7v, a35) their mothers, and sons with their fathers. 60. 25 When the punishment of the Lord of Spirits rests upon them, it will remain resting that the punishment of the Lord of Spirits may not come in vain upon these. Afterwards the judgement will be according to his mercy and his patience.'

61. 1 And in those days I saw (7v, b1) long cords given to those angels, and they acquired wings for themselves, and flew, and went towards the north. 61. 2 And I asked the angel, saying: 'Why did these take (7v, b5) the long cords and go?' And he said to me: 'They went that they may measure.' 61. 3 And the angel who went with me said to me: 'These will bring the measurements of the righteous and the ropes of the righteous *to the righteous*, that they may rely on the name of the Lord of Spirits (7v, b10) for ever and ever. 61. 4 The chosen will begin to dwell with the chosen, and these measurements will be given to faith, and will *strengthen righteousness*. 61. 5 And these measurements will reveal all

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60. 24 v. 24ab forms the continuation of v. 10. More precisely, v. 24a looks like a redactional link, and v. 24b begins the answer to the question posed in v. 9 about the two monsters. Unfortunately the text of v. 24c and v. 25 is clearly out of order in the majority of the MSS.; the mistake appears to have arisen through the accidental omission of some words in v. 24, and their subsequent insertion in v. 25 (cf. Tana 9 and for a different view see Flemming, *Text*, 68; *Translation*, 79).

the punishment of the Lord . . . in vain. The fact that a verb is lacking in the majority of the MSS. (**ኢይኩን፡** has been secondarily added in Bodl 5 Ull Frankfurt MS. Vat 71) is an indication that the text here is out of order.

61. 3 **to the righteous:** BM 485 Berl Abb 35 Abb 55 Tana 9 BM 492; BM 491 Eth II omit.

61. 4 **strengthen righteousness:** Eth I; Eth II by a mistake has 'strengthen the voice (*or* 'word') of righteousness'.

the secrets of the depths of the earth, and those who were destroyed by the desert, (7v, b15) and those who were devoured by the fish of the sea and by animals, that they may return and rely on the day of the Chosen One; for no one will be destroyed before the Lord of Spirits, and no one can be destroyed.' 61. 6 And all those in the heavens above received a command, (7v, b20) and power and one voice and one light like fire *were given to them*. 61. 7 And him, before everything, they blessed and exalted and praised in wisdom; and they showed themselves wise in speech and in the spirit of life. 61. 8 And the Lord of Spirits set the Chosen One on the throne of his glory, (7v, b25) and he will judge all the works of the holy ones in heaven above, and in the balance he will weigh their deeds. 61. 9 And when he lifts his face to judge their secret ways according to the word of the name of the Lord of Spirits, and their path according to the way of the righteous judgement (7v, b30) of the Lord Most High, they will all speak with one voice, and bless, and praise, and exalt, and glorify the name of the Lord of Spirits. 61. 10 And he will call all the host of the heavens, and all the holy ones above, and the host of the Lord, (7v, b35) the Cherubim, and the Seraphim and the Ophannim, and all the angels of power, and

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61. 7 **And him:** either the Chosen One or God (cf. v. 5).

before everything: literally 'before a word', i.e. before uttering any other word, cf. Dillmann, *Translation*, 193.

61. 8 **his glory:** Eth II; Eth I omits 'his'.

61. 9 **according to the word of the name of the Lord of Spirits.** 'The word of the name' is a curious expression, and it seems possible that we have here a double reading.

61. 10 **And he will call . . . the holy ones above.** Dillmann (*Translation*, 194) can see no reason why either God or the Chosen One should need to call the host of the heavens, and he accordingly emends ኵሎ፡ and ወኵሎ፡ into ኵሉ፡ and ወኵሉ፡ (the latter reading is now attested by BM 485 BM 491 Abb 55 Tana 9); but the idea of God summoning his host seems to me not impossible, and in any case Dillmann's emended text is not without difficulties. (Cf. further Charles, *Text*, 110.)

all the angels of the principalities, and the Chosen One, and the other host which (is) upon the dry ground *and* over the water, on that day, 61. 11 and they will raise one voice, and will bless, and praise, and glorify, and exalt (him), in the spirit of faith, and in the spirit of wisdom *and of* patience, and (7v, c1) in the spirit of mercy, and in the spirit of justice and of peace, and in the spirit of goodness; and they will all say with one voice: 'Blessed is he, and blessed be the name of the Lord of Spirits for ever and ever.' 61. 12 All those who do not sleep in heaven above will bless him; (7v, c5) all his holy ones who (are) in heaven will bless him, and all the chosen ones who dwell in the Garden of Life, and every spirit which is able to bless, and praise, and exalt, and hallow your holy name, (7v, c10) and all flesh which beyond (its) power will praise and bless your name for ever and ever. 61. 13 For great (is) the mercy of the Lord of Spirits, and (he is) long-suffering; and all his works and all his forces, as many as he has made, he has revealed to the righteous and the chosen (7v, c15) in the name of the Lord of Spirits.

62. 1 And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell upon the earth, and said: 'Open your eyes, and raise your horns, if you are able to acknowledge the Chosen One.' 62. 2 And the Lord of Spirits sat (7v, c20) on the throne of his glory, and the spirit of righteousness was poured out on him, and the word of his mouth kills all the sinners and all the lawless, and they are destroyed before him. 62. 3 And on that day all the kings and the mighty and the exalted, and those who possess the earth, will stand up; (7v, c25) and they will see and recognize how he sits on the throne of his glory, and the righteous are judged in righteousness before him, and no idle word is spoken before him. 62. 4 And pain will come upon them as (upon) a woman in labour for whom giving birth is difficult, (7v, c30)

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61. 12 **his holy ones:** Ryl most Eth II MSS.; Eth I Bodl 5 Ull Vat 71 Munich 30 'the holy ones'.

when her child enters the mouth of the womb, and she has difficulty in giving birth. 62. 5 And one half of them will look at the other, and they will be terrified, and will cast down their faces, and pain will take hold of them, when they see that Son of a Woman sitting on the throne of his glory. (7v, c35) 62. 6 And the mighty kings, and all those who possess the earth, will praise and bless and exalt him who rules everything which is hidden. 62. 7 For from the beginning the Son of Man was hidden, and the Most High kept him in the presence of his power, and revealed him (only) to the chosen; 62. 8 and the community of the holy and the chosen will be sown, and all the chosen will stand before him (8r, a1) on that day. 62. 9 And all the mighty kings, and the exalted, and those who rule the dry ground, will fall down before him on their faces and worship; and they will set their hope upon that Son of Man, (8r, a5) and will entreat him, and will petition for mercy from him. 62. 10 But that Lord of Spirits will then so press them that they will hasten to go out from before him, and their faces will be filled with shame, and the darkness will grow deeper on their faces. 62. 11 And the angels of punishment will take them, (8r, a10) that they may repay them for the wrong which they did to his children *and to his chosen ones*. 62. 12 *And they will become a spectacle to the righteous* and to his chosen ones; they will rejoice over them, for the anger of the Lord of Spirits will rest upon them, and the sword of the Lord (8r, a15) of Spirits will be drunk with them. 62. 13 And the righteous and the chosen will be saved on that day, and they will never see the face of the sinners and the

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62. 5 **Son of a Woman:** BM 491 Eth II; BM 485 Berl Abb 35 Abb 55 Tana 9 'Son of Man'.

62. 6 **who rules everything which is hidden:** or possibly 'who rules everything, who was hidden'. This translation seems less plausible than the one given above, but it would provide a smoother transition to the digression which follows in vv. 7 f. (for which cf. 48. 6 f.).

62. 11 f. **and to his chosen . . . the righteous.** These words are omitted by Bodl 5 Ryl^2 5 MSS.

lawless from then on. 62. 14 And the Lord of Spirits will remain over them, and with that Son of Man they will dwell, and eat, and lie down, (8r, a20) and rise up for ever and ever. 62. 15 And the righteous and chosen will have risen from the earth, and will have ceased to cast down their faces, and will have put on the garment of life. 62. 16 And this will be a garment of life from the Lord of Spirits; and your garments will not wear out, and your glory will not fail (8r, a25) before the Lord of Spirits.

63. 1 In those days the mighty kings who possess the dry ground will entreat the angels of his punishment to whom they have been handed over that *they* might give them a little respite, and that they might fall down and worship before the Lord (8r, a30) of Spirits, and confess their sin before him. 63. 2 And they will bless and praise the Lord of Spirits, and say: 'Blessed be the Lord of Spirits and the Lord of kings, the Lord of the mighty and the Lord of the rich, and the Lord of glory and the Lord of wisdom! (8r, a35) 63. 3 And everything secret is clear *before you*, and your power (is) for all generations, and your glory for ever and ever; deep, and without number, are all your secrets, and your righteousness is beyond reckoning. 63. 4 Now we realize that we ought to praise and bless the Lord of kings and the one who is king over all kings.' 63. 5 And they will say: 'Would that we might be given (8r, b1) a respite, that we might praise and thank and bless him, and make our confession before his glory. 63. 6 And now we long for a little respite, but do not find (it); we are driven off, and do not obtain (it); and the light has passed away from

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62. 15 **of life:** Bodl 5 Ryl most Eth II MSS.; Eth I Ull BM 486 BM 492 'of glory'.

63. 3 **before you:** so Ull; all other MSS. omit, but the thought is surely implied in any case (cf. Dillmann, *Translation*, 199).

without number . . . beyond reckoning: ኍልቍ፡ አልቦ(ሙ)፡ and ሐሳብ፡ አልቦ፡ look like variant readings which by mistake have both come into the text (cf. Ull).

before us, (8r, b5) and darkness (will be) our dwelling for ever and ever. 63. 7 For we have not made our confession before him, and we have not praised the name of the Lord of kings, and we have not praised the Lord for all his works, but our hope has been on *the sceptre of* our kingdom and of our glory. 63. 8 And on the day of our affliction and distress (8r, b10) he does not save us, and we find no respite to make our confession that our Lord is faithful in all his doings, and in all his judgements and his justice, and (that) his judgements show no respect for persons. 63. 9 And we pass away from before him because of our works, and all our sins have been counted exactly.' 63. 10 Then (8r, b15) they will say to them: 'Our souls are sated with possessions gained through iniquity, but they do not prevent our going down into the flames of the torment of Sheol.' 63. 11 And after this their faces will be filled with darkness and shame before that Son of Man, and they will be driven from before him, and the sword will dwell among them before him. (8r, b20) 63. 12 And thus says the Lord of Spirits: 'This is the law and the judgement for the mighty and the kings and the exalted, and for those who possess the dry ground, before the Lord of Spirits.'

64. 1 And I saw other figures hidden in that place. 64. 2 I heard (8r, b25) the voice of the angel saying: 'These are the angels who came down from heaven on to the earth, and revealed what is secret to the sons of men, and led astray the sons of men so that they committed sin.'

65. 1 And in those days Noah saw that the earth (8r, b30) had tilted, and that its destruction was near. 65. 2 And he set off from there, and went to the ends of the earth, and cried out to his great-grandfather Enoch; and Noah said three times in a bitter voice: 'Hear me, hear me, hear me!' 65. 3 And he said to him: 'Tell me what it is that is being done on the

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63. 10 **into the flames**: on **እምላህብ፡** cf. Dillmann, *Translation*, 199, and contrast Flemming, *Translation*, 84.

64. 1 **figures**: cf. 40. 2.

earth (8r, b35) that the earth is so afflicted and shaken, lest I be destroyed with it.' 65. 4 And immediately there was a great disturbance on the earth, and a voice was heard from heaven, and I fell upon my face. 65. 5 And my great-grandfather Enoch came and stood by me, and said to me: 'Why did you cry out to me with such bitter crying and weeping? 65. 6 And a command has gone out (8r, c1) from before the Lord against those who dwell upon the dry ground that this must be their end, for they have learnt all the secrets of the angels, and all the wrongdoing of the satans, and all their secret power, and all (8r, c5) the power of those who practise magic arts, and the power of enchantments, and the power of those who cast molten images for all the earth; 65. 7 and further how silver is produced from the dust of the earth, and how soft metal occurs on the earth; 65. 8 for lead and tin are not produced (8r, c10) from the earth like the former; there is a spring which produces them, and an angel who stands in it, and that angel distributes (them).' 65. 9 And after this my great-grandfather Enoch took hold of me with his hand, and raised me, and said to me: 'Go, for I have asked the Lord of Spirits (8r, c15) about this disturbance on the earth.

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65. 6 **enchantments.** The use of ሕብር፡ to mean 'enchantment' reflects the use of the root חבר in Aramaic and Hebrew, and is further evidence for the view that the Ethiopic text of Enoch is directly dependent on a Semitic *Vorlage* (contrast the opinion of Caquot and Geoltrain, *Semitica* 13 (1963), 49, note 1).

65. 8 **like the former**: i.e. like silver (v. 7).

and that angel distributes (them). This translation follows the suggestion of Caquot and Geoltrain (*Semitica* 13 (1963), 47–9) who connect ወይበድር፡ with the Syriac root ܒܕܪ; it seems preferable to the translation of Charles ('and that angel is pre-eminent'; cf. *Translation*, 130; Dillmann, *Translation*, 35, 202 f.), since there is no reason why the angel should be described as 'pre-eminent'. —בדר occurs in Aramaic as well as in Syriac; the fact that በደረ፡ appears in this passage to have a meaning derived from Aramaic or Syriac is further evidence for the view that the translator of Enoch made direct use of a Semitic *Vorlage*.

65. 10 And he said to me: "Because of their iniquity their judgement has been completed, and *they* will no longer be counted before me; because of the sorceries which they have searched out *and learnt*, *the earth* and those who dwell upon it will be destroyed." 65. 11 And for these there will be no place of refuge for ever, for (8r, c20) they showed to them what is secret, and they have been condemned; but not so for you, my son; the Lord of Spirits knows that you (are) pure and innocent of this reproach concerning the secrets. 65. 12 And he has established your name among the holy, and will keep you from amongst those who dwell upon the

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65. 10 **and they will no longer be counted.** I follow the reading of BM 491, **ወኢይትኌለቈ፡** (not apparently known to earlier scholars); but the much better attested **ወኢይትኌለቍ፡** would presumably have to be interpreted in the same way. For the meaning of the passage cf. 56. 4. However, the text is not entirely satisfactory, and there is much to be said for the suggestion of Schmidt ('Original Language of the Parables of Enoch', 338) that in the Aramaic *Vorlage* יתמנע was mistaken for יתמנא. The meaning will then be 'their judgement . . . will not be withheld before me'.

the sorceries. The translation adopts the proposal of Halévy (*JA* vi. 9 (1867), 374 f.) who suggested that the Ethiopic translator of Enoch misread חדשים 'months' for חרשים 'sorceries'. It has subsequently been pointed out that this confusion is possible in Aramaic as well as in Hebrew, since Aramaic-speaking Jews did employ חדשיא as well as the more common ירחיא (cf. Charles, *Translation*, 131; Ullendorff, 'An Aramaic "*Vorlage*"?', 261). However, Caquot and Geoltrain (*Semitica* 13 (1963), 49–51) attempt to defend the reading **አውራኅ፡** = 'months'.

and learnt, the earth: BM 485 Abb 35 Abb 55; BM 491 Berl Eth II 'they have learnt that the earth'.

65. 11 **And for these:** i.e., apparently, for mankind ('those who dwell upon the dry ground', cf. v. 6 and v. 10), as the contrast with Noah in the second half of the verse suggests.

they showed to them: i.e. the angels showed to mankind (cf. v. 6). But the construction could also be regarded as impersonal with the meaning: 'they (mankind) were shown . . .'

and they have been condemned: i.e. mankind has been condemned.

innocent: literally 'good'.

dry ground; and he has destined (8r, c25) your offspring in righteousness to be kings and for great honours, and from your offspring will flow out a spring of the righteous and holy without number for ever.'

66. 1 And after this he showed me the angels of punishment who were ready to come and release all the forces (8r, c30) of the water which is under the earth in order to bring judgement and destruction on all those who reside and dwell upon the dry ground. 66. 2 And the Lord of Spirits commanded the angels who were (then) coming out not to raise (their) hands, but to keep watch; for those angels were in charge of the forces of the waters. (8r, c35) 66. 3 And I came out from before Enoch.

67. 1 And in those days the word of the Lord came to me, and he said to me: 'Noah, behold your lot has come up before me, a lot without reproach, a lot of love and of uprightness. 67. 2 And now the angels are making a wooden (structure), and when the angels come out for that (task), I will put my hand on it, (8v, a1) and keep it safe, and from it will come the seed of life, and *a change shall take place* that the dry ground may not remain empty. 67. 3 And I will establish your offspring before me for ever and ever, and I will scatter those who dwell with you over the face (8v, a5) of the dry ground; I will not (again) put (them) to the test on the face of the earth, but they will be blessed and will increase on the dry ground in the name of the Lord.' 67. 4 And they will shut up those

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67. 2 **and when . . . that (task)**: i.e. when the angels come out for the task of releasing the waters under the earth, cf. 66. 1 and 2. (Note that for the verb here Abb 35 has ወጽኡ፡, not ወድኡ፡ (so Charles and Flemming)—even supposing that ወድኡ፡ ለውእቱ፡ could be interpreted to mean 'and when they have completed that task', cf. Charles, *Translation*, 133; Flemming, *Translation*, 85.)

67. 3 **I will not (again) put (them) to the test.** This seems to be the meaning of ኢይመክር፡ (cf. Martin, *Translation*, 143; Caquot and Geoltrain, *Semitica* 13 (1963), 51; and cf. Gen. 8: 21–9: 11), even though መከረ፡ is normally used in the II 2 form, not the I 1 form, with this meaning.

angels who showed iniquity in that burning valley which my great-grandfather Enoch had shown to me previously, in the west, near the mountains of gold and silver (8v, a10) and iron and soft metal and tin. 67. 5 And I saw that valley in which (there was) a great disturbance, and a heaving of the waters. 67. 6 And when all this happened, from that fiery molten metal and the disturbance which disturbed (the waters) in that place a smell of sulphur was produced, and it was associated with those (8v, a15) waters. And that valley of the angels who led (men) astray burns under the ground; 67. 7 and through the valleys of that same (area) flow out rivers of fire where those angels will be punished who led astray those who dwell upon the dry ground. 67. 8 And in those days those waters will serve the kings and the mighty *and the exalted*, and those (8v, a20) who dwell upon the dry ground, for the healing of soul and body, but (also) for the punishment of the spirit. And their spirits are (so) full of lust that they will be punished in their bodies, for they denied the Lord of Spirits. And they see their punishment (8v, a25) every day, yet they do not believe in his name. 67. 9 And the more their bodies are burnt, the more a change will come over their spirits for ever and ever; for no one can speak an idle word before the Lord of Spirits. 67. 10 For judgement will come upon them, for they believe (8v, a30) in the lust of their bodies, but deny the spirit of the Lord. 67. 11 And those same waters will undergo a change in those days; for when those angels are punished in those days, the temperature of those springs of water will change, and when the angels come up (from the water), (8v, a35) that water of the springs will change and will become cold. 67. 12 And I heard the holy Michael answering and saying: 'This judgement with which the angels are

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67. 6 **the ground**: literally 'that ground', or 'that area'.

67. 7 **of that same (area)**: ዚአሁ፡ refers back to ይእቲ፡ ምድር፡ at the end of v. 6.

67. 11 **days** (2nd): Eth II; Eth I 'waters'.

judged is a testimony for the kings and the mighty who possess the dry ground. 67. 13 For these waters of judgement (serve) for the healing of the bodies of the kings, and (8v, b1) for the *lust* of their bodies; but they do not see and do not believe that these waters will change, and will become a fire which burns for ever.'

68. 1 And after this my great-grandfather Enoch gave me the explanation of all the secrets in a book (8v, b5) and the parables which had been given to him; and he put them together for me in the words of the Book of the Parables. 68. 2 And on that day the holy Michael answered Raphael, saying: 'The power of the spirit seizes me and makes me tremble *because of* (8v, b10) the harshness of the judgement of the secrets, the judgement of the angels. Who can endure the harshness of the judgement which has been executed . . . and before which they melt (with fear)?' 68. 3 And the holy Michael answered Raphael again, and said to him: 'Who would not soften (8v, b15) his heart over it, and (whose) mind would not be disturbed by this word? Judgement has gone out

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67. 13 **of the kings**: Eth has 'of the angels'—my translation presupposes a misreading of מלכיא as מלאכיא (cf. Halévy, *JA* vi. 9 (1867), 375–7; Charles, *Translation*, 135).

68. 1 **the explanation**: cf. Dillmann, *Lexicon*, col. 733. Cf. also Martin, *Translation*, 147, who suggests that ትእምርት፡ may be a mistake for ትምህርት፡ (the former occurs as a variant of the latter in 10. 8, 92. 1, 93. 10, and 101. 8). Tana 9 in fact has ትምህርት፡

68. 2 **and makes me tremble**: the translation follows the suggestion of Halévy (*JA* vi. 9 (1867), 379 f.) who argues that ወያምዕዐኒ፡ is dependent on a Hebrew וירגיזו, and that הרגיז ought here to have been understood as 'to make tremble', not as 'to provoke' (cf. 69. 1). The explanation is also possible in Aramaic (cf. Charles, *Translation*, 135).

executed . . . and before. I have omitted ወነበረት፡ ('and remains') on the evidence of Eth I. Possibly the word derives ultimately from a miswriting of ተገብረት፡.

68. 3 **mind**: literally 'kidneys'.

against them, upon those whom they have led out like this.' 68. 4 But it came to pass, when he stood before the Lord of Spirits, that the holy Michael spoke as follows to Raphael: (8v, b20) 'I will not take their part under the eye of the Lord, for the Lord of Spirits is angry with them, for they act as if they were the Lord. 68. 5 Because of this the hidden judgement will come upon them for ever and ever; for neither any (other) angel, nor any man, will receive (8v, b25) their lot, but they alone have received their judgement for ever and ever.'

69. 1 And after this judgement they will terrify them and make them tremble, for they have shown this to those who dwell upon the dry ground. 69. 2 And behold the names of those angels. (8v, b30) And these are their names: the first of them (is) Semyaza, and the second Artaqifa, and the third Armen, and the fourth Kokabiel, and the fifth Turiel, and the sixth Ramiel, and the seventh Daniel, and the eighth

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upon those . . . led out: cf. Dillmann, *Translation,* 209. The passage might possibly also be translated 'because of those who led them out'.

69. 1 **and make them tremble:** cf. 68. 2.

69. 2 It is generally argued that in 69. 2 the list of names is a secondary insertion; it was suggested above (in the discussion of 6. 7) that the list in 69. 2 was copied from the Ethiopic version of 6.7, i.e. that the list was only introduced into 69. 2 at a very late stage in the transmission of the text of Enoch. In any event most of the differences between the list in 69. 2 and the list in the Ethiopic version of 6. 7 appear to have resulted from the mistakes of copyists, and I have drawn attention below to those cases where the existence of this type of mistake seems fairly certain. But for more details on these names and on the other names in the list see the discussion above under 6. 7.

Artaqifa: the spelling **አርጣቂፋ፡** (BM 485) is closer to the assumed original ארעתקף than the spelling **አርስጢቂፋ፡** (so most MSS.).

Armen: this name perhaps derives ultimately from a corruption of **ራሜኤል፡**, cf. 6. 7.

Turiel (1st): probably corrupt for Tamiel (**ጣሚኤል፡**).

Nuqael, and the ninth Baraqiel, and the tenth (8v, b35) Azazel, the eleventh Armaros, the twelfth Batriel, the thirteenth Basasael, the fourteenth Ananel, the fifteenth Turiel, the sixteenth Samsiel, the seventeenth Yetarel, the eighteenth Tumiel, the nineteenth Turiel, the twentieth Rumiel, the twenty-first Azazel. 69. 3 And these are the chiefs of their angels, and the names of their leaders of hundreds, (8v, c1) and their leaders of fifties and their leaders of tens. 69. 4 The name of the first (is) Yequn, and this (is) the one who led astray all the children of the holy angels; and he

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Nuqael: probably corrupt for Ezeqiel (ሕዜቄኤል፡ (6. 7)) ኔቄኤል፡ (Abb 55)) ኔቃኤል፡ (BM 485 BM 491 Abb 35 Tana 9)) ኑቃኤል፡).

Azazel (1st): probably corrupt for Asael (ኣሳኤል፡).

Basasael. This name is an addition to the list—it occurs in none of the witnesses in 6. 7. By the addition of this name the total of names in the list becomes twenty-one, not twenty (see discussion on 6. 7).

Turiel (2nd). None of the witnesses in 6. 7 has Turiel at this point. Since Turiel is firmly attested as the eighteenth name (nineteenth in 69. 2), it is not clear why the name should be introduced here.

Yetarel: probably corrupt for Satarel (ሰተርኤል፡).

Tumiel. This name is omitted by Eth in 6.7, while only part of the name has survived in Aram (see the discussion on 6. 7).

Rumiel: probably corrupt for Yomiel (ዮምያኤል፡).

Azazel (2nd): perhaps a corruption of ኣራዝያል፡ (cf. 6. 7).

69. 4 **Yequn.** This name has been derived from יקום and explained as meaning 'the rebel', but the derivation and explanation remain uncertain (cf. Dillmann, *Translation*, 211). If the connection with יקום is sound, the name perhaps ought rather to be explained as 'May he (God) arise' (cf. יקים, 1 Chr. 8: 19; 24: 12); such a name might not seem very suitable for a fallen angel, but cf. Gadreel = (?) עדריאל in v. 6.

all the children of the holy angels: cf. v. 5 and 71. 1; for these three passages there is some plausibility in Schmidt's suggestion ('Original Language of the Parables of Enoch', 345) that the expression derives from a false translation of כלהון בני אלהיא קדישיא, i.e. 'all the holy angels' (cf. Dan. 3: 25; also Charles, *Translation*, 137, 142). There is, however, no need to assume a mistake in 106. 5 where both Eth and Gr^{CB} have 'the children of the angels of heaven'; contrast the view of Charles, *Translation*, 265.

brought them down on to the dry ground, and led them astray through the daughters of men. (8v, c5) 69. 5 And the name of the second (is) Asbeel: this one suggested an evil plan to the children of the holy angels, and led them astray, so that they corrupted their bodies with the daughters of men. 69. 6 And the name of the third (is) Gadreel: this is the one who showed all the deadly blows to the sons of men; (8v, c10) and he led astray Eve, and he showed the weapons of death to the children of men, the shield and the breastplate and the sword for slaughter, and all the weapons of death to the sons of men. 69. 7 And from his hand they have gone out against those who dwell upon the dry ground, from that time and for (8v, c15) ever and ever. 69. 8 And the name of the fourth (is) Penemue: this one showed the sons of men the bitter and the sweet, and showed them all the secrets of their wisdom. 69. 9 He taught men the art of writing with ink and paper, and through this many (8v, c20) have gone astray from eternity to eternity, and to this day. 69. 10 For men were not created for this, that they should confirm their faith like this with pen and ink. 69. 11 For men were created no differently from the angels, that they might remain righteous and pure, (8v, c25) and death, which destroys everything, would not have touched them; but through this knowledge of theirs they are being destroyed, and through this power it (death) is consuming me. 69. 12 And the name of the fifth (is) Kasdeyae: this one showed the sons of men all the evil blows of the

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69. 5 **Asbeel.** Schmidt ('Original Language of the Parables of Enoch', 344) plausibly derives this name from **חשבאל**, 'the thought of God' or 'God gives heed'. Cf. O.T. **חשביהו**.

69. 6 **Gadreel.** This name is generally derived from **עדריאל**, 'God is my helper' or 'God has helped' (cf. Charles, *Translation*, 137 and 1 Sam. 18: 19; 2 Sam. 21: 8).

69. 8 **Penemue.** No satisfactory explanation of this name is known to me.

69. 12 **Kasdeyae.** Caquot and Geoltrain (*Semitica* 13 (1963), 52) plausibly suggest that this name is a transcription of an Aramaic **כשדיא** ('Chaldeans'). Cf. already Kuhn, *ZAW* 39 (1921), 270.

spirits and of the demons, and the blows (8v, c30) (which attack) the embryo in the womb so that it miscarries, and the blows (which attack) the soul, the bite of the serpent and the blows which occur at midday, the son of the serpent who is . . . strong. 69. 13 And this is the task of Kesbeel, the chief of the oath, who showed (the oath) to the holy ones when he dwelt on high in glory, and its name (8v, c35) (is) Beqa.

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69. 12 **it miscarries**: literally 'it falls'.

the son of the serpent who is . . . strong. I have omitted ስሙ፡ and take ተብዕት፡ to mean 'male' or 'strong' on the grounds (1) that it does not seem possible to make sense of ተብዕት፡ as a proper name, and (2) that ስሙ፡ could easily have come into the text by mistake, particularly under the influence of the repeated ስሙ፡ at the beginning of vv. 4, 5, 6, 8, and 12. But even so the text is a little obscure, and possibly 'the son of the serpent' etc. was originally a marginal gloss.

vv. 13–25 form an independent section which deals with the divine oath. This oath is held to have played a role in creation similar to that played elsewhere by Wisdom (cf. Prov. 8: 22–31), and the power of this oath is described in vv. 15 ff. However, the verses which introduce the section (vv. 13–15) raise a number of problems which have not yet found entirely convincing solutions (cf. the latest discussion of the passage in Caquot and Geoltrain, *Semitica* 13 (1963), 52–4). A partial solution to some of the problems of these verses is perhaps to be found in the assumption that two different oaths are involved here: (1) the oath sworn by the angels who came down to the earth in the days of Jared (vv. 13 f.; cf. 6. 3–6); (2) the divine oath entrusted to Michael which was used by God in his act of creation (vv. 15 ff). If this view is correct, vv. 15–25 should probably be regarded as a secondary addition to the text.

69. 13 **And this is the task of Kesbeel.** I follow the suggestion of Charles (*Translation*, 139) and take ኍለቊ፡ to derive from a misreading of ענין as מנין. I do not know how the name Kesbeel is to be explained, unless there is a connection with the root כשף.

the chief of the oath: cf. the comments of Caquot and Geoltrain: 'Kāsbəʼel a pris l'initiative du serment par lequel les anges se sont solidarisés dans la déchéance et dans le crime. Il joue donc le rôle que le passage parallèle de VI, 3–6 confère à Səmyāzā' (*Semitica* 13 (1963), 52).

and its name is Beqa: i.e. the name of the oath is Beqa. But Beqa could also be taken as an alternative name for Kesbeel ('and his name is Beqa'). In either case it is not clear to me how Beqa is to be explained.

69. 14 And this one told the holy Michael that he should show *him* the secret name, *that they might mention it in the oath*, so that those who showed the sons of men everything which is secret trembled before that name and oath. 69. 15 And this (is) the power of this oath, for it is powerful and strong; (9r, a1) and he placed this oath Akae in the charge of the holy Michael. 69. 16 And these are the secrets of this oath . . . and they are strong through his oath, and heaven was suspended before the world was created and for ever. (9r, a5) 69. 17 And through it the earth was founded upon the water, and from *the hidden* (*recesses*) *of the mountains* come beautiful waters from the creation of the world and for ever. 69. 18 And through that oath the sea was created, and as its foundation, for the time of anger, he placed for it the sand, and it

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69. 14 **that they might mention it in the oath:** the translation follows BM 485 Berl. The text of Abb 35 is a variant of this; BM 491 Abb 55 Tana 9 combine the readings of BM 485 Berl and Abb 35, while Eth II further alters BM 491 Abb 55 Tana 9.

69. 15 **and he placed this oath Akae in the charge** (lit. 'hand') **of the holy Michael:** vv. 15 ff., as already indicated, appear to deal with an oath different from the one mentioned in vv. 13 f. In these circumstances the obscure **አካዐ / ኤ፡** is possibly to be taken as a corruption of **ካልእ፡**—'and he placed this other oath in the charge of the holy Michael' (Tana 9 reads 'this evil oath'). The subject of **አንበረ፡** is left undefined ('and one placed . . .'), but presumably we are meant to understand God as the subject of the verb. The lack of a clearly defined subject is perhaps bound up with the fact that vv. 15–25 appear to be a secondary addition to the text (cf. the discussion on v. 13), with v. 15 now serving as a redactional link.

69. 16 . . . **and they are strong through his oath, and heaven was suspended.** The text appears to be in some disorder, for as it stands **ወጸንዑ፡** has no satisfactory subject. It is possible that some words have dropped out, or that the order of the words has been disturbed. Alternatively we should follow the text of Berl (cf. BM 485 Abb 55) and translate 'And these are the secrets of this oath, and (it) is strong: through his oath heaven was suspended'. In any case it is clear that the force of 'through his oath' is intended to carry over to the clause 'and heaven was suspended'.

they are strong: or 'they were made firm'.

his oath: presumably the oath of God, cf. 'and he placed' (v. 15).

does not go beyond (it) from the creation (9r, a10) of the world and for ever. 69. 19 And through that oath the deeps were made firm, and they stand and do not move from their place from (the creation of) the world and for ever. 69. 20 And through that oath the sun and the moon complete their course and do not transgress their command from (the creation of) the world (9r, a15) and for ever. 69. 21 And through that oath the stars complete their course, and he calls their names, and they answer him from (the creation of) the world and for ever; 69. 22 and likewise the spirits of the water, of the winds, and of all the breezes, and their paths, (9r, a20) according to all the groups of the spirits. 69. 23 And there are kept the storehouses of the sound of the thunder and of the light of the lightning; and there are kept the storehouses of the hail and the hoar-frost, and the storehouses of the mist, and the storehouses of the rain and the dew. 69. 24 And all these make their confession (9r, a25) and give thanks before the Lord of Spirits, and sing praises with all their power; and their food consists of all their thanksgiving, and they give thanks and praise and exalt in the name of the Lord of Spirits for ever and ever. 69. 25 And this oath is strong over them, and through it they are kept safe, (9r, a30) and their paths are kept safe, and their courses are not disturbed. 69. 26 And they had great joy, and they blessed and praised and exalted because the name of that Son of Man had been revealed to them. 69. 27 And he sat on the throne of his glory, and the whole judgement (9r, a35) was given to the Son of Man, and he will cause the sinners to pass away and be

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69. 22 This verse is difficult to interpret, unless the sense is 'and likewise (for) the spirits of the water' etc.—i.e. that in the same way as the stars, and through the same oath, the spirits of the water, the winds and the breezes carry out their duties (cf. Dillmann, *Translation*, 213 f.; also Charles, *Translation*, 140; for the mention of 'spirits' cf. 60. 11–23).

69. 25 **disturbed:** literally 'ruined' or 'destroyed'.

69. 27 **and the whole judgement:** literally 'and the sum of the judgement'.

destroyed from the face of the earth. 69. 28 And those who led astray the world will be bound in chains, and will be shut up in the assembly-place of their destruction, and all their works will pass away from the face of the earth. 69. 29 And from then on there will be nothing corruptible, for that (9r, b1) Son of Man has appeared and has sat on the throne of his glory, and everything evil will pass away and go from before him; *and the word of that Son of Man will be strong* before the Lord of Spirits. (9r, b5) This is the *third* parable of Enoch.

70. 1 And it came to pass after this (that), while he was living, his name was lifted from those who dwell upon the dry ground to the presence of that Son of Man *and* to the presence of the Lord of Spirits. 70. 2 And he was lifted on the chariots of the spirit, and *his* name vanished among them. (9r, b10) 70. 3 And from that day I was not *counted* among them, and he placed me between two winds, between the north and the west, where the angels took the cords to measure for me the place for the chosen and the righteous. 70. 4 And there I saw the first fathers (9r, b15) and the righteous who from (the beginning of) the world dwelt in that place.

71. 1 And it came to pass after this that my spirit was carried off, and it went up into the heavens. I saw the sons of the holy angels treading upon flames of fire, and their garments (9r, b20) (were) white, and their clothing, and the light of their face (was) like snow. 71. 2 And I saw two rivers of fire, and the light of that fire shone like hyacinth, and I fell upon my face before the Lord of Spirits. 71. 3 And the angel Michael, one of the archangels, took hold of me (9r, b25) by my right hand, and raised me, and led me out to all the secrets of mercy and the secrets of righteousness. 71. 4 And he showed me all the secrets of the ends of heaven and all the

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70. 3 **between two winds:** or perhaps 'between two quarters' or 'between two regions', cf. the use of רוח in Ezek. 42: 16 ff. and the note on 76. 1.

71. 1 **the sons of the holy angels:** see the note on 69. 4.

storehouses of all the stars and the lights, from where they come out before the holy ones. 71. 5 And the spirit carried Enoch off (9r, b30) to the highest heaven, and I saw there in the middle of that light something built of crystal stones, and in the middle of those stones tongues of living fire. 71. 6 And my spirit saw a circle of fire which surrounded that house; (9r, b35) from its four sides (came) rivers full of living fire, and they surrounded that house. 71. 7 And round about (were) the Seraphim, and the Cherubim, and the Ophannim; these are they who do not sleep, but keep watch over the throne of his glory. 71. 8 And I saw angels who could not be counted, a thousand thousands and ten thousand times (9r, c1) ten thousand, surrounding that house; and Michael and Raphael and Gabriel and Phanuel, and the holy angels who (are) in the heavens above, went in and out of that house. (9r, c5) 71. 9 And Michael and Raphael and Gabriel and Phanuel, and many holy angels without number, came out from that house; 71. 10 and with them the Head *of Days*, his head white and pure like wool, and his garments indescribable. 71. 11 And I fell upon my face, and my whole body melted, and my spirit (9r, c10) was transformed; and I cried out in a loud voice in the spirit of power, and I blessed and praised and exalted. 71. 12 And these blessings which came out from my mouth were pleasing before that Head of Days. 71. 13 And that Head of Days came with Michael and Gabriel, Raphael (9r, c15) and Phanuel, and thousands and tens of thousands of angels without number. 71. 14 And that angel came to me, and greeted me with his voice, and said to me: 'You are the Son of Man who was born to righteousness, and righteousness remains over you, and the righteousness of the Head of Days (9r, c20) will not leave you.' 71. 15 And he said to me: 'He proclaims peace to you in the name of the world which is to come, for from there

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71. 10 **of Days**: Eth I Bodl 5 Ull other Eth II MSS.; Ryl^2 Curzon 56 BM 484 'of the oath'.

peace has come out from the creation of the world; and so you will have it for ever and for ever and ever. 71. 16 And all ... will walk according to your way, inasmuch as righteousness will never leave you; (9r, c25) with you will be their dwelling, and with you their lot, and they will not be separated from you, for ever and for ever and ever. 71. 17 And so there will be length of days with that Son of Man, and the righteous will have peace, and the righteous *will have an upright way*, (9r, c30) in the name of the Lord of Spirits for ever and ever.'

72. 1 The book of the revolutions of the lights of heaven, each as it is, according to their classes, according to their (period of) rule and their times, according to their names and their places of origin, and according to their months, (9r, c35) which Uriel, the holy angel who was with me and is their leader, showed to me; and he showed me all their regulations exactly as they are, for each year of the world and for ever, until the new creation shall be made which will last for ever. 72. 2 And this is the first law of the lights. The light the sun, (9v, a1) its rising (is) in the gates of heaven which (are) towards the east, and its setting (is) in the western gates of heaven. 72. 3 And I saw six gates from which the sun rises, and six gates in which the sun sets, and (9v, a5) the moon (also) rises and sets in those gates, and the leaders of the stars together with those whom they lead; (there are) six in the east and six in the west, all exactly in place, one next to the other; and (there are) many windows to the south and north of those gates. 72. 4 And (9v, a10) first there rises the greater light, named the sun, and its disc (is) like the disc of heaven, and the whole of it (is) full of a fire which gives light and warmth. 72. 5 The wind blows the chariots on which it

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71. 16 **And all ... will walk.** I omit ይከውኑ : ወ ('will be and') with Eth I.

72. 1 **regulations**: literally 'book' (cf. Dillmann, *Lexicon*, col. 1269).

72. 3 **to the south and north**: literally 'to the right and left'.

ascends, and the sun goes down from heaven and returns through the north in order to reach the east, (9v, a15) and is led so that it comes to the appropriate gate, and shines (again) in heaven. 72. 6 In this way it rises in the first month in the large gate, namely it rises through the fourth of those six gates which (are) towards the east. 72. 7 And in that fourth (9v, a20) gate, from which the sun rises in the first month, there are twelve window-openings from which, whenever they are opened, flames come out. 72. 8 When the sun rises in heaven, it goes out through that fourth (9v, a25) gate for thirty days, and exactly in the fourth gate in the west of heaven it goes down. 72. 9 And in those days the day grows daily longer, and the night grows nightly shorter, until the thirtieth morning. 72. 10 And on that day the day becomes longer than the night by a double (part), (9v, a30) and the day amounts to exactly ten parts, and the night amounts to eight parts. 72. 11 And the sun rises from that fourth gate, and sets in the fourth gate, and returns to the fifth gate in the east for thirty mornings; and it rises from it, and sets (9v, a35) in the fifth gate. 72. 12 And then the day becomes longer by two parts, and the day amounts to eleven parts, and the night becomes shorter and amounts to seven parts. 72. 13 And the sun returns to the east, and comes to the sixth gate, and rises and sets in the sixth gate for thirty-one mornings because of its sign. 72. 14 And on that day (9v, b1) the day becomes longer than the night, and the day becomes double the night; and the day amounts to twelve parts, and the night becomes shorter and amounts to six parts. 72. 15 And the sun rises up that the day may grow shorter, and the night longer; (9v, b5) and the sun returns to the east, and comes to the sixth gate, and rises from it and sets for thirty mornings. 72. 16

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72. 7 **window-openings:** literally 'open windows', i.e. windows that can be opened—as the following words make clear (cf. 75. 4, 7).

72. 8 **in heaven:** literally 'from heaven'.

72. 10 **by a double (part):** i.e. by two parts.

And when thirty mornings have been completed, the day becomes shorter by exactly one part; and the day amounts to eleven parts, and the night to seven parts. 72. 17 And the sun goes out (9v, b10) from the west through that sixth gate, and goes to the east, and rises in the fifth gate for thirty mornings; and it sets in the west again, in the fifth gate in the west. 72. 18 On that day the day becomes shorter by two parts, (9v, b15) and the day amounts to ten parts, and the night to eight parts. 72. 19 And the sun rises from that fifth gate, and sets in the fifth gate in the west, and rises in the fourth gate for thirty-one mornings because of its sign, and sets in the west. (9v, b20) 72. 20 On that day the day becomes equal with the night, and is (of) equal (length); and the night amounts to nine parts, and the day to nine parts. 72. 21 And the sun rises from that gate, and sets in the west, and returns to the east, and rises in the third gate (9v, b25) for thirty mornings, and sets in the west in the third gate. 72. 22 And on that day the night becomes longer than the day, *and the night grows nightly longer*, and the day grows daily shorter until the thirtieth *morning*; and the night amounts to exactly ten parts, and the day to eight parts. 72. 23 And the sun rises (9v, b30) from that third gate, and sets in the third gate in the west, and returns to the east; and the sun rises in the second gate in the east for thirty mornings, and likewise it sets in the second gate in the west of heaven. 72. 24 And on that day (9v, b35) the night amounts to eleven parts, and the day to seven parts. 72. 25 And the sun rises on that day from that second gate, and sets in the west in the second gate, and returns to the east, to the first gate, for thirty-one mornings, and sets in the west in the first gate. 72. 26 And on that day the night becomes longer, (9v, c1) and becomes double the day; and the night amounts to exactly twelve parts, and the day to six parts. 72. 27 And (with this) the sun has completed the divisions of its journey, and it turns

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72. 27 **the divisions of its journey: ርእስ** : seems here to be a translation of a Greek κεφάλαιον—'division' (cf. Dillmann, *Translation*, 225).

back again along these divisions of its journey; and it comes through (9v, c5) that (first) gate for thirty mornings, and sets in the west opposite it. 72. 28 And on that day the night becomes shorter in length by one part . . . and amounts to eleven parts, and the day to seven parts. 72. 29 And the sun returns, and comes to the second gate in the east, (9v, c10) and it returns along those divisions of its journey for thirty mornings, rising and setting. 72. 30 And on that day the night becomes shorter in length, and the night amounts to ten parts, and the day to eight parts. 72. 31 And on that day the sun rises from that second gate, and sets (9v, c15) in the west, and returns to the east, and rises in the third gate for thirty-one mornings, and sets in the west of heaven. 72. 32 And on that day the night becomes shorter, and amounts to nine parts, and the day amounts to nine parts, and the night becomes equal with the day. (9v, c20) And the year amounts to exactly three hundred and sixty-four days. 72. 33 And the length of the day and the night, and the shortness of the day and the night—they are different because of the journey of that sun. 72. 34 Because of it, its journey becomes daily longer, and nightly shorter. (9v, c25) 72. 35 And this is the

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72. 28 **by one part . . .** I have not translated ዘውእቱ፡ ክፍል፡ ፩፡ since it is fairly clearly a gloss which is meant to explain that in this passage እድ፡ is the equivalent of ክፍል፡ (cf. Dillmann, *Translation*, 226).

72. 29 **returns, and comes:** literally 'returned, and came'. There is no apparent reason for the change of tense.

and it returns along those divisions of its journey: the reference to the divisions of the journey is unexpected. The only other place in this chapter where we have the same expression is v. 27, and that verse deals with the special case of the winter solstice and the start of the period when the days begin to get longer. Possibly 'along those divisions of its journey' has been copied here by mistake from v. 27.

72. 33 **are different:** literally 'are separate'.

72. 34 **Because of it:** because of the difference in the length of day and night, i.e. in order to bring about the difference in the length of day and night (cf. Dillmann, *Translation*, 226).

law and the journey of the sun, and its return, as often as it returns; sixty times it returns and rises, that is the great eternal light which for ever and ever is named the sun. 72. 36 And this which rises is the great light, which is (so) named after its appearance, (9v, c30) as the Lord commanded. 72. 37 And thus it rises and sets; it neither decreases, nor rests, but runs day and night in (its) chariot. And its light is seven times brighter than that of the moon, but in size the two are equal.

(9v, c35) 73. 1 And after this law I saw another law, for the smaller light named the moon. 73. 2 And its disc (is) like the disc of the sun, and the wind blows its chariot on which it rides, and in fixed measure light is given to it. 73. 3 And every month its rising and its setting change, and its days (are) as the days of (10r, a1) the sun, and when its light is uniformly (full), it is a seventh part of the light of the sun. 73. 4 And

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73. 4–8 There is Aramaic evidence that is relevant to this somewhat obscure passage. All the fragments of Aram$^{\text{astr. a}}$ and fragments 1–22 of Aram $^{\text{astr. b}}$ belong to a table which deals with the phases of the moon (cf. on this Milik, *HTR* 64 (1971), 338 f.). In the Aramaic version it is clear that the light of the moon increases or decreases by a half of a seventh part each day. What we have in the Ethiopic version of 73. 4–8 appears to be a garbled summary of the table in Aram$^{\text{astr.a}}$ and $^{\text{b}}$. The idea of seventh parts of light is retained in the Ethiopic version, but in a different way from that in the Aramaic. In the Ethiopic version the moon is conceived of as divided into two halves, each half being further divided into seven parts. Thus in the Ethiopic 'a seventh part', 'seven parts', 'six parts' refer to divisions of half the moon, and 'fourteen parts' to divisions of the whole moon.

The phases of the moon are discussed not only in 73. 4–8, but also in cc. 74 and 78, but it is not entirely possible to make sense of the various different pieces of information given in these three passages, or to reconcile them with one another. It appears from cc. 74 and 78 that the lunar year is held to consist of three hundred and fifty-four days, i.e. six months of twenty-nine days each, and six months of thirty days each; further that in the twenty-nine-day month there are fourteen days from new moon to full moon, and in the thirty-day month fifteen. In 73. 4–8 it seems that vv. 4 f. deal with the case of the twenty-nine-day month; in this month on the first day a fourteenth part of the total light of the moon appears (i.e. a seventh part of half the light, cf. v. 5), on the second day thus it rises, and its first phase (is) towards the east; it rises on the thirtieth morning, and on that day it appears and (10r, a5) becomes for you the first phase of the moon, on the thirtieth morning, together with the sun in the gate through which the sun rises. 73. 5 And a half . . . with a seventh part, and its entire disc (is) empty, without light, except for a seventh part, *a fourteenth part* of its (total) light. 73. 6 And on the day it receives (10r, a10) a seventh part and a half of its light, its light amounts to a seventh-and-seventh part and a half. 73. 7 It sets with the sun, and when the sun rises, the moon rises with it, and receives a half of one part of light; and on that night at the beginning of its morning, (10r, a15) at the beginning of the moon's day, the moon sets with the sun, and is dark on that night in *six* and seven parts and a half.

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two-fourteenths, and so on. It also appears that vv. 7 f. deal with the case of the thirty-day month; in this month on the first day a twenty-eighth part of the total light appears (a half of a seventh part of half the light, cf. v. 7), on the second day one-fourteenth (a seventh part of half the light, cf. v. 8), on the third day two-fourteenths, and so on. But the interpretation of v. 6 poses considerable problems, for it is difficult, if not impossible, to make sense of the numbers in this verse. It is thus not clear whether v. 6 belongs with vv. 4 f. or with vv. 7 f.

The manuscripts offer many variant readings for the numbers throughout 73. 4–8. Many of these are not very significant, but those in v. 6 are rather more substantial. However, since none of the variants in v. 6 makes any better sense than the text of Ryl, I have not discussed them further.

73. 4 **first phase:** literally 'beginning'.

73. 5 **And a half . . . with a seventh part.** A verb meaning 'to rise' (Aramaic נפק) or 'to appear' is expected, and ርኁቅ፡ is quite unintelligible. Charles (*Text*, 138) suggests that ርኁቅ፡ is a translation of ἐξέχων which is used of the rising of the sun. But it seems to me more likely that the roots ርሕቀ፡ and ሠረቀ፡ have been confused.

73. 6. For this obscure verse see the general comment above on 73. 4–8.

73. 7 **in six and seven parts and a half:** i.e. in thirteen and a half parts of the total amount of light; the moon is still virtually pitch black on the first night of the month. Hence it can still be said of it that it 'sets with the sun'.

73. 8 And it rises on that day with exactly a seventh part, and goes out, and recedes from the rising of the sun, and becomes bright on the remainder of its days in (the other) *six* and seven parts.

(10r, a20) 74. 1 And another journey and (another) law I saw for it, in that according to this law it makes its monthly journey. 74. 2 And Uriel, the holy angel who is the leader of them all, showed me everything, and I wrote down their positions as he showed (them) to me; and I wrote down (10r, a25) their months, as they are, and the appearance of their light until fifteen days have been completed. 74. 3 In seventh parts it makes all its darkness full, and in seventh parts it makes all its light full, in the east and in the west. 74. 4 And in certain months it changes (its) setting, (10r, a30) and in certain months it follows its own individual course. 74. 5 In two months it sets with the sun in those two gates which (are) in the middle, in the third and in the fourth gate. 74. 6 It goes out for seven days, and turns back, and returns again to the gate from which the sun rises; and in that (gate) (10r, a35) it makes all its light full, and it recedes from the sun, and comes in eight days to the sixth gate from which the sun rises. 74. 7 And when the sun rises from the fourth gate, (the moon) goes out for seven days until it rises from the fifth (gate); and again it returns in seven days to the fourth gate, (10r, b1) and makes all its light full, and recedes, and comes to the first gate in eight days. 74. 8 And again it returns in seven days to the fourth gate from which the sun rises. 74. 9 Thus I saw their positions, (10r, b5) *how the moons rose and the sun set in those days.* 74. 10 *And* (*if*) five years are added together, the sun has an excess of thirty days; but all the days (which) accrue to it for one year of those five years, when they are complete, amount to (10r, b10) three hundred and sixty-four days.

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73. 8 **in (the other) six and seven parts:** i.e. in the other thirteen parts of the total amount of light.

74. 2 **of them all:** i.e. of the different phases of the moon (cf. v. 17).

74. 11 And the excess of the sun and the stars comes to six days; in five years, six (days) each (year), they have an excess of thirty days, and the moon falls behind the sun and the stars by thirty days. 74. 12 And the moon conducts the years (10r, b15) exactly, all of them according to their eternal positions; they are neither early nor late even by one day, but change the year . . . in exactly three hundred and sixty-four days. 74. 13 In three years (there are) one thousand and ninety-two days, and in five years one thousand eight hundred and twenty days, so that (10r, b20) in eight years there are two thousand nine hundred and twelve days. 74. 14 For the moon alone the days in three years come to one thousand and sixty-two days, and in five years it is fifty days behind . . . 74. 15 And there are one thousand seven hundred and seventy days in five years, so that (10r, b25) for the moon the days in eight years amount to two thousand eight hundred and thirty-two days. 74. 16 For the difference in eight years (is) eighty days, and all the days which (the moon) is behind in eight years (are) eighty days. 74. 17 And the year is completed exactly in accordance with their positions and the positions of the sun, (10r, b30) in that (sun and moon) rise from the gates from which (the sun) rises and sets for thirty days.

75. 1 And the leaders of the heads of thousands who (are) in charge of the whole creation and in charge of all the stars (have to do) also with the four (days) which are added, and are

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74. 12 **all of them . . . eternal positions:** ከመ ፡ stands here in place of በከመ ፡, cf. 74. 17.

. . . **in exactly:** በጽድቅ ፡ and ጥንቁቀ ፡ look like alternative renderings of an original בצדקא, cf. Charles, *Text*, 141.

74. 14 **fifty days behind . . .** I have omitted from the translation እስመ ፡ . . . ፲ወ፰መዋዕል ፡ as an unintelligible gloss which has come into the text in the wrong place. Cf. Charles (*Text*, 142) who suggests that the gloss referred originally to the end of v. 15 and see now Tana 9.

74. 17 **in accordance with their positions:** i.e. the positions of the different phases of the moon (cf. v. 2). For the ideas contained in the verse cf. v. 12.

not separated from their position, (101, b35) according to the whole reckoning of the year. And these serve on the four days which are not counted in the reckoning of the year. 75. 2 And because of them men go wrong in them, for these lights really serve in the stations of the world, one in the first gate, and one in the third gate, and one in the fourth gate, and one in the sixth gate; and the exact harmony of the (course of the) world is completed in the separate three hundred and sixty-four (101, c1) stations of the world. 75. 3 For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of eternal glory has placed in charge of all the lights of heaven, in heaven and in the world, (101, c5) that they might rule on the face of heaven, and appear over the earth, and be the leaders of day and night, (namely) the sun, and the moon, and the stars, and all the serving creatures who revolve in all the chariots of heaven. 75. 4 Likewise Uriel showed to me twelve gate-openings (101, c10) in the disc of the chariot of the sun in heaven from which the rays of the sun come out; and from them heat comes out over the earth, when they are opened at the times which are appointed for them. 75. 5 And (there are such) for the winds and for the spirit of the dew, when they are opened at the (appointed) times, open (101, c15) in heaven at the ends. 75. 6 I saw twelve gates in heaven, at the ends of the earth, from which the sun, and the moon, and the stars, and all the works of heaven go out in the east and in the west. 75. 7 And (there are) many window-openings to the north and to the south (101, c20)—and each window at its (appointed) time sends out heat—corresponding to those gates from which the stars go out in

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75. 2 **the (course of the) world:** cf. 82. 5.

75. 4 **gate-openings:** literally 'open gates', cf. 72. 7.

75. 7 **window-openings:** literally 'open windows', cf. 72. 7 (and cf. also 72. 3).

to the north and to the south: literally 'to the left and to the right'.

accordance with his command to them, and in which they set according to their number. 75. 8 And I saw chariots in heaven, running through the world (10r, c25) above and below those gates, in which the stars which never set rotate. 75. 9 And one is bigger than all (the others), and it goes round through the whole world.

76. 1 And at the ends of the earth I saw twelve gates open to all (10r, c30) the winds, from which the winds come out and blow over the earth. 76. 2 Three of them (are) open in the front of heaven, and three in the west, and three on the right of heaven, and three on the left. 76. 3 And the three first (are) those which (are) towards the east, and three (are) towards the north, and the three *after these* on the left (are) (10r, c35) towards the south, and three (are) in the west. 76. 4 Through four of them come winds of blessing and peace, and from those eight come winds of punishment; when they are sent,

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76. 1 **to all the winds.** Halévy (*JA* vi. 9 (1867), 383 f.) suggests that ነፋስ፡ is dependent on רוח which, in this context, means 'side, direction, quarter' (cf. Ezek. 42: 16 ff.). Here the suggestion seems to me unlikely, but in v. 14 and in 77. 1–3 the suggestion that ነፋስ፡ = רוח = 'side, direction, quarter' does seem likely.

76. 3 It has been pointed out that the regions are not here described, as might have been expected, in the order in which they are mentioned in the following account (vv. 5–14), viz. east, south, north, west (cf. Charles, *Translation*, 163). However, the evidence of Aram may cast some light on this problem. Cf. Aram$^{\mathrm{astr.c}}$1 ii 1 ותלתת די ב̇תריהון על שמאל, 'and the three after them (are) on the north (lit. 'left')'. This corresponds fairly closely to ወ፫ቢድኅር(ሬ)፡ እለ(ሉ)፡ በፀጋም፡, a clause regarded by Charles as corrupt (cf. *Text*, 144; *Translation*, 163). Possibly the Ethiopic expression came to be misunderstood, and this led to the insertion of በመንገለ፡ አዜብ፡ as an explanatory gloss which had the effect of making the third region the south, not the north. If this is correct, the alteration regarding the third region would have meant that the second region had to become the north—hence the present order of Eth 76. 3.

76. 4 **winds of blessing and peace:** cf. Aram$^{\mathrm{astr.c}}$1 ii 2 להין לרפיא ארעה ולאחיתה. Aram$^{\mathrm{astr.c}}$1 ii 2 would appear to relate to this part of Eth 76. 4, but the relationship between Aram and Eth is restricted to a general similarity of thought.

they bring devastation to the whole earth, and to the water which (is) on it, and to all those who dwell upon it, and to everything which is *in* the water and on the dry ground. 76. 5 And (10v, a1) the first wind from those gates, called the east (wind), comes out through the first gate which (is) towards the east, (the one) which inclines to the south; from it come devastation, drought, and heat, and destruction. 76. 6 And through the second gate (10v, a5) in the middle comes what is right, and from it come rain, and fruitfulness, and prosperity, and dew; and through the third gate, which (is) towards the north, come cold and drought. 76. 7 And after these the winds towards the south come out through three gates. First, through the first (10v, a10) of the gates, (the

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and to the water . . . dry ground: cf. Aram$^{\mathrm{astr.c}}$1 ii 3 ומיא וכל מה די בהן די רבין וצמחין ורחש[. Eth has nothing which corresponds to די רבין וצמחין ורחש[, but $^{\mathrm{astr.c}}$1 ii 3 would appear to relate to this part of Eth 76. 4.

76. 5 **And the first wind . . . first gate:** cf. Aram$^{\mathrm{astr.c}}$1 ii 4 בתרעא קדמיא נפקא רוח קדים די · [.

76. 6 **And through the second . . . what is right:** cf. Aram$^{\mathrm{astr.c}}$1 ii 5 ובתרעא תנינא נפקא רוח קדים ק· [. $^{\mathrm{astr.c}}$1 ii 5 would appear to relate to this part of Eth 76. 6, but Eth has **ርትዕ፡** where Aram has רוח קדים ק · [. —For the translation of **ርትዕ፡** by ‘what is right’ cf. Charles, *Translation*, 164. But the evidence of v. 11 suggests that the text here is corrupt (cf. Tana 9 in this verse and Beer, *Translation*, 282).

and through the third . . . cold and drought: cf. Aram$^{\mathrm{astr.c}}$1 ii 6 רוח] 6 קדים גרבה די קריב לרוח גרין[. $^{\mathrm{astr.c}}$1 ii 6 would appear to relate to this part of Eth 76. 6, but, judging from what has survived of Aram$^{\mathrm{astr.c}}$1 ii, Eth has a shorter text than Aram.

76. 7 **First, through the first of the gates** (lit. ‘through the first gate from them’): cf. Aram$^{\mathrm{astr.c}}$1 ii 7] נפק לקדמין בתרעא קדמיא[. For the somewhat unexpected **ቀዳምይት፡** (so Eth II; see Dillmann, *Translation*, 235; Charles, *Translation*, 164) cf. now Aram לקדמין. —Aram$^{\mathrm{astr.c}}$1 ii 8 (די קרין לה נגבה טלן[) might have been expected from its position in Aram to correspond to part of Eth 76. 7b–9, but, apart from טל, there is no link between the two texts.

one) which inclines towards the east, comes a hot wind. 76. 8 And through the middle gate, which (is) next to it, come pleasant fragrances, and dew, and rain, and prosperity, and life. 76. 9 And through the third gate, which (is) towards the west, come (10v, a15) dew, and rain, and locusts, and devastation. 76. 10 And after these the winds towards the north . . . From the seventh gate, which (is) towards the east, . . . come dew and rain, locusts and devastation. (10v, a20) 76. 11 And through the middle gate exactly come rain, and dew, and life, and prosperity. And through the third gate, which (is) towards the west, . . . come mist, and hoar-frost, and snow, and rain, and dew, and locusts. 76. 12 And after (10v, a25) these . . . the winds towards the west. Through the first gate, which inclines towards the north, come dew, and rain, and hoar-frost, and cold, and snow, and frost. 76. 13 And from the middle gate come dew and rain, prosperity and blessing. And through (10v, a30) the last gate, which (is) towards the south, come drought and devastation, burning and destruction. 76. 14 And (thus) the twelve gates of the four

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76. 10 **And after these the winds**: cf. Aram$^{astr.c}$1 ii 9 ו[בׄתׄרה נפק רוחׄא].

. . . **From the seventh gate.** I omit ዘስሙ፡ ባሕር፡ as a gloss (cf. Dillmann, *Translation*, 235), and read እምሳብዓይ፡ ኆኅት፡. Both Eth I (ወዘወፅአ፡ እም፯ኆኅት፡) and Eth II (እም፯ሳብዓይ፡ ኆኅት፡) appear to have conflate readings here.

towards the east, . . . I omit 'which inclines towards the south' as a gloss (cf. v. 5 for the origin of the gloss; cf. also the addition in v. 11).

76. 11 **towards the west,** . . . I omit 'which inclines towards the north' as a gloss (cf. (?) v. 12 እንተ፡ ታጸንን፡ ለመንገለ፡ መስዕ፡ for the origin of the gloss; cf. also the addition of 'which inclines towards the south' in v. 10).

76. 12 . . . **the winds.** I omit ፬ as a gloss, cf. Dillmann, *Translation*, 235.

76. 13 **and destruction**: cf. Aram$^{astr.c}$1 ii 14 וחרבן.

76. 14 **And (thus) the twelve . . . are complete**: cf. Aram$^{astr.c}$1 ii 14 ושלמו תרי עשר תרעי ארבע רוחי שמׄ]יא and $^{astr.b}$23 2 שׄמיא[. The reading רוחי in $^{astr.c}$1 ii 14 confirms the suggestion (cf. Flemming, *Text*, 103; Charles, *Text*, 146) that ንዋኅው፡ is corrupt. Otherwise Aram and Eth

quarters of heaven are complete. And all their laws, and all their punishments, and all their benefits I have shown to you, my son Methuselah.

(10v, a35) 77. 1 They call the first quarter eastern, because it is the first; and they call the second the south, because there the Most High descends, and there especially the one who is blessed for ever descends. 77. 2 And the western quarter is

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are here identical. Note that here, as in 77. 1–3, רוח would appear to have the meaning 'side, direction, quarter' (cf. v. 1 and Halévy, *JA* vi. 9 (1867), 383 f.).

And all their laws . . . shown to you: cf. Aram$^{\text{astr.b}}$23 2 שלמהון ופרשהון את̊]זית. Here Eth and Aram differ.

77. 1 **quarter:** for this translation cf. 76. 14 and 76. 1.

because it is the first: cf. Aram$^{\text{astr.c}}$1 ii 15 בדי הוא קדמיא and $^{\text{astr.b}}$23 3 ק̇דמיה[. Aram and Eth are identical. For the play on the meaning of the root קדם cf. Dillmann, *Translation*, 236.

and they call the second the south: cf. Aram$^{\text{astr.c}}$1 ii 15 וקר̇ין לדרומא דרום and $^{\text{astr.b}}$23 3 וקרין לדרומא דרום.

because there the Most High descends: cf. Aram $^{\text{astr.c}}$1 ii 15 בד] and $^{\text{astr.b}}$23 3 בדיל לתמן ד̊א̇ר̊ רבא. The reading ד̊א̇ר̊ seems very likely, and is certainly compatible with what is visible on the manuscript. For the occurrence here of the root דור cf. already Dillmann, *Translation*, 236; Charles, *Text*, 147; Halévy, *JA* vi. 9 (1867), 384, and contrast Charles, *Translation*, 165. Apart from the variant ד̊א̇ר̊ / ይወርድ፡ note the use here of רבא as a title for God; Eth has ልዑል፡ (= עליא, cf. Dan. 4: 14 etc.; IQapGen II 4; Fitzmyer, *Genesis Apocryphon*, 50 f., 83).

and there . . . descends: cf. Aram$^{\text{astr.b}}$23 3 f. ע̇למא[ ] 4 [ ] ו ב̊.

77. 2 **quarter:** for this translation cf. 76. 14 and 76. 1.

And the western quarter . . . go down: cf. Aram$^{\text{astr.b}}$23 4 f.
ולרוחא רבא רוח[ ] . מערבא בדי תמן 5 [ער]בי שמיא מאין
ערבין ומאין עללין וכלהון כוכבין ובדכן קרין מער̇בא
and $^{\text{astr.c}}$1 ii 16
שמיא מאי̇א̇ן ערבין̇ ומ̇יאן ע]ללין וכלהון כ]וכביא בדיל כן[.

Note (1) that there is an erased א (and possibly another erased letter) called waning, because there all the lights of heaven wane and go down. 77. 3 And the fourth quarter, (10v, b1) named the north, is divided into three parts. And the first of them (is) the dwelling-place for men; and the second (contains) seas of

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before מערבא in $^{\mathrm{astr.b}}$23 4; (2) that the spelling of מא׳אן has been corrected in $^{\mathrm{astr.c}}$1 ii 16 at the first occurrence of the word (and possibly also at the second occurrence); (3) that $^{\mathrm{astr.c}}$ has כ]וכב׳א בדיל כ[ן in place of $^{\mathrm{astr.b}}$ כוכבין ובדכן. Although both Eth and Aram convey the same general sense, Eth is much shorter than Aram and differs considerably from it.

77. 3 **And the fourth quarter . . . three parts**: cf. Aram$^{\mathrm{astr.b}}$23 6–8

6]בדי בה צפנין ומתכנסין וסחרין כל ערבי שמיא ואזלין
למדנחי [שמ]יא

7 מד]נח בדי מן תמן דנחין מאני שמיא ואף מזרח בדי מא̇[י]ן̊
זרח̇י̇ן]

8]ת̊ ארעא

and $^{\mathrm{astr.c}}$1 ii 17 f.

17 ומתכסין וסחרין וכל ערבין] שמיא ואזלין] ל̊מדנחי שמיא .]
ד נ ה̊
18 די מא̇ן ד̇רחין ירחין באש̊.]   [...לאתחויא]

On this verse see Milik, *RB* 65 (1958), 76. —There are some minor differences between Aram$^{\mathrm{astr.b}}$ and $^{\mathrm{astr.c}}$. Besides this, it is difficult to relate the few letters that have survived in $^{\mathrm{astr.c}}$1 ii 18 to $^{\mathrm{astr.b}}$23 7 f., or to fit them into the (probably small) lacuna at the beginning of $^{\mathrm{astr.b}}$23 8, and it is possible that there was some material in $^{\mathrm{astr.c}}$1 ii that was not in $^{\mathrm{astr.b}}$23. However, the reading and interpretation of $^{\mathrm{astr.c}}$1 ii 18 are very uncertain. Note that several corrections have been written in above this line. —Eth is again much shorter than Aram and different from it. In Eth there is no explanation of the name of the northern quarter, and the quarter is divided into three parts. In Aram there is both a full explanation of the name of the northern quarter and a second explanation of the name of the eastern quarter (cf. v. 1). In addition, according to Aram it is apparently the whole earth that is divided into three parts, not just the northern quarter (cf. Milik, loc. cit.). —In $^{\mathrm{astr.b}}$23 7 note the use of the Hebrew root זרח by the side of the Aramaic root דנח.

And the first . . . for men: cf. Aram$^{\mathrm{astr.b}}$23 8 חד מנהון למדבר בה̇ בני אנשא. Eth and Aram are similar, but not identical.

and the second . . . mist: cf. Aram$^{\mathrm{astr.b}}$23 8 וחד מנהון[and (?) $^{\mathrm{astr.c}}$1 ii 19 water, and the deeps, and forests, and rivers, and darkness, and mist; and the third part (contains) the garden of righteousness. 77. 4 I saw seven high mountains (10v, b5) which were higher than all the mountains which (are) on the earth, and from them snow comes. And days and times and years pass away and go by. 77. 5 I saw seven rivers on the earth larger than all the (other) rivers; one of them comes from the east (10v, b10) (and) pours out its water into the Great Sea. 77. 6 And two of them come from the north to the sea and pour out their water into the Erythraean Sea in the east. 77. 7 And the remaining four flow out on the side of the north to their sea, ⟨two to⟩ the Erythraean Sea, and two into the Great Sea, *and* they discharge themselves there, (10v, b15) but some say: into the wilderness. 77. 8 I saw seven large islands in the sea and on the land: two on the land, and five in the Great Sea.

]וחד מנהון[. Eth has 'and the second' instead of 'and one of them'. It is unfortunate that we know nothing of what Aram placed in the second section, but the list in Eth seems somewhat overloaded.

and the third . . . righteousness: cf. Aram$^{astr.b}$23 9
וחד מנהון] למדברין ול.[ ]..קושטא

Note that the formula וחד מנהון could not (for reasons of space) have stood between]למדברין ול.[and]..קושטא[, and that therefore the contents of the third section were different in Eth and Aram (cf. Milik, *RB* 65 (1958), 76; *HTR* 64 (1971), 342).

77. 4 **And from them snow comes**: cf. Aram$^{astr.b}$23 10
ונ[חת עליהון תלג.]

77. 7–78. 1 Milik has recently argued that fragment 3 (together with fragment 5) of Oxyrhyncus Papyrus 2069 belongs to a Greek version of the astronomical section of Enoch; thus he identifies fr. 3v with 77. 7–78. 1 and fr. 3r with 78. 8. Milik has also provided a complete restoration of the context of fr. 3r and a partial restoration of the context of fr. 3v (cf. *Chronique d'Égypte* 46 (1971), 321–43, esp. 333 ff.; *HTR* 64 (1971), 372; cf. also the Introduction, above pp. 20 f.). However, in view of the small size of the fragment the identifications, although possible, can only be regarded as very uncertain, and I have not attempted to take this material into account. It should be added that the restoration of the Greek text on the scale here attempted seems to me of very doubtful value.

78. 1 The names of the sun (are) as follows: the first Oryares, and the second Tomases. 78. 2 The moon has four names: the first name (is) Asonya, and the second Ebla, and the third Benase, (10v, b20) and the fourth Era'e. 78. 3 These are the two great lights; their disc (is) like the disc of heaven, and in size the two (are) equal. 78. 4 In the disc of the sun (are) seven parts of light which are added to it more than to the moon, and in fixed measure (light) is transferred (to the moon) until (10v, b25) a seventh part of the sun is exhausted. 78. 5 And they set, and go into the gates of the west, and go round through the north, and rise through the gates of the east on the face of heaven. 78. 6 And when the moon rises, it appears in heaven and has a half of a seventh part of light; (10v, b30) and on the fourteenth day it makes all its light full. 78. 7 And fifteen parts of light are transferred to it, until on the fifteenth day its light is full, according to the sign of the year, and amounts to fifteen parts. And the moon comes into being by halves (10v, b35) of a seventh part. 78. 8 And in its

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78. 1 **Oryares . . . Tomases.** These names are generally derived from אור חרס and חמה (cf. Dillmann, *Translation*, 239).

78. 2 **Asonya . . . Ebla . . . Benase . . . Era'e.** The second and fourth names may be derived from לבנה and ירח, but the derivation of the first and third names is somewhat uncertain (cf. Dillmann, *Translation*, 239 f.; Halévy, *JA* vi. 9 (1867), 385–7).

78. 6 **and on the fourteenth . . . full:** cf. Aram$^{\text{astr.c}}$1 iii 4
יום
]מין בכל ם̊ עד יום ארבעת עשר ומ̇שׁ̊]למין בה כל נהורה. For the restoration cf. line 5. Line 4 is a little difficult to read, but the obscure
יום
piece on the right half of the line ( ]מין בכל ם̊) suggests that the text of Aram was rather different from Eth.

78. 7 **until . . . is full:** cf. Aram$^{\text{astr.c}}$1 iii 5
עד יום]חמשת עשר ומשלמין בה כל נהור[ה.

And the moon . . . seventh part: cf. Aram$^{\text{astr.c}}$1 iii 6
].בר ירחיא בפלגי שביעין [

78. 8 See the note on 77. 7–78. 1 and the Introduction, pp. 20 f.

waning on the first day it decreases to fourteen parts of its light, and on the second to thirteen parts, and on the third to twelve parts, and on the fourth to eleven parts, and on the fifth to ten parts, and on the sixth to nine parts, and on the seventh to eight parts, and on the eighth to seven (10v, c1) parts, and on the ninth to six parts, and on the tenth to five parts, and on the eleventh to four parts, and on the twelfth to three, and on the thirteenth to two, and on the fourteenth to half of a seventh part, and all (10v, c5) the light that remains from the total disappears on the fifteenth day. 78. 9 And in certain months the moon has twenty-nine days in each (month), and once twenty-eight. 78. 10 And Uriel showed me another law, (namely) when light is transferred to the moon, and on which side it is transferred (10v, c10) from the sun. 78. 11 All the time that the moon is increasing in its light, it transfers (light to itself) opposite the sun until, in fourteen days, its light is full in heaven; and when it is all ablaze, its light is full in heaven. 78. 12 And on the first day it is called the new moon, (10v, c15) for on that day light rises on it. 78. 13 And (its light) becomes full exactly on the day the sun goes down into the west, and it rises from the east at night. And the moon shines through the whole night, until the sun rises opposite it, and the moon is seen (10v, c20) opposite the sun. 78. 14 And on the side on which the light of the moon appears, there again it wanes until all its light disappears, and the days of the moon come to an end, and its disc remains empty,

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to fourteen parts of its light, and on the second to thirteen parts: cf. Aram$^{astr.c}$1 iii 7]ר̊יא וביומא תנינא חד .... [.

and on the fourth to eleven parts: cf. Aram$^{astr.c}$1 iii 8
וביומא רב]י̊עיא חד מן חד .. [.

78. 10 **And Uriel . . . when light is transferred:** cf. Aram$^{astr.b}$25 3
ח]שׁ̊בון אחרן אחזית לה די אזל . [.

without light. 78. 15 And for three months, at its proper time, it achieves thirty days, (10v, c25) and for three months it achieves in each (month) twenty-nine days, during which it completes its waning, in the first (period of) time and in the first gate, in one hundred and seventy-seven days. 78. 16 And in the time of its rising for three months it appears in each (month) for thirty days, and for three months it appears in each (month) for twenty-nine days. (10v, c30) 78. 17 By night, for twenty (days) each time, it looks like a man, and by day like heaven, for there is nothing else in it except its light.

79. 1 And now, my son Methuselah, I have shown you everything, and the whole law of the stars of heaven is complete. 79. 2 And he showed me the whole (10v, c35) law for these, for every day, and for every time, and for every (period of) rule, and for every year, and for the end thereof, according to its command for every month and every week; 79. 3 and the waning of the moon which occurs in the sixth gate, for in that sixth gate its light becomes full, and after that it is (11r,

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78. 15 f. Aram$^{astr.b}$26 5–7 correspond to parts of Eth 78. 17–79. 1, and it might be expected therefore that Aram$^{astr.b}$26 2–4 would correspond to parts of Eth 78. 15 f. But the text of $^{astr.b}$26 2–4 seems to bear no relation to that of Eth. 78. 15 f. The text is as follows:

]בׄתרעא שתיתיא בה֯[2
].מין תרין ומחסר מן דבר שמשאׄ[3
]. בׄה כדמות חזו דמי כדי נהורה בה הא.[4

For lines 2 and 3 cf. (?) Eth 79. 3–5.

78. 17 **By night . . . and by day**: cf. Aram$^{astr.b}$26 5
מן]ק֯צׄת דמי חזוא דן כדמות אנשׄ[א ו]ביוממא מן֯[קצת.

for there is nothing . . . its light: cf. Aram$^{astr.b}$26 6 נהור]הׄ בלחודהי.

79. 1 **And now . . . shown you**: cf. Aram$^{astr.b}$26 6
וכען מחוה אנה לךׄ ברי [

79. 2 **And he showed me the whole law for these**: cf. (?) Aram$^{astr.b}$26 7 ח]שבון א..[.

79. 3 f. **its light becomes full, and after that it is the beginning of the**

a1) the beginning of the month; 79. 4 and the waning which occurs in the first gate, at its proper time, until one hundred and seventy-seven days are complete (reckoned according to weeks: twenty-five (weeks) and two days); 79. 5 and how it falls behind the sun, according to the law (11r, a5) of the stars, by exactly five days in one (period of) time, and when this place which you see has been traversed. 79. 6 Such (is) the appearance and the likeness of every light which Uriel, the great angel who is their leader, showed to me.

80. 1 And in those days (11r, a10) Uriel answered me and said to me: 'Behold I have shown you everything, O Enoch, and have revealed everything to you, that you may see this sun, and this moon, and those who lead the stars of heaven, and all those who turn them, their tasks, and their times, (11r, a15) and their rising. 80. 2 But in the days of the sinners the years will become shorter, and their seed will be late on their land and on their fields, and all things on the earth will change, and will not appear at their proper time. And the rain will be withheld, and heaven (11r, a20) will retain (it). 80. 3 And in those times the fruits of the earth will be late and will not grow at their proper time, and the fruits of the trees will be withheld at their proper time. 80. 4 And the moon will change its customary practice, and will not appear at its proper time. 80. 5 But in those days it will appear *in* heaven,

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month; 79. 4 and the waning: Eth II; the text could possibly be translated: 'its light comes to an end, and after that it is the beginning of the month; 79. 4 and the waning'. But this translation seems unlikely in view of the meaning of ተፈጸመ፡ in 78. 7, 11, and 13. Flemming (*Text*, 107; *Translation*, 102; cf. Charles, *Text*, 151) argues, not implausibly, that in the Ethiopic there originally stood ርእሰ፡ ታሕፃፂት፡፡ ወታሕፃፂት፡, that ወታሕፃፂት፡ fell out by mistake (cf. Eth I), and that Eth II represents an attempt to correct the text.

79. 6 **of every light:** literally: 'from every light'.

80. 5 **it will appear in heaven, and come . . .** I have taken this verse to refer to the moon, and have omitted ሕበር፡ as a gloss on vv. 2 f. which has come into the text at the wrong place by mistake. vv. 4–7 deal with the moon and the stars, and ሕበር፡ ('drought') is quite impossible

and come (11r, a25) . . . on top of a large chariot in the west, and shine with more than normal brightness. 80. 6 And many heads of the stars in command will go astray, and these will change their courses and their activities, and will not appear at the times (11r, a30) which have been prescribed for them. 80. 7 And the entire law of the stars will be closed to the sinners, and the thoughts of those who dwell upon the earth will go astray over them, and they will turn from all their ways, and will go astray, and will think them gods. 80. 8 And many evils will (11r, a35) overtake them, and punishment will come upon them to destroy them all.'

81. 1 And he said to me: 'O Enoch, look at the book of the tablets of heaven, and read what is written upon them, and note every individual fact.' 81. 2 And I looked at everything in the tablets of heaven, and I read everything which was written, and I noted everything. (11r, b1) And I read the book and everything which was written in it, all the deeds of men, and all who will be born of flesh on the earth for the generations of eternity. 81. 3 And then I immediately blessed the Lord, (11r, b5) the eternal king of glory, in that he has made all the works of the world, and I praised the

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in this context, but would not be inappropriate as a gloss on vv. 2 f. But the corruption in this verse may well go deeper than this.—Note that Halévy (*JA* vi. 9 (1867), 387–90) seeks to explain the difficulty on the basis of a corruption in an assumed Hebrew *Vorlage*, and argues that in the *Vorlage* יראה השמש ויבא בערב was misread as יראה השמים ויבא הרעב (= ይትረአይ፡ ሰማይ፡ ወይበጽሕ፡ አባር፡).

on top of a large chariot: ጽንፍ፡ means literally 'end' or 'side'. Presumably what is meant is 'on the (out)side of a large chariot', i.e. on the top. But if this is so, the usage is strange, and በጽንፈ፡ may well be corrupt.

80. 6 **in command:** literally 'of command'.

80. 8 **And many evils will overtake them:** literally 'And evil will increase over them'.

81. 2 **and all who will be born of flesh on the earth:** literally 'and all the children of flesh who (will be) on the earth' (cf. 84. 1).

Lord because of his patience, and I blessed (him) on account of the sons of *Adam*. 81. 4 And at that time I said: 'Blessed is the man who dies righteous and good, concerning whom no book of iniquity has been written, (11r, b10) and against whom no guilt has been found.' 81. 5 And these three holy ones brought me, and set me on the earth before the door of my house, and said to me: 'Tell everything to your son Methuselah, and show all your children that no flesh is righteous (11r, b15) before the Lord, for he created them. 81. 6 For one year we will leave you with your children, until you have regained your strength, that you may teach your children, and write (these things) down for them, and testify to all your children. And in the second year they will take you from among them. (11r, b20) 81. 7 Let your heart be strong, for the good will proclaim righteousness to the good, the righteous will rejoice with the righteous, and they will wish each other well. 81. 8 But the sinner will die with the sinner, and the apostate will sink with the apostate. 81. 9 And those who practise righteousness will die (11r, b25) because of the deeds of men, and will be gathered in because of the deeds of the impious.' 81. 10 And in those days they finished speaking to me, and I went to my family, as I blessed the Lord of the ages.

82. 1 And now, my son Methuselah, all these things I recount to you (11r, b30) and write down for you; *I have revealed everything to you* and have given you books about all these things. Keep, my son Methuselah, the books from the hand of your father, that you may pass (them) on to the generations of eternity. 82. 2 I have given wisdom to you and to your children, and (11r, b35) to those who will be your children, that they may give (it) to their children for all the generations for ever—this wisdom (which is) beyond their thoughts.

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81. 6 **until you have regained your strength:** for this translation cf. Dillmann, *Translation*, 51, 246. For a different interpretation cf. Charles, *Translation*, 173.

82. 1 **from the hand:** literally 'of the hand'.

82. 3 And those who understand it will not sleep, but will incline their ears that they may learn this wisdom, and it will be better for those who eat (from it) than good food. 82. 4 Blessed are all the righteous, (11r, c1) blessed are all those who walk in the way of righteousness, and do not sin like the sinners in the numbering of all their days in which the sun journeys in heaven, coming in and out through the gates (11r, c5) for thirty days with the heads over thousands of this order of stars, (and) with the four which are added and divide between the four parts of the year, which lead them and appear with them on four days. 82. 5 Because of them men go wrong, and they do not reckon them (11r, c10) in the reckoning of the whole (course of the) world; for men go wrong in respect of them, and do not know them exactly. 82. 6 For they belong in the reckoning of the *year*, and are truly recorded (therein) for ever, one in the first gate, and one in the third, and one in the fourth and one in the sixth. And the year is completed (11r, c15) in three hundred and sixty-four days. 82. 7 And the account of it (is) true, and the recorded reckoning of it (is) exact, for the lights, and the months, and the feasts, and the years, and the days Uriel showed me, and he inspired me—he to whom the Lord of the whole created world gave commands about the host of heaven for me. (11r, c20) 82. 8 And he has power in heaven over night and day to cause light to shine on men: the sun, and the moon, and the stars, and all the powers of heaven which rotate in their orbits. 82. 9 And this is the law of the stars which set in their places, (11r, c25) at their times, and at their feasts, and in their months.

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82. 4 **which lead them and appear with them on four days:** 'them' refers to the subordinate leaders of the stars, 'the heads over thousands', cf. 75. 1 and Dillmann, *Translation*, 247.

82. 9 Aram$^{\text{astr.b}}$28 appears to relate to Eth 82. 9–13. But the limited size of this fragment of Aram makes the suggested correspondences very uncertain.

and at their feasts, and in their months: cf. (?) Aram$^{\text{astr.b}}$28 1]מעדיהון לחדשיהון לדגליהון[. For לדגליהון cf. Aram$^{\text{a}}$1 ii 2, 6 (cf.

82. 10 And these (are) the names of those who lead them, who keep watch that they appear at their times, and in their orders, and at their proper times, and in their months, and in their periods of rule, (11r, c30) and in their positions. 82. 11 Their four leaders who divide the four parts of the year appear first; and after them the twelve leaders of the orders who divide the months and the years into three hundred and sixty-four (days), with the heads over thousands who separate (11r, c35) the days; and for the four (days) which are added to them there are the leaders who separate the four parts of the year. 82. 12 And as for these heads over thousands, one is added between the leader and the led behind a position, but their leaders make the separation. 82. 13 And these (are) the names of the leaders who separate the four appointed parts of the year: (11v, a1) Melkiel, Helemmelek, Meleyal,

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Eth 2. 3; 4). The translation is presumably '(and) according to their divisions'. I take the word to have a meaning similar to ሥርዓታት፡ (cf. vv. 10, 11); cf. Num. 2: 2.

82. 10 **that they appear**: literally 'and they appear', cf. Dillmann, *Translation*, 52, 249.

and in their periods of rule, and in their positions: cf. (?) Aram$^{\text{astr.b}}$28 2 ש]לטֹנהון לכל מסרתהון א [. For מסרתהון cf. Aram$^{\text{c}}$1 i 19 (Eth 2. 1). I assume that the root is סור and that the meaning is 'circuit' or 'orbit'.

82. 11 Aram$^{\text{astr.b}}$28 3][ראשין דׄ] would appear to relate to Eth 82. 11, but it is not clear to which part of Eth 82. 11 it corresponds.

with the heads over thousands who separate the days: cf. (?) Aram$^{\text{astr.b}}$28 4 מפ]רשין בי[ומין.

82. 12 On this obscure verse see Dillmann, *Translation*, 249.

82. 13 **And these (are) the names**: cf. (?) Aram$^{\text{astr.b}}$28 5].. שמהת[הון.

Melkiel = מלכיאל.

Helemmelek = (?) אלימלך, cf. Halévy, *JA* vi. 9 (1867), 390.

Meleyal. This name perhaps derives from an original מלאיאל and is to be connected with the root מלא.

and Narel. 82. 14 And the names of those whom they lead (are) Adnarel, Iyasusael, and Iylumiel; these three follow behind (11v, a5) the leaders of the orders, and (each) one follows behind the three leaders of the orders who follow behind those leaders of positions who separate the four parts of the year. 82. 15 In the beginning of the year Melkiel rises first and rules, (the one) who is called (11v, a10) *the southern sun*; and all the days of his period of rule during which he rules (are) ninety-one. 82. 16 And these (are) the signs of the days which are to be seen on earth in the days of his period of rule: sweat, and heat, and *calm*; and all the trees (11v, a15) bear fruit, and leaves appear on all the trees, and the wheat harvest, and rose flowers, and all the flowers bloom in the field, but the trees of winter are withered. 82. 17 And these

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82. 13 **Narel** = (?) נראל (cf. נריהו, Jer. 36: 14 etc.)

82. 14 This verse is somewhat obscure (see Dillmann, *Translation*, 249 f.). v. 11 refers to three classes of stars: the four leaders who separate the four parts of the year, the twelve leaders of the orders, and the heads over thousands. v. 14 appears to introduce a hitherto unmentioned class of stars, subordinate to the leaders of the orders. However, the account of the leaders of the stars in vv. 9–20 appears to break off in the middle in Eth, although fragments of the ending of this account in Aramaic may have survived in Aram$^{astr.d}$1 i–iii, cf. Milik, *HTR* 64 (1971), 339 and the Introduction, above, p. 12. I suggest that the introduction into the text of v. 14 may be connected with the loss of the description of the second half of the year. If so, the three stars mentioned in v. 14 may originally have been comparable to those mentioned in vv. 17 and 20. —The names would appear to be corrupt, and their derivation and meaning are uncertain.

82. 15 **the southern sun.** Dillmann (*Translation*, 250) rightly points out that ወ has come in by mistake before ፀሐይ፡ (cf. v. 18 ፀሐይ፡ ብሩህ፡), and explains the name from a Hebrew שמש תימני.

82. 16 **and calm.** I read ወዝሕን፡ on the evidence of Abb 55 which has ወዘሕን፡ (Charles, *Text*, 158, and Flemming, *Text*, 113, give the evidence of Abb 55 wrongly). The reading of the other MSS. (ወንዘን፡) does not seem very suitable in the context (see also Dillmann, *Translation*, 250).

82. 17 **the leaders who (are) under them.** Dillmann (*Translation*, 250) points out that Berkeel and Zelebsael must surely be leaders of

(are) the names of the leaders who (are) under them: Berkeel, Zelebsael, and another one who is added, (11v, a20) a head over a thousand named Heloyaseph. And the days of the period of rule of this one are complete. 82. 18 The second leader after *him* (is) Helemmelek whom they call the shining sun; and all the days of his light (are) ninety-one. 82. 19 And these are the signs of the days on earth: heat, and drought; (11v, a25) and the trees bring their fruit to ripeness and maturity, and make their fruit dry; and the sheep mate, and become pregnant; and men gather all the fruits of the earth, and everything which is in the fields, and the vats of wine. And (these things) occur in the days of his period of rule. 82. 20 And these (11v, a30) are the names and the orders and the leaders . . . of these heads over thousands: Gedaeyal, Keel, and Heel; and the name of

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months (cf. 'the twelve leaders of the orders', v. 11). Since the leaders of the months are only subordinate to the leaders of their respective quarters, he suggests that መትሕቴሆሙ፡ is a slip for መትሕቴሁ፡. He also points out that there appears to be a name missing, since we need three leaders of the months for each quarter (cf. v. 20), not two.

Berkeel = (?) ברכאל (cf. Job 32: 2).

Zelebsael: the form of this name would appear to be corrupt.

Heloyaseph = אליוסף with an intentional play on the root יסף? (cf. Halévy, *JA* vi. 9 (1867), 390). For the functions of this head over a thousand cf. (?) v. 12.

82. 20 **And these are the names and the orders and the leaders . . . of these heads over thousands.** Gedaeyal, Keel, and Heel are presumably leaders of months (cf. vv. 17 and 11). I have omitted እለ፡ መትሕቴሆሙ፡ with BM 485 Berl; the words are as difficult here as they are in v. 17. But the text still appears to be confused. The sense appears to be 'And these, according to their names and their orders, are the leaders of these heads over thousands' (see Dillmann, *Translation*, 250). —The derivation and the meaning of the names are again uncertain, except that Asfael perhaps derives from an original אספאל (but cf. Halévy, *JA* vi. 9 (1867), 390, who suggests an original יוספאל—cf. אליוסף, v. 17); for the functions of this head over a thousand cf. (?) v. 12. —The Ethiopic text breaks off abruptly at 82. 20 in the middle of

the head over a thousand who is added to them (is) Asfael. And the days of his period of rule are complete.

83. 1 And now, (11v, a35) my son Methuselah, I will show you all the visions which I saw, recounting (them) before you. 83. 2 Two visions I saw before I took a wife, and neither one was like the other. For the first time when I learnt the art of writing, and for the second time before I took your mother, I saw a terrible vision; and concerning them I made supplication (11v, b1) to the Lord. 83. 3 I had lain down in the house of my grandfather Malalel, (when) I saw in a vision (how) heaven was thrown down and removed, and it fell upon the earth. 83. 4 And when it fell upon the earth, I saw how the earth was swallowed up (11v, b5) in a great abyss, and mountains were suspended on mountains, and hills sank down upon hills, and tall trees were torn up by their roots, and were thrown down, and sank into the abyss. 83. 5 And then speech fell into my mouth, and I raised (my voice) to cry out (11v, b10) and said: 'The earth is destroyed!' 83. 6 And my grandfather Malalel roused me, while I lay near him, and said to me: 'Why do you cry out so, my son, and why do you moan so?' 83. 7 And I recounted to him the whole vision which I had seen, and he said to me: 'A terrible thing you have seen, my son! Your dream-vision concerns (11v, b15) the secrets of all the sin of the earth; it is about to sink into the abyss, and be utterly destroyed. 83. 8 And now, my

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the description of the leaders of the stars and the seasons which they control, and the astronomical section of the Ethiopic Enoch is probably incomplete. However, there are fragments in Aramaic ($\text{Aram}^{\text{astr.d}}$ 1 i–iii) which have no parallel in Eth, but appear to have belonged to the final part of the Qumrân Book of Astronomy; see the Introduction, above, p. 12.

83. 4 **by their roots:** literally 'from their roots', or 'from their trunks'.

83. 7 **concerns:** cf. Dillmann, *Translation*, 54, 253. ኀየለ፡ means literally 'be strong', hence 'be heavy, be burdensome'—'Your dream-vision is heavy with the secrets of all the sin of the earth'.

son, rise, and make supplication to the Lord of Glory—for you are faithful—that a remnant may be left on the earth, and that he may not wipe out the whole (11v, b20) earth. 83. 9 My son, from heaven all this will come upon the earth, and upon the earth there will be great destruction.' 83. 10 And then I rose, and prayed, and made supplication, and wrote my prayer down for the generations of eternity, and I will show everything to you, my son Methuselah. 83. 11 And when I went out below, and (11v, b25) saw heaven, and the sun rising in the east, and the moon setting in the west, and some stars, and the whole earth, and everything as he knew it at the beginning, then I blessed the Lord of Judgement, and ascribed majesty to him, for he makes the sun come out from the windows of the east, (11v, b30) so that it ascends and rises on the face of heaven, and sets out and goes in the path which has been shown to it.

84. 1 And I raised my hands in righteousness, and I blessed the Holy and Great One, and I spoke with the breath of my mouth, and with the tongue of flesh which God has made for men born of flesh, (11v, b35) that they might speak with it; and he has given them breath, and a tongue and a mouth, that they might speak with them. 84. 2 'Blessed (are) you,

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83. 11 **as he knew it**: we expect 'as he made/created it', rather than 'as he knew it'. For some suggested explanations of the text see Charles, *Text*, 161.

so that it ascends and rises etc.: literally 'and it ascends and rises, etc.'.

84. 1 Cf. 14. 2.

the Holy and Great One: cf. 1. 3.

for men born of flesh: literally 'for the children of the flesh of men', cf. 81. 2.

84. 2–4 There may possibly be a relationship between the Aramaic fragment 4QEnGiants^{a}9 and Eth 84. 2–4 (cf. line 4 with Eth 84. 3),

O Lord King, and great and powerful in your majesty, Lord of the whole creation of heaven, King of Kings, and God of the whole world! And your kingly authority, and your sovereignty and your majesty will last for ever, and for ever and ever, (11v, c1) and your power for all generations. And all the heavens (are) your throne for ever, and the whole earth your footstool for ever, and for ever and ever. 84. 3 For you made, and you rule, everything, and nothing is too hard for you, (11v, c5) and no wisdom escapes you; it does not turn away *from your throne*, nor from your presence. And you know and see and hear everything, and nothing is hidden from you, for you see everything. 84. 4 And now the angels of your heaven (11v, c10) are doing wrong, and your anger rests upon the flesh of men until the day of the great judgement. 84. 5 And now, O God and Lord and Great King, I entreat and ask that you will fulfil my prayer to leave me a posterity on earth, and not to wipe out all (11v, c15) the flesh of men and make the earth empty, so that there is destruction

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although the two texts are clearly very different. The Aramaic reads as follows:

[...כול] 1
[ע̊לין מן קודם הדר י.] 2
[ר̇ך די כול רזיא יד] 3
[וכול צבו לא תקפתכה] 4
[ק]ודמ̇יכה   וכען .] 5
[מ̇לכות רבותכה ל̊ש] 6

84. 3 **and no wisdom escapes you.** Since wisdom is personified in the following clause, the reading ***ወኢአሐቲ፡ ጥበብ፡ ኢተኃለፈከ፡*** is a little difficult. The reading of Abb 55 (**ወጥበብ፡ ኢተኀለፈከ፡**) would fit more easily with what follows, but not much reliance can be placed on the evidence of Abb 55 (cf. Charles, *Text*, 162).

from your throne. I omit **እመንበርታ፡** as a gloss and read **እምንበሬከ፡** (cf. Berl and Dillmann, *Translation*, 254).

for ever. 84. 6 And now, my Lord, wipe out from the earth the flesh which has provoked you to anger, but the flesh of righteousness and uprightness establish as a seed-bearing plant for ever. And do not hide your face from the prayer of your servant, (11v, c20) O Lord.'

85. 1 And after this I saw another dream, and I will show it all to you, my son. 85. 2 And Enoch raised (his voice) and said to his son Methuselah: 'To you I speak, my son. Hear my words, and incline your ear to the dream-vision of your father. 85. 3 Before I took your mother Edna, (11v, c25) I saw in a vision on my bed, and behold, a bull came out of the earth, and that bull was white; and after it a heifer came out and with the heifer *came two bullocks*, and one of them was black, and the other red. 85. 4 And that black bullock struck (11v, c30) the red one, and pursued it over the earth, and from then on I could not see that red bullock. 85. 5 But that black bullock grew, and a heifer went with it; and I saw that many bulls come out from it which were like it (11v, c35) and followed behind it. 85. 6 And that cow, that first one, came from the presence of that first bull, seeking that red bullock, but did not find it; and thereupon it moaned bitterly, and continued to seek it. 85. 7 And I looked until that first bull came to it and (12r, a1) calmed it, and from that time it did not cry out. 85. 8 And after this she bore another white bull, and after it she bore many black bulls and cows. 85. 9 And I saw in my sleep that (12r, a5) white bull, how it likewise grew and became a large white bull, and from it came many

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84. 6 There may possibly be a relationship between 4QEnGiants^{a}10 and Eth 84. 6, but this is not at all certain. The Aramaic reads as follows:

]כׄען מריׄן[1
] שנית ו.[2
]תצבא וכׄ[3

85. 3 **and with the heifer:** literally 'and with it (fem.)'.

white bulls, and they were like it. 85. 10 And they began to beget many white bulls which were like them, one following another.

(12r, a10) 86. 1 And again I looked with my eyes as I was sleeping, and I saw heaven above, and behold, a star fell from heaven, and it arose and ate and pastured amongst those bulls. 86. 2 And after this I saw the large and the black bulls,

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85. 10–86. 2 Milik has recently maintained that fragments 1 and 2 of Oxyrhyncus Papyrus 2069 belong to a Greek version of the Book of Dreams and has restored the fragments to produce a complete Greek text of the passages in question. Thus he identifies fr. 1r+2r with 85. 10–86. 2 and fr. 1v+2v with 87. 1–3 and argues that the former overlap with Aram^{f}1 (for which cf. 86. 1–3); see *Chronique d'Égypte* 46 (1971), 321–43; *HTR* 64 (1971), 372; cf. also the Introduction, above, pp. 20 f. However, the restoration of the Greek text on the scale here attempted seems to me of very limited value, and while the identification of the fragments is plausible, it cannot be regarded as certain. In view of the very small size both of the Greek fragments and of Aram^{f}1 it is difficult, if not impossible, to make positive statements about the relationship of the Greek and Ethiopic to the Aramaic text, and it does not seem to me worth discussing the Greek fragments in detail. But for purposes of comparison I give here the (unrestored) text of fr. 1r and fr. 2r and below (see on 87. 1–3) the text of fr. 1v and fr. 2v.

Fr. 1r
κα̣ι̣ ε̣. .[. . . .]ε̣ρ̣[
τερος τ[ο]υ̣ ετερου̣[
ων αναβλεψας τ̣[
υπνω ειδον του̣ [
και εθεωρουν [
εκ του ουρανου ̣[
ων των μ̣ε̣γ̣αλω[ν
το μετα̣[
[. .]ε̣.ι̣ν̣[

Fr. 2r
]λ̣ο̣ι̣ασ̣. . την[
] την νομην[
] και ηρξαν[το
]ε̣ρ̣[

For fr. 1r cf. 85. 10 (end) and 86. 1, and for fr. 2r cf. 86. 2.

86. 1 **and behold, a star . . . amongst those bulls**: cf. Aram^{f}1 1 f.

[·ן ····]   [כ̊ו̇כ̇ב̇ ·] 1
[ביניהון 2

86. 2 **And after this I saw**: cf. Aram^{f}1 2 והא באדין חזי]ת.

the large and the black bulls: or 'the large bulls and the black ones'. The author appears to make a distinction between the descendants of

(12r, a15) and behold, all of them changed their pens and their pastures and their heifers, and they began to moan, *one after another*. 86. 3 And again I saw in the vision and looked at heaven, and behold, I saw many stars, how they came down and were thrown down from (12r, a20) heaven to that first star, and amongst those heifers and bulls; they were with them, pasturing amongst them. 86. 4 And I looked at them and saw, and behold, all of them let out their private parts like horses and began to mount (12r, a25) the cows of the bulls, and they all became pregnant and bore elephants and camels and asses. 86. 5 And all the bulls were afraid of them and were terrified before them, and they began to bite with their teeth, and to devour, and to gore with their horns. 86. 6 And (12r, a30) so they began to devour those bulls, and behold, all the sons of the earth began to tremble and shake before them, and to flee.

87. 1 And again I saw them, how they began to gore one

Seth ('the large bulls', cf. 85. 9 f.) and the descendants of Cain ('the black bulls', cf. 85. 5, but cf. also 85. 8b). Cf. Dillmann, *Translation*, 256.

their pens and their pastures etc.: cf. Aram^{f}1 3

]..ל....[   ] ו֯דיריהון ן֯[.

to moan. Milik (*Chronique d'Égypte* 46 (1971), 329, cf. his restoration of the Greek on p. 324) adopts the unique reading of BM 485, 'to live' ('à vivre l'un près de l'autre'). However, in view of the countless mistakes and mis-spellings in BM 485 it seems to me very unlikely that **የሕይዉ፡** is the original Eth reading. All other Eth MSS. attest 'to moan', a reading which makes perfectly good sense.

86. 3 **and behold, I saw many stars:** cf. Aram^{f}1 4]..שׄ כוכ֯ב֯ין ו֯הא[.

and were thrown down: or 'and threw themselves down'.

87. 1–3 See the discussion above on 85. 10–86. 2 and the Introduction, pp. 20 f. Fr. 1v and fr. 2v of Oxyrhyncus Papyrus 2069 read as follows:

Fr. 1v
].....[. . ο] ετερος
κα]ι̣ ηρξατο πας α
]ν αναβλεψας
]ε[ι]ς τον ουρανο̄
]ρ̣αματι   και ι
]ν εκ του ουρανου
]τ̣ω̣ .[. .]οις
]ωδ̣ο̣.[

Fr. 2v
]ν̣.ε̣.ε̣.ς ε̣χο̣[
] της χειρος μ[
] υιων της [
].α̣τ̣[

For fr. 1v cf. 87. 1 (end) and 2, and for fr. 2v cf. 87. 3.

another and to devour one another, (12r, a35) and the earth began to cry out. 87. 2 And I raised my eyes again to heaven and saw in the vision, and behold, there came from heaven beings who were like white men; and *four* came from that place, and three (others) with *them*. 87. 3 And those three who came out last took hold of me by my hand, and raised me from the generations (12r, b1) of the earth, and lifted me on to a high place, and showed me a tower high above the earth, and all the hills were lower. 87. 4 And one said to me: "Remain here until you have seen everything which is coming upon these elephants and (12r, b5) camels and asses, and upon the stars, and upon all the bulls."

88. 1 And I saw one of those four who had come out first, how he took hold of that first star which had fallen from heaven, and bound it by its hands and its feet, and threw it (12r, b10) into an abyss; and that abyss was narrow, and deep, and horrible, and dark. 88. 2 And one of them drew his sword and gave (it) to those elephants and camels and asses, and they began to strike one another, and the whole earth shook because of them. (12r, b15) 88. 3 And as I looked in the vision, behold, one of those four who had come out cast from heaven and gathered and took all the large stars whose private parts (were) like the private parts of horses, and bound them all by their hands and their feet, (12, b20) and threw them into a chasm of the earth.

89. 1 And one of those four went to *a white bull* and taught

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87. 2 **four.** I read 'four' with Eth I since there appear to be seven angels altogether, cf. 88. 1; 90. 21 f.

88. 3 **cast from heaven . . . the large stars.** As the text stands, ኵሎ፡ ከዋክብት፡ ዓቢያት፡ must be taken as the object of ወገረ፡. This is a little difficult so far as the sense is concerned, but not impossible. Cf., however, Dillmann, *Translation*, 257. —Cf. (?) Aram^{e}4 i 11 כו]כבׄיׄ[א] שגיאׄיׄא[. **them all . . . and threw:** cf. Aram^{e}4 i 12]כׄלׄהון ידין ורגלין ורמא.

89. 1 **And one of those four went to a white bull.** I read ዝኩ፡ ኀቦም፡ with BM 491 and take ዝኩ፡ to be employed with the sense of an in-

him a mystery, trembling as he was. He was born a bull, but became a man, and built for himself a large vessel and dwelt on it, (12r, b25) and three bulls dwelt with him in that vessel, and they were covered over. 89. 2 And I again raised my eyes to heaven and saw a high roof, with seven water-channels on it, and those channels discharged much water into an enclosure. 89. 3 And (12r, b30) I looked again, and behold, springs opened on the floor of that large enclosure, and water began to bubble up and to rise above the floor; *and I looked* at that enclosure until its whole floor was covered by water. 89. 4 And water, and darkness, and mist increased on it; (12r, b35) and I looked at the height of that water, and that water had risen above that enclosure and was pouring out over the enclosure, and it remained on the earth.

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definite article (cf. Dillmann, *Grammar*, 331). The other MSS. have 'those white bulls'. Cf. Aram^{e}4 i 13 ארב]עתא [אז]ל על חד מן תוריא. BM 491 clearly gives better sense than the other Eth MSS., but in the light of the Aramaic it is possible that BM 491 does not contain the original Eth reading, but rather a correction of a text that had become corrupt.

and built . . . on it: cf. Aram^{e}4 i 14 עב]ד לה ערב חדה ויתב בגוה.

and three bulls . . . covered over: cf. Aram^{e}4 i 15 (cf. Tana 9) יתב]ו עמה לערבא וערבא חפית וכסית.

89. 2 **and saw . . . and those channels discharged:** cf. Aram^{e}4 i 16 הוית]ח̊זה והא מרזבין שבעה שפכין. Aram would appear not to have mentioned the 'high roof' and to have had a shorter text than Eth.

89. 3 **and behold, springs . . . and water began:** cf. Aram^{e}4 i 17]ו̊ה̊א חדרין פתיחו בגוא ארעא ושריו. Eth uses the word 'springs' where Aram has 'chambers' (חדרין, but see Tana 9 and below on 89. 7). Note also that the text of Aram is shorter than that of Eth.

and I looked . . . covered by water. I read ወእርእዮ with BM 485 Abb 35 (cf. also Abb 55). Eth II has 'and made that enclosure invisible until . . .' Cf. Aram^{e}4 i 18]א̊נה הוית חזה עד ארעא חפית מין. Note the agreement between BM 485 Abb 35 and Aram.

89. 4 **and it remained on the earth:** cf. Aram^{e}4 i 19]קאמין עליה. Aram would appear to have had a shorter text than Eth in this verse.

89. 5 And all the bulls of that enclosure were gathered together until I saw how they sank and were swallowed up and destroyed (12r, c1) in that water. 89. 6 And that vessel floated on the water, but all the bulls and elephants and camels and asses sank to the bottom, together with all the animals, so that I could not see them. (12r, c5) And they were unable to get out, but were destroyed and sank into the depths. 89. 7 And again I looked in the vision until those water-channels were removed from that high roof, and the chasms of the earth

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89. 5 **And all the bulls . . . were swallowed up:** cf. Aram^{e}4 i 19 ותוריא שקעין וטבעין. Aram would again appear to have had a shorter text than Eth.

89. 6 **And that vessel . . . all the bulls and elephants and camels and asses, etc.:** cf. Aram^{e}4 i 20 f.

]וערבה פרחה עלא מן מיא וכל תוריא 20

]ופיליא ורימי̊]א 21

ורימי̊]א (assuming the reading to be correct) has no counterpart in Eth (but cf. 'together with all the animals'). Besides this, in Eth the elephants are mentioned immediately after the bulls, whereas this seems not to have been the case in Aram^{e}4 i 20 f.

89. 7 f. Aram^{e}4 ii (fragment c) may correspond to Eth 89. 7 f. (see the note on Aram^{e}4 ii 2), but in view of the small size of the fragment and the differences between Aram and Eth the identification cannot be regarded as certain.

89. 7 **in the vision until those water-channels:** cf. (?) Aram^{e}4 ii 1] . בחל[מי עד.

and the chasms of the earth were made level: cf. (?) Aram^{e}4 ii 2] . ח̇דריא שכירו[. 89. 7 (the removal of the flood from the earth) is the counterpart of 89. 2 f. (the coming of the flood). As in Gen. 7: 11 the waters come both from above and from below. The waters from above are conducted by means of channels, and Eth uses the same word (አስራብ ፡) both in 89. 2 (cf. ^{e}4 i 16 מרזבין) and in 89. 7. But Eth (apart from Tana 9) uses different words for the waters from below. 89. 3 refers to the opening of 'springs' (አንቅዕታት ፡), but 89. 7 to the making level of the 'chasms of the earth' (ንቅዓት ፡ ምድር ፡). Aram^{e}4 i 17 corresponds to 89. 3, but the word used in Aram is 'chambers' (וה̊א̊ חדרין פתיחו). It is plausible to think that the reversal of this process is described were made level, and other abysses were opened. 89. 8 And the water began to run down (12r, c10) into them until the earth became visible, and that vessel settled on the earth; and the darkness departed, and light appeared. 89. 9 And that white bull who became a man went out from that vessel, and the three bulls with him. And one of the three bulls was (12r, c15) white, like that bull, and one of them (was) red as blood, and one (was) black; and that white bull passed away from them. 89. 10 And they began to beget wild-animals and birds, so that there arose from them every (12r, c20) kind of species: lions, tigers, wolves, dogs, hyenas, wild-boars, foxes, badgers, pigs, falcons, vultures, kites, eagles, and ravens. But amongst them was born a white bull. (12r, c25) 89. 11 And they began to bite one another; but that white bull which was born amongst them begat a wild ass and a white bull with it, and the wild asses increassd. 89.12 But that bull which was born from it begat a black wild-boar (12r, c30) and a white sheep; and that wild-boar begat many boars, and that sheep begat twelve sheep. 89. 13 And when those twelve sheep had grown, they handed one of their

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in Aram^{e}4 ii 2]· שכירו חׄדריא[, and that thus Aram^{e}4 ii 2 corresponds to Eth 'and the chasms of the earth were made level'. But if this is so, Aram and Eth clearly differ here considerably.

89. 8 **And the water . . . into them until the earth**: cf. (?) Aram^{e}4 ii 3]· סׄפ עד בגוהון תׄין . . . .

settled on the earth: cf. (?) Aram^{e}4 ii 4]א̊רעא[על]תקנת.

89. 11 Aram^{d}2 i 24 f. appears to relate to Eth 89. 11, but Eth has nothing corresponding to ^{d}2 i 24 אלן ל̊מ̊דבר[.

and the wild asses: cf. (?) Aram^{d}2 i 25 וׄערדין . . [.

89. 12 **But that bull**: cf. (?) Aram^{e}4 ii 12]ועגלא.

and a white sheep: cf. (?) Aram^{d}2 i 26 ען די [וד]כר . . . [.

twelve sheep: cf. (?) Aram^{e}4 ii 14] אמ[רי]ן̊ and (?) ^{d}2 i 27 עשׄר [תרין.

89. 13 **one of their number**: literally 'one of them'.

number over to the asses, and those asses in turn handed (12r, c35) that sheep over to the wolves; and that sheep grew up amongst the wolves. 89. 14 And the Lord brought the eleven sheep to dwell with it and to pasture with it amongst the wolves, and they increased and became many flocks of sheep. 89. 15 And the wolves began to make them afraid, and (12v, a1) they oppressed them until they made away with their young, and they threw their young into a river with much water; but those sheep began to cry out because of their young, and to complain to their Lord. 89. 16 But a sheep which had been saved from the wolves (12v, a5) fled and escaped to the wild asses. And I saw the sheep moaning and crying out, and petitioning their Lord with all their

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89. 13 **they handed . . . that sheep over:** cf. Aram^{d}2 i 28 מנ]הון לער̇ד̇יא וערדיא and ^{e}4 ii 15 ועׄר̊דיא יהב̊]ו.

89. 14 **And the Lord brought the eleven sheep:** cf. Aram^{e}4 ii 16 ודבר דכרא ל] and ^{d}2 i 29 כלהון [אמ]ר̊יא] . . . . [. If the placing of Aram^{e}4 ii 16 in relation to Eth is correct, there is a significant difference between Aram (where Jacob leads the sheep, cf. ^{d}2 i 26 ד]כר די ען) and Eth (where God leads the sheep).

amongst the wolves, and they increased: cf. Aram^{e}4 ii 17 לות ד̊ב̊[י]א וה..].

89. 15 **And the wolves . . . oppressed them:** cf. Aram^{e}4 ii 18 [ש]ר̊י̊ו למלחץ לענ]א. Aram appears to have nothing corresponding to 'to make them afraid', while Eth has a pronominal suffix instead of לענ]א.

and they threw . . . much water: Aram^{e}4 ii 19]שקע מין[presumably belongs at this point, although Eth has nothing corresponding to these words.

89. 16 **But a sheep . . . wolves fled:** cf. (?) Aram^{e}4 ii 20 (fragment d)]אמר נת̊ן[. The placing of fragment d and the restoration of the second word are both uncertain.

power, until that Lord of the sheep came down . . . at the call of the sheep (12v, a10) from a high room, and came to them, and looked at them. 89. 17 And he called that sheep which had fled from the wolves, and spoke to it about the wolves that it should warn them that they should not touch the sheep. 89. 18 And the sheep went to the wolves (12v, a15) in accordance with the word of the Lord, and another sheep met that sheep and went with it; and the two of them together entered the assembly of those wolves, and spoke to them, and warned them that from then on they should not touch the sheep. (12v, a20) 89. 19 And after this I saw the wolves, how they acted even more harshly towards the sheep with all their power, and the sheep cried out. 89. 20 And their Lord came to the sheep and began to beat those wolves; and the wolves began to moan, but the sheep (12v, a25) became silent, and from then on they did not cry out. 89. 21 And I looked at the sheep until they escaped from the wolves; but the eyes of the wolves were blinded, and those wolves went out in pursuit of the sheep with all their forces. 89. 22 And the Lord of the sheep went (12v, a30) with them as he led them, and all his sheep followed him; and his face (was) glorious, and his appearance terrible and magnificent. 89. 23 But the wolves began to pursue those sheep until they met them by a stretch of water. 89. 24 And that stretch of water was divided, (12v, a35) and the water stood on one side and on the other before them; and their Lord, as he led them, stood between them and the wolves. 89. 25 And while those wolves had not yet seen the sheep, they went into the middle of that stretch of water; but the wolves pursued (12v, b1) the sheep,

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until that Lord of the sheep came down: cf. (?) Aram^{e}4 ii 21 (fragment d)]. ת עד נחת .[.

came down . . . at the call. I omit እምጽራሕ፡ (1st) which was copied twice by mistake in Ryl and BM 486.

and looked at them: or 'and pastured them'.

and those wolves ran after them into that stretch of water. 89. 26 But when they saw the Lord of the sheep, they turned to flee before him; but that stretch of water flowed together again and suddenly resumed its natural form, (12v, b5) and the water swelled up and rose until it covered those wolves. 89. 27 And I looked until all the wolves which had pursued those sheep were destroyed and drowned. 89. 28 But the sheep escaped from that water and went to a desert where there was neither water (12v, b10) nor grass; and they began to open their eyes and to see; and I saw the Lord of the sheep pasturing them and giving them water and grass, and that sheep going and leading them. 89. 29 And that sheep went up to the summit of a high rock, and (12v, b15) the Lord of the sheep sent it to them. 89. 30 And after this I saw the Lord of the sheep standing before them, and his appearance (was) terrible and majestic, and all those sheep saw him and were afraid of him. 89. 31 And all of them were afraid and trembled

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89. 25 **and those wolves:** እሉ ፡ አዝዑብት ፡ (2nd) seems superfluous here, cf. Flemming, *Text*, 125.

89. 27 **the wolves which had pursued those sheep:** cf. (?) Aram^{e}4 iii 14 ד]ב֯יא רדפין לענ]א. —Aram^{e}4 iii 15 reads מ֯֯יא חפו עליהון[. There is nothing corresponding to this in Eth 89. 27, but something similar at the end of Eth 89. 26.

89. 28 **But that sheep:** cf. (?) Aram^{e}4 iii 15 ו֯ע]נא.

a desert where: cf. Aram^{e}4 iii 16 צדיותא אתר זׄיׄ[.

and they began to open their eyes: cf. Aram^{e}4 iii 17 ועיניהון [ה]תפת֯חו][.

pasturing them and giving them: cf. Aram^{e}4 iii 18]· להון ויהב ל [.

89. 29 **went up to the summit of a high rock:** cf. Aram^{e}4 iii 19 ס]לק לרׄ]אש כף and (?) ^{d}2 ii 27]· ח֯דׄ ראם[. Cf. Aram^{c}4 3 (Eth 89. 32).

89. 30 **before them, and his appearance (was) terrible and majestic:** Eth II; Eth I 'before them, and his appearance (was) great and terrible and majestic'; cf. Aram^{d}2 ii 29]· לקב]ל ענא וחווה תקיף ורב.

89. 31 **And all of them were afraid:** cf. Aram^{c}4 1]· ו֯כ֯ו֯ל֯הון הווא [.

before him; (12v, b20) and they cried out after that sheep *with them* which was in their midst: "We cannot stand before our Lord, nor look at him." 89. 32 And that sheep which led them again went up to the summit of that rock; and the sheep began to be blinded (12v, b25) and to go astray from the path which it had shown to them, but that sheep did not know. 89. 33 And the Lord of the sheep was extremely angry with them, and that sheep knew, and went down from the summit of the rock, and came to the sheep, and found (12v, b30) the majority of them with their eyes blinded and going astray from his path. 89. 34 And when they saw it, they were afraid and trembled before it, and wished that they could return to their enclosure. 89. 35 And that sheep took some other sheep with it, and went to those (12v, b35) sheep which had gone astray, and then began to kill them; and the sheep were

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after that sheep with them . . . before our Lord. I follow the text of BM 485 (cf. Abb 55) and assume that originally in Eth there was only a reference to Moses here (cf. Exod. 20: 18 ff.); cf. Aram^{c}4 2 הוה ביניהון לא יכלין אנחנא ...... לקו]בל .[It is interesting to note that **ዘኮነ ፡ ማእከሎሙ ፡** (Abb 35 Eth II) / **ዘሀሎ ፡ ማእከሎሙ ፡** BM 485 BM 491 Berl Abb 55 Tana 9), which Charles took as a dittograph (cf. *Text*, 172; Beer, *Translation*, 292), would appear to represent something which stood in Aram.

89. 32 **again went up . . . sheep began:** cf. Aram^{c}4 3
בת]נינא וסלק לראש כפא דן ועגא שרי[ו]........].

to them . . . did not know: cf. Aram^{c}4 4 ל]הון ואמרא לא ידע בהון.

89. 33 **And the Lord . . . angry with them:** cf. Aram^{c}4 4
ומרא ענא ... על].

and came . . . eyes blinded: cf. Aram^{c}4 5
[.. ואתה על ענא ואשכח כול ש.]   [הון מ.]

89. 34 **before it . . . their enclosure:** cf. Aram^{c}4 6
קו]דמוהי ול[הון]צבין ל ... לדירהון[.

89. 35 **to those sheep which had gone astray . . . were afraid of it:** cf. (?) Aram^{c}4 7 [............כול טעיתא ושריו למר]. Because of the

afraid of it. And that sheep brought back those sheep which had gone astray, and they returned to their enclosures. 89. 36 And I looked there at the vision until that sheep became a man, and built a house for the Lord of the sheep, and made all the sheep stand (12v, c1) in that house. 89. 37 And I looked until that sheep which had met that sheep which led the sheep fell asleep; and I looked until all the large sheep were destroyed and small ones rose up (12v, c5) in their place, and they came to a pasture, and drew near to a river of water. 89. 38 And that sheep which led them, which had become a man, separated from them and fell asleep; and all the sheep sought it and cried out very bitterly over it. 89. 39 And I looked until they left off (12v, c10) crying for that sheep and crossed that river of water; and there arose all the sheep which led them in place of those which had fallen asleep, and they led them. 89. 40 And I looked until the sheep came to a good place and a pleasant and glorious land, (12v, c15) and I looked until those sheep were satisfied; and that house (was) in the middle of them in the pleasant land. 89. 41 And sometimes their eyes were opened, and sometimes blinded, until

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difficulty of reading Aram^{c}4 the relationship between Eth and Aram at this point is not entirely clear. Thus it is not clear whether the subject of ושריו is Moses and the Levites (cf. Exod. 32: 25–9) or the apostate Israelites (the sheep who had gone astray). However, Eth and Aram would appear in any case to have differed from one another.

89. 35 **And that sheep . . . their enclosures:** cf. Aram^{c}4 8 f.

]אתי֯[ב א]מ֯ר֯א֯ דן לכול ענא טעיתא לדיריה֯[ן

]דן לא....גלא֯ ולב֯געה ולא֯עקה ימא .[

There is nothing in Eth which corresponds to Aram^{c}4 9, but in any case the meaning and interpretation of this line are somewhat uncertain.

89. 36 **that sheep became a man, and built:** cf. Aram^{c}4 10

א]מ֯ר֯[א] ד֯ן֯ אתהפך והוא אנוש ועבד .[

89. 39 **all the sheep.** ‘All’ is a slightly odd word to use here (cf. Dillmann, *Translation*, 261; Charles, *Text*, 173), but the text is not impossible.

another sheep rose up and led them, and brought them all back, and their eyes were opened. (12v, c20) 89. 42 And the dogs and the foxes and the wild-boars began to devour those sheep until *the Lord of the sheep raised up* a ram from among them which led them. 89. 43 And that ram began to butt those dogs and foxes and wild-boars, on one side and on the other, (12v, c25) until it had destroyed them all. 89. 44 And the eyes of that sheep were opened, and it saw that ram in the middle of the sheep, how it renounced its glory and began to butt those sheep, and (how) it trampled on them and behaved unbecomingly. (12v, c30) 89. 45 And the Lord of the sheep sent the sheep to another sheep and raised it up to be a ram, and to lead the sheep in place of that sheep which had renounced its glory. 89. 46 And it went to it, and spoke with

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89. 42 **until the Lord of the sheep raised up.** I follow Ull whose text agrees with Gr Vat. It is interesting to note the successive stages in the development of the Ethiopic text here: (1) Ull; (1a) BM 492; (2) BM 485; (3) Ryl = BM 491 Berl Abb 35 Tana 9 other Eth II MSS.; (4) Abb 55 Bodl 5 7 MSS.

89. 43 Aram d2 iii 27 reads].נוה[, which is perhaps to be restored בקר[נוה]י (cf. Gr Vat ἐν τοῖς κέρασιν). Aram d2 iii 28 has]חזירין שגיאי[ן for which cf. Gr Vat ὕας πολλούς.

89. 44 **And the eyes of that sheep were opened.** Eth refers here to Samuel (cf. v. 41), Gr Vat (τὰ πρόβατα) to the Israelites in general. Since both Eth and Gr Vat specifically allude to Samuel in the next verse, Eth would appear to have a superior text here (cf. Charles, *Text*, 175 and contrast Charles, *Text*, 174).

that ram in the middle of the sheep: cf. Aram d2 iii 29 [לדכרא די ענ]א.

how it renounced its glory: Eth; Gr Vat 'until it left its way'. Eth presupposes a Greek τὴν δόξαν αὐτοῦ, instead of τὴν ὁδὸν αὐτοῦ. Similarly at the end of the verse (**ዘእንበለ፡ ተደላ፡**/ ἀνοδίᾳ), and at the end of v. 45 (**ዘኃደገ፡ ስብሐቲሁ፡**/τοῦ ἀφέντος τὴν ὁδὸν αὐτοῦ). Aram d2 iii 30] בארח[(for which cf. (?) Gr Vat ἀνοδίᾳ) appears to indicate that Aram used the same terminology as Gr Vat, but in view of the damaged state of Aram d2 iii this must remain uncertain.

89. 45 **which had renounced its glory**: see the note on v. 44.

it alone, and raised up that ram, and made it (12v, c35) the prince and leader of the sheep; and during all this those dogs oppressed the sheep. 89. 47 And the first ram pursued that second ram, and that second ram rose and fled before it. And I looked until those dogs made the first ram fall. 89. 48 And that second ram (13r, a1) rose up and led the small sheep, and that ram begat many sheep and fell asleep; and a small sheep became ram in place of it, and became the prince and leader of those sheep. (13r, a5) 89. 49 And those sheep grew and increased; but all the dogs and foxes and wild-boars were afraid and fled from it, and that ram butted and killed all the animals, and those animals did not again prevail amongst the sheep *and* did not seize anything further (13r, a10) from them. 89. 50 And that house became large and broad, and for those sheep a high tower was built on that house for the Lord of the sheep; and that house was low, but the tower (13r, a15) was raised up and high; and the Lord of the sheep stood on that tower, and they spread a full table before him. 89. 51 And I saw those sheep again, how they went astray, and walked in many ways, and left that house of theirs; and the Lord (13r, a20) of the sheep called some of the sheep and sent them to the sheep, but the sheep began to kill them. 89. 52 But one of them was saved and was not killed, and it sprang away and cried out against the sheep, and they wished to kill it; but the Lord of the sheep saved it from (13r, a25) the hands of the sheep, and brought it up to me, and made it remain (there). 89. 53 And he sent many other sheep to those sheep to testify (to them) and to lament over

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89. 48 **and that ram begat, etc.** It is noticeable that whereas Eth 89. 48b refers to the death of David and the accession of Solomon, Eth 89. 49 refers more naturally to the military exploits of David than to those of Solomon. In view of this, and in view of the omission of 89. 48b in Gr$^{\text{Vat}}$, it is plausible to think that 89. 48b originally followed at the end of v. 49, and that at some stage v. 48b dropped out of the text of Eth and was subsequently reinserted in the wrong place (cf. Charles, *Translation*, 197 f., contrast Dillmann, *Translation*, 262 f.).

them. 89. 54 And after this I saw how when they left the house of the Lord of the sheep and his tower, they went astray in everything, (13r, a30) and their eyes were blinded; and I saw how the Lord of the sheep wrought much slaughter among them in their pastures until those sheep (themselves) invited that slaughter and betrayed his place. 89. 55 And he gave them into the hands of the lions and the tigers and (13r, a35) the wolves and the hyenas, and into the hands of the foxes, and to all the animals; and those wild animals began to tear those sheep in pieces. 89. 56 And I saw how he left that house of theirs and their tower and gave them all into the hands of the lions, that they might tear them in pieces and devour them, (13r, b1) into the hands of all the animals. 89. 57 And I began to cry out with all my power, and to call the Lord of the sheep, and to represent to him with regard to the sheep that they were being devoured by all the wild animals. (13r, b5) 89. 58 But he remained still, although he saw (it), and rejoiced that they were devoured and swallowed up and carried off, and he gave them into the hands of all the animals for food. 89. 59 And he called seventy shepherds and cast off those sheep that they might pasture them; and he said to (13r, b10) the shepherds and to their companions: "Each one of you from now on is to pasture the sheep, and do whatever I command you. 89. 60 And I will hand (them) over to you duly numbered and will tell you which of them are to be destroyed, and destroy them." And he handed those sheep over to them. (13r, b15) 89. 61 And he called another and said to him: "Observe and see everything that the shepherds do against these sheep, for they will destroy from among them more than I have commanded them. 89. 62 And write down all the excess and destruction which is wrought by the shepherds, how many they destroy (13r, b20) at my command, and how many they destroy of their own volition; write down against each shepherd

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89. 60 **duly numbered**: literally 'by number'.

individually all that he destroys. 89. 63 And read out before me exactly how many they destroy of their own volition, and how many are handed over to them for destruction, that this may be a testimony for me (13r, b25) against them, that I may know all the deeds of the shepherds, in order to hand them over (for destruction), and may see what they do, whether they abide by my command which I have commanded them, or not. 89. 64 But they must not know (this), and you must not show (this) to them, nor reprove them, but (only) write down against each individual in his time all that the shepherds destroy (13r, b30) and bring it all up to me." 89. 65 And I looked until those shepherds pastured at their time, and they began to kill and to destroy more than they were commanded, and they gave those sheep into the hands of the lions. 89. 66 And the lions and the tigers devoured and swallowed up (13r, b35) the majority of those sheep, and the wild-boars devoured with them; and they burnt down that tower and demolished that house. 89. 67 And I was extremely sad about the tower, because that house of the sheep had been demolished; and after that I was unable to see (13r, c1) whether those sheep went into that house. 89. 68 And the shepherds and their companions handed those sheep over to all the animals that they might devour them; each one of them at his time received an exact number, (13r, c5) and (of) each

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89. 63 **exactly:** literally 'by number'.

and how many are handed over to them for destruction. I take the subject of ይሜጥውዎሙ ፡ to be impersonal, cf. Dillmann, *Translation*, 268. The passage could also be translated: 'and how many they hand over for destruction'.

in order to hand them over (for destruction): Abb 35 Eth. II. This text seems to make reasonable sense, the reference being to the future punishment of the shepherds (cf. 90. 22 ff.). Charles (*Text*, 179) reads እመጥዎሙ ፡ ('that I may comprehend them'), an emendation of BM 485 Berl Tana 9 እወጥዎሙ ፡; this is awkward grammatically and, although possible, seems to me an unlikely emendation.

89. 66 **demolished:** literally 'dug', 'undermined'.

89. 68 **an exact number:** literally 'by number'.

one of them after the other there was written in a book how many of them he destroyed . . . 89. 69 And each one killed and destroyed more than was prescribed, and I began to weep and to moan very much because of (13r, c10) those sheep. 89. 70 And likewise in the vision I saw that one who wrote, how every day he wrote down each one which was destroyed by those shepherds, and (how) he brought up and presented and showed the whole book to the Lord of the sheep, everything that they had done, and all that each one of them had made away with, (13r, c15) and all that they had handed over to destruction. 89. 71 And the book was read out before the Lord of the sheep, and he took the book in his hand, and read it, and sealed it, and put it down. 89. 72 And after this I saw how the shepherds pastured for twelve hours, and behold, three of those sheep (13r, c20) returned and arrived and came and began to build up all that had fallen down from that house; but the wild-boars hindered them so that they could not. 89. 73 And they began again to build, as before, and they raised up that tower, and it was called the high tower; and they began again to place (13r, c25) a table before the tower, but all the bread on it (was) unclean and was not pure. 89. 74 And besides all (this) the eyes of these sheep were blinded so that they could not see, and their shepherds likewise; and they handed yet more of them over to their shepherds for destruction, and they trampled upon the sheep with their feet (13r, c30) and devoured them.

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after the other. I take this to be the sense of በኅሌኡ፡, although the construction is somewhat strange. It would be much simpler to omit በ before ኅሌኡ፡, cf. Dillmann, *Translation*, 269.

there was written. I take ይጽሕፉ፡ as impersonal.

destroyed . . . I omit በኅሌኡ፡ በመጽሕፉ፡ which has been copied here by mistake.

89. 70 **presented:** literally 'caused to rest', 'put down'.

89. 75 But the Lord of the sheep remained still until all the sheep were scattered abroad and had mixed with them, and they did not save them from the hand of the animals. 89. 76 And that one who wrote the book brought it up, and showed it, and read (it) out in the dwelling of the Lord of the sheep; and he entreated him (13r, c35) on behalf of them, and petitioned him as he showed him all the deeds of their shepherds, and testified before him against all the shepherds. 89. 77 And he took the book, and put it down by him, and went out.

90. 1 And I looked until the time that thirty-seven shepherds had pastured (the sheep) in the same way, and, each individually, they all completed their time like (13v, a1) the first ones; and others received them into their hands to pasture them at their time, each shepherd at his own time. 90. 2 And after this I saw in the vision all the birds of heaven coming: the eagles, (13v, a5) and the vultures, and the kites, and the ravens; but the eagles led all the birds; and they began to devour those sheep, and to peck out their eyes, and to devour their flesh. 90. 3 And the sheep cried out because their flesh was devoured by the birds, and I cried out (13v, a10) and lamented in my sleep on account of that shepherd who pastured the sheep. 90. 4 And I looked until those sheep were devoured by the dogs and by the eagles and by the kites, and they left on them neither flesh nor skin nor sinew until only their bones remained; (13v, a15) and their bones fell upon the ground, and the sheep became few. 90. 5 And I looked until the time that twenty-three shepherds had pastured (the sheep); and they completed, each in his time, fifty-eight times. 90. 6 And small lambs were born from those

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89. 75 **with them:** i.e. with the animals, although the expression is a little careless (cf. Dillmann, *Translation*, 271).

and they: i.e. and the shepherds.

90. 1 **thirty-seven:** generally taken as a mistake for 'thirty-five', cf. 89. 72; 90. 5, 17.

white sheep, and they began to open their eyes, (13v, a20) and to see, and to cry to the sheep. 90. 7 But the sheep did not cry to them and did not listen to what they said to them, but were extremely deaf, and their eyes were extremely and excessively blinded. 90. 8 And I saw in the vision how the ravens flew upon those lambs, and took one of those (13v, a25) lambs, and dashed the sheep in pieces and devoured them. 90. 9 And I looked until horns came up on those lambs, but the ravens cast their horns down; and I looked until a big horn grew *on* one of those sheep, and their eyes were opened. (13v, a30) 90. 10 And it looked at them, and their eyes were opened, and it cried to the sheep, and the rams saw it, and they all ran to it. 90. 11 And besides all this those eagles and vultures and ravens and kites were still continually tearing the sheep in pieces (13v, a35) and flying upon them and devouring them; and the sheep were silent, but the rams lamented and cried out. 90. 12 And those ravens battled and fought with it, and wished to make away with its horn, but they did not prevail against it. 90. 13 And I looked at them until the shepherds and the eagles and those vultures and kites came and cried (13v, b1) to the ravens that they should dash the horn of that ram in pieces; and they fought and battled with it, and it fought with them and cried out that its help might come to it. 90. 14 And I looked until that man (13v, b5) who wrote down the names of the shepherds and brought (them) up before the Lord of the sheep came, and he helped that ram and showed it everything, (namely, that) its help was coming down. 90. 15 And I looked until that Lord of the sheep came to them in anger, and all those who saw him fled, and they all fell (13v, b10) into the shadow before him. 90. 16 All the eagles and vultures and ravens and kites gathered together and brought with them all the wild sheep, and they all came together and helped one another in

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90. 15 **into the shadow:** BM 485 BM 491 Tana 9; other MSS. 'into his shadow'. The expression is a little obscure; cf. Dillmann, *Translation*, 281 f.; Flemming, *Translation*, 119.

order to dash that horn of the ram in pieces. 90. 17 And I looked at that (13v, b15) man who wrote the book at the command of the Lord until he opened that book of the destruction which those twelve last shepherds had wrought, and he showed before the Lord of the sheep that they had destroyed even more than (those) before them. 90. 18 And I looked until the Lord of the sheep came to them (13v, b20) and took in his hand the staff of his anger and struck the earth; and the earth was split, and all the animals and the birds of heaven fell from those sheep and sank in the earth, and it closed over them. 90. 19 And I looked until a big sword was given to the sheep, (13v, b25) and the sheep went out against all the wild animals to kill them, and all the animals and the birds of heaven fled before them. 90. 20 And I looked until a throne was set up in the pleasant land, and the Lord of the sheep sat on it; and they took (13v, b30) all the sealed books and opened those books before the Lord of the sheep. 90. 21 And the Lord called those *men*, the seven first white ones, and commanded (them) to bring before him *the first star* which went before those stars (13v, b35) whose private parts (were) like the private parts of horses . . . and they brought them all before him. 90. 22 And he said to that man who wrote before him, who was one of the seven white ones—he said to him: "Take those seventy shepherds to whom I handed over the sheep, and who, on their own authority, took and killed more than I commanded them."

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90. 18 **closed:** literally 'was covered'.

90. 20 **and they took . . . and opened.** I take ወነሥኡ፡ and ወፈትሖን፡ to have an impersonal subject; contrast Charles, *Text*, 185.

90. 21 **the first star which went before those stars whose private parts (were) like the private parts of horses . . .** The text is corrupt. I read ለኮከብ፡ with BM 485 BM Add. 24990 and omit ወለኮከብ፡ ቀዳማዊ፡ ዘወድቀ፡ ቀድመ፡ as a gloss. This is not very satisfactory, but it is doubtful whether it is now possible to recover the original Ethiopic text. For a different view, cf. Dillmann, *Translation*, 64, 284; Charles, *Translation*, 213.

(13v, c1) 90. 23 And behold, I saw them all bound, and they all stood before him. 90. 24 And the judgement was held first on the stars, and they were judged and found guilty; and they went to the place of damnation, and were thrown into (13v, c5) a deep (place), full of fire, burning and full of pillars of fire. 90. 25 And those seventy shepherds were judged and found guilty, and they also were thrown into that abyss of fire. 90. 26 And I saw at that time how a similar abyss was opened in the middle (13v, c10) of the earth which was full of fire, and they brought those blind sheep, and they were all judged and found guilty and thrown into that abyss of fire, and they burned; and that abyss was on the south of that house. 90. 27 And I saw those sheep burning, (13v, c15) and their bones were burning. 90. 28 And I stood up to look until he folded up that old house, and they removed all the pillars, and all the beams and ornaments of that house were folded up with it; and they removed it and put it in a place in the south of the land. 90. 29 And (13v, c20) I looked until the Lord of the sheep brought a new house, larger and higher than that first one, and he set it up on the site of the first one which had been folded up; and all its pillars (were) new, and its ornaments (were) new and larger than (those of) the first one, the old one which he had removed. (13v, c25) And the Lord of the sheep (was) in the middle of it. 90. 30 And I saw all the sheep which were left, and all the animals on the earth and all the birds of heaven falling down and worshipping those sheep, and entreating them and obeying them in every command. 90. 31 And after this (13v, c30) those three who were dressed in white and had taken hold of me by my hand, the ones who had brought me up at first—they, with the hand of that ram also holding me, took me up and put me down in the middle of those sheep before the judgement was held.

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90. 26 **south:** literally 'right'.

90. 28 **south:** literally 'right'.

90. 31 **before the judgement was held.** These words are confusing and

90. 32 And those sheep were all white, and their wool (13v, c35) thick and pure. 90. 33 And all those which had been destroyed and scattered and all the wild animals and all the birds of heaven gathered together in that house, and the Lord of the sheep rejoiced very much because they were all good and had returned to his house. 90. 34 And I looked until they laid down that sword which had been given to the sheep, and they brought it back (14r, a1) into his house, and it was sealed before the Lord; and all the sheep were enclosed in that house, but it did not hold them. 90. 35 And the eyes of all of them were opened, and they saw well, and there was not one (14r, a5) among them that did not see. 90. 36 And I saw that that house was large and broad and exceptionally full. 90. 37 And I saw how a white bull was born, and its horns (were) big, and all the wild animals and all the birds of heaven were afraid of it (14r, a10) and entreated it continually. 90. 38 And I looked until all their species were transformed, and they all became white bulls; and the first one among them was a wild-ox, and that wild-ox was a large animal and had big black horns on its head. (14r, a15) And the Lord of the sheep rejoiced over them and over all the bulls. 90. 39 And I was asleep in the middle of them; and I woke up and saw everything. 90. 40 And this is the vision which I saw while I was asleep, and I woke up and blessed the Lord of righteousness and ascribed glory to him. (14r, a20) 90. 41 But after

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appear to be out of place; they are difficult to reconcile with 'And after this' at the beginning of the verse, but cf. Dillmann, *Translation*, 286.

90. 38 **and the first one among them was a wild-ox.** I follow the old suggestion that *ነገር፡* derives from ῥῆμα, a corrupt transliteration of רימא (cf. Dillmann, *Translation*, 287 f.). It is not clear whether this wild-ox is to be identified with the white bull mentioned in v. 37. Possibly we have in these verses a belief in two Messiahs—a priestly leader (the while bull of v. 37) and a military leader (the wild-ox of v. 38). But the passage might also be translated: 'and the first one among them became a wild-ox'; this translation would probably imply an identification of the white bull of v. 37 with the wild-ox of v. 38.

over them. We would expect 'over it', cf. Charles, *Text*, 189.

this I wept bitterly, and my tears did not stop until I could not endure it; when I looked, they ran down on account of that which I saw, for everything will come to pass and be fulfilled; and all the deeds of men in their order were shown to me. 90. 42 That night I remembered (14r, a25) my first dream, and because of it I wept and was disturbed, because I had seen that vision.

91. 1 And now, my son Methuselah, call to me all your brothers and gather to me all the children of your mother, for a voice calls me, and a spirit has been poured out over me, (14r, a30) that I may show to you everything that will come upon you for ever.' 91. 2 And after this Methuselah went and called all his brothers to him and gathered his relations. 91. 3 And he spoke about righteousness to all his sons and said: (14r, a35) 'Hear, my children, all the words of your father and listen properly to the voice of my mouth, for I will testify to you and speak to you, my beloved. Love uprightness and walk in it. 91. 4 And do not draw near to uprightness with a double heart, and do not associate with those of a double heart, but walk in righteousness, my children, and it will lead you in good paths, (14r, b1) and righteousness will be your companion. 91. 5 For I know that the state of wrongdoing will continue on the earth, and a great punishment will be carried out on the earth, and an end will be made of all iniquity, and it will be cut off (14r, b5) at its roots, and its whole edifice will pass away. 91. 6 And iniquity will again be complete on the earth, and all the deeds of iniquity and the deeds of wrong and of wickedness will prevail for a second time. 91. 7 And when iniquity and sin and blasphemy and wrong and all kinds of (evil) deeds increase, and (when) apostasy and wickedness and uncleanness increase, (14r, b10) a great punishment will come from heaven upon all these, and the holy Lord will come in anger and in wrath to execute

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91. 5 **at its roots**: literally 'from its roots'.

judgement on the earth. 91. 8 In those days wrongdoing will be cut off at its roots, and the roots (14r, b15) of iniquity together with deceit will be destroyed from under heaven. 91. 9 And all the idols of the nations will be given up; (their) towers will be burnt in fire, and they will remove them from the whole earth; and they will be thrown down into the judgement of fire and will be destroyed in anger and in the severe judgement which (is) (14r, b20) for ever. 91. 10 And the righteous will rise from sleep, and wisdom will rise and will be given to them. 91. 11 And after this the roots of iniquity will be cut off, and the sinners will be destroyed by the sword; from the blasphemers they will be cut off in every place, and those who plan wrongdoing and those who commit

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91. 8 **at its roots:** literally 'from its roots'.

91. 9 **and they will be thrown down:** i.e. the nations will be thrown down.

91. 11 There has been some dislocation of the text in the Ethiopic version of cc. 91–3, and it has long been recognized that 91. 12–17 form the continuation of 93. 1–10, which together constitute the so-called Apocalypse of Weeks. (91. 12–17 was perhaps moved to its present position in the Ethiopic version because these verses, like 91. 1–10, relate to the judgement of the sinners.) On this view 91. 11 has been regarded merely as a redactional link, and has generally been bracketed as an interpolation (cf. e.g. Charles, *Text*, 191; *Translation*, 227 f.). However, it now appears that Aram did have some material corresponding to Eth 91. 11, viz. Aram^{g}1 iv 14 ולהון עקרין אשי חמסא ועבד שקרא בה למעבד [דין (?)] 'and they (the righteous) will uproot the foundations of wrongdoing and the work(s) of deceit in it in order to carry out [the judgement]'. (These words in Aram^{g}1 iv 14 form the conclusion of the description of the seventh week in the Apocalypse of Weeks, cf. 93. 9 f.) Since Aram^{g}1 iv 13 relates to Eth 93. 10 and Aram^{g}1 iv 15 relates to Eth 91. 12, it would appear both that Aram^{g}1 iv 14 relates to Eth 91. 11, but also that Aram had a text shorter than, and different from, that of Eth in 91. 11. It would seem that the text of 91. 11 has been elaborated within the Ethiopic version because of the dislocation of 91. 11–17 in order to smooth over the harsh juxtaposition of 91. 1–10 and 91. 11–17, and to this extent the view that 91. 11 is a redactional link is correct.

(14r, b25) blasphemy will be destroyed by the sword. 91. 12 And after this there will be another week, the eighth, that of righteousness, and a sword will be given to it that *the righteous judgement* may be executed on those who do wrong, and the sinners will be handed over into the hands of the righteous. 91. 13 And at its end (14r, b30) they will acquire houses because of their righteousness, and a house will be built for the great king *in glory* for ever. 91. 14 And after this in the ninth week the righteous judgement will be revealed to the whole world, and all the deeds of the impious will vanish from the whole earth; (14r, b35) and the world will be written

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91. 12 Cf. Aram^{g}1 iv 15–17

15 ומן בתרה יקום שבוע תמיני קשוט דבה תתי]הב חרבא

16 לכול קשיטין למעבד ד̇י̇נ̇א̇ דין קשוט מן כול רשי֯עין

17 ויתיהבון בידהו֯ן

The differences between Eth and Aram are not substantial. Note (1) that in line 16 of Aram דינא appears to have been erased; (2) that Aram דין קשוט agrees with BM 485 Curzon 55 ዘኵሉ፡ ጽድቅ፡ against the other Ethiopic MSS.

91. 13 **And at its end . . . their righteousness**: cf. Aram^{g}1 iv 17 ועם סופה יקנון נכסין ב֯קשוט. Note the difference between נכסין ב֯קשוט and አብያተ፡ እምጽድቆ፡ ዚአሆሙ፡.

and a house will be built for the great king in glory for ever: cf. Aram^{g}1 iv 18 ויתבנא היכל[ ]. [ ]ות רבא בר֯ב֯ן[ ]ה̇ לכ֯ו֯ל ד֯רי עלמין. The precise restoration of the text in this line must remain uncertain, but there clearly are some differences between Eth and Aram here.

91. 14 **And after this . . . to the whole world**: cf. Aram^{g}1 iv 19 f.

19 ומן בתרה שבו֯ע֯ תשעי יק]ום דבה [י̇תגלא

20 לכול בני ארעא כלה

Again there are minor differences between Eth and Aram.

and all the deeds . . . the whole earth: cf. Aram^{g}1 iv 20 f.

וכול עו֯]בדי [מן כול 21 ארעה כולה

and the world . . . for destruction: cf. Aram^{g}1 iv 21 וירמון לבו֯ר[. Here the differences between Aram and Eth would appear to be down for destruction, and all men will look to the path of uprightness. 91. 15 And after this in the tenth week, in the seventh part, there will be the eternal judgement which will be executed on the watchers, and the great eternal heaven which will spring from the midst of the angels. 91. 16 And the first heaven will vanish and pass away, and a new heaven will appear, (14r, c1) and all the powers of heaven will shine for ever (with) sevenfold (light). 91. 17 And after this there will

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substantial, and it is unfortunate that the Aramaic manuscript is damaged. The interpretation of Eth is in any case somewhat obscure.

91. 14 **and all men . . . the path of uprightness**: cf. Aram^{g}1 iv 21 f.
לארח קשט עלמא 22 כוֹלהון[. Note that Eth has nothing corresponding to עלמא.

91. 15 **there will be . . . the angels**: most Eth II MSS.; Abb 35 Tana 9 BM 486 'there will be the eternal judgement which will be executed on the watchers of the eternal heaven, the great (judgement) which will spring from the midst of the angels'; BM 485 'there will be the great eternal judgement which will spring from the midst of the angels'; BM 491 (cf. Berl) 'there will be the great eternal judgement in which he will take vengeance among the angels'. Aram^{g}1 iv 22 f. has for this verse

22 ומן] [·ה

23 דין עלמא וקץ דינא רבאׄ[

In view of the major differences between Eth I and Eth II it is unfortunate that the manuscript of Aram is damaged here. But the shorter text of BM 491 (cf. Berl and BM 485) would appear to be superior to that of Eth II.

91. 16 **And the first . . . will appear**: cf. Aram^{g}1 iv 23 f.
ושמין[. 24 קדמין בה יעברון ושמ]ין

and all the powers . . . sevenfold (light): cf. Aram^{g}1 iv 24 f.
שמיא[. 25] [ין ודנחין לכול עלמין]

Note that Aram does have something corresponding to ለዓለም፡ (omitted by Charles on the evidence of BM 485 Abb 55 3 MSS.; cf. *Text*, 192).

91. 17 **And after this . . . in righteousness**: cf. Aram^{g}1 iv 25 f.

25 ש]בׄעׄין שני

26] [איתי סוף לכול מׄן] קש]טא יעבדוׄן

The position of ይከውን፡ is a little strange, and there is something to be many weeks without number for ever in goodness and in righteousness, and from then on sin will never again be mentioned. (14r, c5) 91. 18 And now I tell you, my children, and show you the paths of righteousness and the paths of wrongdoing; and I will show you again that you may know what is to come. 91. 19 And now listen, my children, and walk in the paths of righteousness, and do not walk in the paths of wrongdoing; for (14r, c10) all those who walk in the path of iniquity will be destroyed for ever.'

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be said for the reading of BM 485 ወኵሎሙ፡ በኂሩት፡ ወበጽድቅ፡ ይከውኑ፡; once again it is unfortunate that we do not know what exactly stood in Aram because of the damage to the manuscript. —Aram^g1 iv ends with יׄעׄבׄדון, and we thus also do not know what followed immediately after the Apocalypse of Weeks (Eth 93. 1–10+91. 11–17) in Aram.

91. 18 Aram^g1 ii 18 f. appears to correspond to Eth 91. 18, and it might therefore have been expected, since 91. 11–17 has been misplaced from after 93. 1–10 in the Ethiopic version, that Aram^g1 ii 13–17 would correspond to Eth 91. 9 f. However, Aram^g1 ii 13–17 does not appear to correspond to Eth 91. 9 f., and this suggests that when 91. 11–17 was inserted in its present position in the Ethiopic version, some other material was lost (cf. Milik, *HTR* 64 (1971), 360). Aram^g1 ii 13–17 reads as follows:

]·[13
]· והל ·[14
·לה תשב] 15
ו̊תנות אר] 16
כל דרי עלמי[ן] 17

the paths of righteousness: cf. Aram^g1 ii 18 ארחת קשט].

that you may know what: cf. Aram^g1 ii 19 די תדעון מ̊ה].

91. 19 **and walk in the paths of righteousness**: cf. Aram^g1 ii 20 קושטא למ̇הך בהון ·].

will be destroyed for ever: cf. Aram^g1 ii 21]ל .. אבד לסוף אבדנ̇·[. Although only a small part of Aram^g1 ii 21 has survived, Aram and Eth would appear to diverge from one another at this point.

92. 1 Written by Enoch the scribe—this complete wisdom teaching, praised by all men and a judge of the whole earth—for all my sons who dwell upon the earth and for the last generations who will practise (14r, c15) uprightness and peace. 92. 2 Let not your spirit be saddened because of the times, for the Holy Great One has appointed days for all things. 92. 3 And the righteous man will rise from sleep, will rise and will walk in the path of righteousness, and all his paths and his journeys (will be) in eternal goodness and mercy. (14r, c20) 92. 4 He will show mercy to the righteous man and to him give eternal uprightness and (to him) give power; and he will live in goodness and in righteousness and will walk *in* eternal light. 92. 5 And sin will be destroyed in darkness for ever and from that day will never again be seen.

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92. 1 Aram^{g}1 ii 22–4 appears to correspond to Eth 92. 1, although, because of the damaged state of the manuscript of Aram, the only clear parallel is לדריא אחריא (^{g}1 ii 24) = ለትውልድ፡ ደኃርያን፡. The text of Aram^{g}1 ii 22–4 reads as follows:

22]ב ויהב̊ למ.[

23 ח]כ̇ים אנושא ובח.[ ]...[

24 ...[ ]לדריא אחריא לכול י[

From what has survived in Aram, it would again appear that Aram and Eth diverge from one another.

92. 2 **Let not your spirit be saddened**: cf. (?) Aram^{g}1 ii 25

].. בבהשתא את̇[

the Holy Great One: cf. 1. 3.

92. 4 The end of 92. 3 and the beginning of 92. 4 could also be translated: 'and all his paths and his journeys (will be) in goodness. And in eternal mercy he will show mercy to the righteous man.'

live: literally 'be'.

92. 5 **in darkness**: cf. (?) Aram^{g}1 iii 16 בח]ש̊וכא.

from that day: cf. (?) Aram^{g}1 iii 17 מ]ן̇ יומא.

(14r, c25) 93. 1 And after this Enoch began to speak from the books. 93. 2 And Enoch said: 'Concerning the sons of righteousness and concerning the chosen of the world and concerning the plant of righteousness and uprightness I will speak these things to you and make (them) known to you, (14r, c30) my children, I Enoch, according to that which appeared to me in the heavenly vision, and (which) I know from the words of the holy angels and understand from the tablets of heaven.' 93. 3 And Enoch then began to speak from the books and said: 'I was born the seventh in the first (14r,

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93. 1 **Enoch began to speak from the books.** It seems impossible to explain the variant ኮነ፡ / ወሀበ፡. In the translation I follow Eth II, but it is not at all clear that this represents the original Ethiopic text. On the other hand the reading ወሀበ፡ of BM 485 Berl Abb 55 makes no sense as it stands. —Since Aram^{g}1 iii 23 נסב חנוך מתלה appears to correspond to Eth 93. 3 ወአኃዘ፡ እንከ፡ ይትናገር፡ ሄኖክ፡ እመጻሕፍት፡, it is possible that Aram^{g}1 iii 18 נסב ח]נ̊וך מתלה corresponds to ወአሐዘ፡ ይትናገር፡ እመጻሕፍት፡ here.

93. 2 **And Enoch said:** cf. (?) Aram^{g}1 iii 19 אמ̊ר].

and concerning the plant of righteousness and uprightness: cf. Aram^{g}1 iii 19 f.]יצבתא̇ 20 נצבת מן ו[.

I will speak . . . I Enoch: cf. Aram^{g}1 iii 20 f.

ב]נ̊י אנה הוא 21 חנוך אחו̇ .[

and (which) I know . . . holy angels: cf. Aram^{g}1 iii 21 f. ממר[[עי]ר̇[ין] ו̊קדשין 22 אנה כלא ידעת]. Eth has nothing corresponding to כלא.

and understand from the tablets of heaven: cf. (?) Aram^{g}1 iii 22 כל]א קר]ית ת[.

93. 3 **And Enoch . . . and said:** cf. Aram^{g}1 iii 22 f. ..[ ] 23 נסב חנוך מתלה ואמר (cf. also v. 1 and Aram^{g}1 iii 18).

I was born the seventh in the first week: cf. Aram^{g}1 iii 23 f.

....[ ]ש̊ב̊יע .[ ] 24 קדמי

c35) week, while justice and righteousness still lasted. 93. 4 And after me in the second week great wickedness will arise, and deceit will have sprung up; and in it there will be the first end, and in it a man will be saved. And after it has ended, iniquity will grow, and he will make a law for the sinners. 93. 5 And (14v, a1) after this in the third week, at its end, a man will be chosen as the plant of righteous judgement; and after him will come the plant of righteousness for ever. 93. 6 And after this in the fourth week, at its end, (14v, a5) visions of the holy and righteous will be seen, and a law for all generations and an enclosure will be made for them. 93. 7 And after this in the fifth week, at its end, a house of glory and of sovereignty will be built for ever. 93. 8 And after this in the sixth week (14v, a10) all those who live in it (will be) blinded, and the hearts of all, lacking wisdom, will sink into impiety. And in it a man will ascend; and at its end the house of sovereignty will be burnt with fire, and in it the whole race of the chosen root will be scattered. 93. 9 And after this in the seventh week (14v, a15) an apostate generation will arise, and many (will be) its deeds, but all its deeds (will be)

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93. 3 **while justice and righteousness still lasted**: cf. Aram^{g}1 iii 24 ועד עלי קשטא כב̊]. The Ethiopic might also be translated: 'While judgement and righteousness held back.' In this case the judgement will be the judgement of the flood. Cf. Dillmann, *Translation*, 67, 294; cf. also Charles, *Translation*, 229.

93. 4 **And after me . . . have sprung up**: cf. Aram^{g}1 iii 25

תנין ד̇י בה שקרא וחמסא יצמ]ח.

a law: or 'a covenant'; for ሥርዓት፡ = διαθήκη cf. Dillmann, *Lexicon*, col. 244.

93. 6 **a law**: cf. v. 4.

93. 8 **live**: literally 'are'.

apostasy. 93. 10 And at its end the chosen righteous from the eternal plant of righteousness will be chosen, to whom will be given sevenfold teaching concerning his whole creation. (14v, a20) 93. 11 For is there any man who can hear the voice of the Holy One, and not be disturbed? And who is there who can think his thoughts? And who is there who can look at all the works of heaven? 93. 12 And how should there be

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93. 10 **And at its end . . . will be chosen:** cf. Aram^{g}1 iv 12 f

י]תבחרון [ ].שהדי֯ קשט מן נ֯[צבת 12
ק֯ש֯ט ע֯[למ]א֯ 13

Eth has nothing corresponding to Aram].שהדי֯ קשט.

to whom . . . his whole creation: cf. Aram^{g}1 iv 13 די שבעה פ֯[עמי]ן֯ חכמה֯ ומדע תתיה֯[ב להון. The account of the seventh week is continued in Aram^{g}1 iv 14, for which cf. Eth 91. 11. The conclusion of the Apocalypse of Weeks in Eth is, of course, to be found in 91. 11–17.

93. 11 Aram^{g}1 v corresponds to Eth 93. 11–94. 1, and the evidence of Aram thus confirms that the series of rhetorical questions in Eth 93. 11–14 is in the correct position immediately before c. 94. However, the series of questions begins very abruptly in Eth, and it may well be that some material has dropped out of Eth because of the disruption of the text caused by the moving of the last part of the Apocalypse of Weeks from after 93. 10 to after 91. 10.

For is there . . . be disturbed? Cf. Aram^{g}1 v 15 f.

[. י֯נדע מ.[ ]....[15
ד]י יכל֯ ישמע .[ ]י קדשא֯] 16

Eth **ዘይክል፡ ሰሚዓ፡ ቃሎ፡ ለቅዱስ፡** corresponds to Aram^{g}1 v 16, but Eth appears to have nothing corresponding to Aram^{g}1 v 15; this would tend to confirm that some material has dropped out of Eth before 93. 11 (cf. the note above and cf. Milik, *HTR* 64 (1971), 360). —Note that Eth **መኑ፡ ውእቱ፡ ኵሉ፡ ውሉደ፡ ሰብእ፡ ዘይክል፡** reproduces exactly the Aramaic construction מנו הוא כול אנוש די יכל, for which cf. Aram^{g}1 v 17 and 22 (contrast Charles, *Text*, 196 f.).

And who is there who can look at all the works of heaven? Cf. (?) Aram^{g}1 v 17 או מנו הוא כול אנוש], although it is not entirely clear to which occurrence of **ወመኑ፡ ዘይክል፡** in 91. 11 Aram^{g}1 v 17 anyone who could understand the works of heaven (14v, a25) and see *a soul or a spirit* and could tell (about it), or ascend and see all their ends and comprehend them or make (anything) like them? 93. 13 And is there any man who could know what is the breadth and the length of the earth? (14v, a30) And to whom have *all its measurements* been shown? 93. 14 Or is there any man who could know the length of heaven, and what is its height, and on what it is fixed, and how large is the number of the stars, and where all the lights rest?

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corresponds. —Note that Aram^{g}1 v 18 f. appear to have no parallel in Eth 93. 11b and 12. The text is as follows:

18 זויא די אנ[ ]·[

19 למתב למת֯[

However, the text of Aram^{g}1 v 18 f. is so fragmentary that it is impossible to say anything definite about the relationship of this material to Eth 93. 11b and 12.

93. 12 **their ends**: the Ethiopic text is not very clear, but the suffix appears to refer back to 'the works of heaven'.

93. 13 **And is there . . . the earth**? cf. Aram^{g}1 v 20 f.

20 או מנו הוא[א[נ֯ו̇ש̇ די יכל̇[

21 אורכה ופתי̇ה֯ ד̇י̇ ארעא כולה או[

The Eth MSS. (except for Abb 55) have the words which correspond to אורכה ופתי̇ה֯ in the reverse order; they also have nothing corresponding to כולה.

And to whom have all its measurements been shown?: cf. Aram^{g}1 v 21 f. וצרתה 22 [ ]או. I take וצרתה to mean 'and its form', i.e. וצורתה.

93. 14 **Or is there . . . length of heaven**: cf. Aram^{g}1 v 22

ומנו הוא כול אנוש די יכ֯[ל.

and what is its height: cf. Aram^{g}1 v 23 הוא רומהון[.

and on what it is fixed: cf. Aram^{g}1 v 23 והיכה אנון סמכ̇י̇ן[.

(14v, a35) 94. 1 And now I say to you, my children, love righteousness and walk in it; for the paths of righteousness are worthy of acceptance, but the paths of iniquity will quickly be destroyed and vanish. 94. 2 And to certain men from a (future) generation the paths of wrongdoing and of death will be revealed, and they will keep away from them and will not follow them. (14v, b1) 94. 3 And now I say to you, the righteous: do not walk in the wicked path, nor (in) wrongdoing, nor in the paths of death, and do not draw near to them, lest you be destroyed. 94. 4 But seek and choose for yourselves righteousness and a life that is pleasing, (14v, b5) and walk in the paths of peace, that you may live and prosper. 94. 5 And hold my words firmly in the thoughts of your heart, and let (them) not be erased from your heart, for I know that sinners will tempt men to debase wisdom, and no place will be found for it, (14v, b10) and temptation will in no way decrease. 94. 6 Woe to those who build iniquity and wrongdoing and found deceit, for they will quickly be thrown down and will not have peace. 94. 7 Woe to those who build their houses with sin, for from their whole foundation they will be thrown down, (14v, b15) and by the sword they will fall; and those who acquire gold and silver will quickly be destroyed in the judgement. 94. 8 Woe to you, you rich, for you have trusted in your riches, but from your riches you will depart, for you did not remember the Most High in the days of your riches. (14v, b20) 94. 9 You have committed blasphemy and iniquity and are ready for the day of the outpouring of blood and for the day of darkness and for the day of the great judgement. 94. 10 Thus I say and make known to you that He who

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94. 1 **And now I say to you, my children:** cf. Aram^{g}1 v 24 וכען לׄכׄן אנה אמר ב֯נ֯י֯].

the paths of righteousness: cf. Aram^{g}1 v 25] · ארח֯ת ק֯ש֯.

vanish: literally ‘decrease’.

94. 5 **to debase wisdom:** literally ‘to make wisdom bad’.

created you will throw you down, and over your fall there will be no (14v, b25) mercy, but your creator will rejoice at your destruction. 94. 11 And your righteous in those days will be a reproach to the sinners and to the impious.

95. 1 Would that my eyes were a cloud of water that I might weep over you and pour out my tears (14v, b30) like a cloud of water, so that I might have rest from the sorrow of my heart! 95. 2 Who permitted you to practise hatred and wickedness? May judgement come upon you, the sinners! 95. 3 Do not be afraid of the sinners, you righteous, for the Lord will again deliver them into your hands that you may execute (14v, b35) judgement upon them as you desire. 95. 4 Woe to you who pronounce anathemas that you cannot loose; healing (will be) far from you because of your sin. 95. 5 Woe to you who repay your neighbours with evil, for you will be repaid according to your deeds. 95. 6 Woe to you, lying witnesses, and to those who weigh out (14v, c1) iniquity, for you will quickly be destroyed. 95. 7 Woe to you, you sinners, because you persecute the righteous, for you yourselves will be handed over and persecuted, *you men* of iniquity, and their yoke will be heavy upon you.

(14v, c5) 96. 1 Be hopeful, you righteous, for the sinners will quickly be destroyed before you, and you will have power over them as you desire. 96. 2 And in the day of the distress of the sinners your young will mount up and rise like eagles, (14v, c10) and your nest will be higher than (that of) vultures; and you will go up and like badgers enter the crevices of the earth and the clefts of the rock for ever before the lawless, but they

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95. 1 **were a cloud of water.** The suggestion of Charles (*Translation*, 236) that 'cloud' here derives from a misreading of עין 'spring' as ענן is interesting, but not, I think, likely.

95. 4 **that you cannot loose**: literally 'in order not to loose (them)'.

96. 2 On the interpretation of this difficult verse see Charles, *Translation*, 237 f.; Dillmann, *Translation*, 307.

will groan and weep because of you like satyrs. 96. 3 And do not be afraid, (14v, c15) you who have suffered, for you will receive healing, and a bright light will shine upon you, and the voice of rest you will hear from heaven. 96. 4 Woe to you, you sinners, for your riches make you appear righteous, but your hearts prove to you that you are sinners; (14v, c20) and this word will be a testimony against you as a reminder of (your) evil deeds. 96. 5 Woe to you who devour the finest of the wheat and drink the best of the water and trample upon the humble through your power. 96. 6 Woe to you who drink water all the time, for (14v, c25) you will quickly be repaid and will become exhausted and dry, for you have left the spring of life. 96. 7 Woe to you who commit iniquity and deceit and blasphemy; it will be a reminder against you for evil. 96. 8 Woe to you, you powerful, who through power oppress the righteous, for the day of your destruction will come; (14v, c30) in those days many good days will come for the righteous—in the day of your judgement.

97. 1 Believe, you righteous, that the sinners will become an object of shame and will be destroyed on the day of iniquity. 97. 2 Be it known to you (sinners) (14v, c35) that the Most High remembers your destruction, and (that) the angels rejoice over your destruction. 97. 3 What will you do, you

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like satyrs: the meaning of the Ethiopic word is uncertain. It occurs in the Old Testament as follows:

Isa. 13: 21	בנות יענה	σειρῆνες	ጼደናታት፡
Jer. 50: 39	בנות יענה	θυγατέρες σειρήνων	አዋልደ፡ ጼዴኔታት፡
Isa. 34: 11		ὀνοκένταυροι	አጋንንት፡ ወጼደናታት፡
Isa. 34: 14	ופגשו ציים את	καὶ συναντήσουσιν	ወይትራከቡ፡ በህየ፡
	איים	δαιμόνια ὀνοκενταύροις	አጋንንት፡ ወጼደናታት፡

96. 5 **the best of the water.** This is presumably what is intended, but the Ethiopic literally means: 'the strength/goodness of the root of the spring'. We expect an expression comparable to the preceding ስብሐ፡ ስርናይ፡ (= חלב חטה/στέαρ πυροῦ, cf. Pss. 81: 17; 147: 14; Deut. 32: 14), but there is no obvious explanation of the somewhat obscure ኃይለ፡ ሥርወ፡ ነቅዐ፡.

sinners, and where will you flee on that day of judgement, when you hear the sound of the prayer of the righteous? 97. 4 But you will not be like them, (you) against whom this word will be a testimony: (15r, a1) "You have been associated with the sinners." 97. 5 And in those days the prayer of the holy will come before the Lord, and for you will come the days of your judgement. 97. 6 And all the words of your iniquity will be read out before the Great (15r, a5) and Holy One, and your faces will blush with shame, and every deed which is founded upon iniquity will be rejected. 97. 7 Woe to you, you sinners, who (are) in the middle of the sea and on the dry ground; their memory (will be) harmful to you. 97. 8 Woe to you who acquire silver and gold, but not in righteousness, and say: (15r, a10) "We have become very rich and have possessions and have acquired everything that we desired. 97. 9 And now let us do what we planned, for we have gathered silver and filled our storehouses, and as many as water are the husbandmen of our houses." 97. 10 And like water your lie will flow away, for *your* riches will not stay with you, (15r, a15) but will quickly go up from you; for you acquired everything in iniquity, and you will be given over to a great curse.

98. 1 And now I swear to you, the wise and the foolish, that you will see many things on the earth. 98. 2 For (15r, a20) you men will put on yourselves more adornments than a woman and more coloured (garments) than a girl . . . in

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97. 4 **like them:** i.e. the righteous, mentioned at the end of v. 3.

97. 7 **harmful to you:** literally 'evil against you'.

97. 9 f. **for we have gathered . . . will flow away:** Eth; Gr^{CB} '"for we have stored up silver in our storehouses and many goods in our houses, and like water they have been poured out." You have been deceived.' Gr^{CB} gives better sense, but the differences between Eth and Gr^{CB} are not as great as at first sight appears. ከመ ፡ ማይ ፡ has been repeated by mistake, while the unsuitable ሐረስት ፡ may derive from a corruption of ἀγαθά into something like ἐργάται (so Bonner, *Enoch*, 33).

98. 2 **a girl . . . in sovereignty.** I omit the impossible በመንግሥ ፡ with Eth I Gr^{CB}.

sovereignty and in majesty and in power; *and silver* and gold and purple and honour and food will be poured out like water. 98. 3 Because of this they will have neither knowledge nor wisdom, (15r, a25) and through this they will be destroyed together with their possessions and with all their glory and their honour; and in shame and in slaughter and in great destitution their spirits will be thrown into the fiery furnace. 98. 4 I swear to you, you sinners, (15r, a30) that (as) a mountain has not, and will not, become a slave, nor a hill a woman's maid, so sin was not sent on the earth, but man of himself created it, and those who commit it will be subject to a great curse. 98. 5 And barrenness has not been given to a woman, (15r, a35) but because of the deeds of her hands she dies without children. 98. 6 I swear to you, you sinners, by the Holy and Great One, that all your evil deeds are revealed in heaven, and (that) your wrongdoing is not covered or hidden. 98. 7 And do not think in your spirit, nor say in your heart that you do not know and do not see (15r, b1) (that) every sin is written down every day in heaven before the Most High. 98. 8 From now on you know that all your wrongdoing which you do will be written down every day until the day of your judgement. 98. 9 Woe (15r, b5) to you, you fools, for you will be destroyed through your folly; and you do not listen to the wise, and good will not come upon you. 98. 10 And now know that you are ready for the day of destruction. And do not hope that you will live, you sinners; rather you will go and die, (15r, b10) for you know no ransom, for you are ready for the day of the great judgement and for the day of distress and

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98. 5 Between **እደዊሃ**፡ and **ትመውት**፡ Gr^{CB} has a long addition (ὅτι οὐχ ὡρίσθη . . . ἀτεκνίᾳ) which is perhaps an alternative version of vv. 4 f. —hence the somewhat illogical sequence of thought noted by Bonner, *Enoch*, 36 f. Within the remaining material (καὶ στειρα γυναικὶ οὐκ ἐδόθη ἀλ[λὰ δι]ὰ ⟨τὰ⟩ ἔργα τῶν χειρῶν | ἄτεκνος ἀποθανεῖται, which corresponds to v. 5 (Eth), στειρα causes difficulty because we need 'barrenness' not 'barren'. Possibly, following Kenyon (cf. Bonner, *Enoch*, 36), we should insert ἀτεκνία after ἐδόθη and read καὶ στειρᾷ γυναικὶ οὐκ ἐδόθη ⟨ἀτεκνία⟩ κτλ. (Cf. also Jeremias, *ThBl* 18 (1939), col. 146).

great shame for your spirits. 98. 11 Woe to you, you stubborn of heart who do evil and eat blood. Whence do you have good things to eat and to drink (15r, b15) and to be satisfied? From all the good things which our Lord, the Most High, has placed in abundance on the earth: (therefore) you will not have peace. 98. 12 Woe to you who love deeds of iniquity. Why do you hope for good for yourselves? Know that you will be given (15r, b20) into the hand of the righteous, and they will cut your throats and kill you and will not have mercy on you. 98. 13 Woe to you who rejoice in the distress of the righteous, for graves will not be dug for you. 98. 14 Woe to you who declare the words of the righteous empty, for (15r, b25) you will have no hope of life. 98. 15 Woe to you who write lying words and the words of the impious, for they write their lies that (men) may hear and not forget (their) folly; and they will not have peace, but will die a sudden death.

(15r, b30) 99. 1 Woe to *you who do impious deeds and praise and honour* lying words; you will be destroyed and will not have a good life. 99. 2 Woe to you who alter the words of truth, and they distort the eternal law (15r, b35) and count themselves as being without sin; they will be trampled underfoot on the ground. 99. 3 In those days make ready, you righteous, to raise your prayers as a reminder, and *lay* them as a testimony before the angels that they may lay the sin of the sinners before the Most High as a reminder. 99. 4 In those (15r, c1) days the nations will be thrown into con-

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98. 11 **has placed in abundance:** literally 'has caused to increase', 'has caused to be abundant'.

98. 12 **throats:** literally 'necks'.

98. 15 ff. There are frequent changes from second to third person (and back again) in this section, as e.g. in verse 15. In the translation I normally follow Ryl, except that in 99. 1 the changes are so abrupt that I have put the whole verse in the second person.

99. 1 **you will be destroyed:** cf. Dillmann, *Grammar*, 169.

fusion, and the races of the nations will rise on the day of destruction. 99. 5 And in those days those who are in need will go out and seize their children and cast out their children; (15r, c5) and their offspring will slip from them, and they will cast out *their children* while they are sucklings and will not return to them and will not have mercy on their beloved ones. 99. 6 And again I swear to you, the sinners, that sin is ready for the day of unceasing bloodshed. 99. 7 And they worship stone, and *some* (15r, c10) carve images of gold and of silver and of wood and of clay, and *some, with no knowledge*, worship unclean spirits and demons and every (kind of) error, but no help will be obtained from them. 99. 8 And they will sink into impiety because of the folly of their hearts, and their eyes will be blinded (15r, c15) through the fear of their hearts and through the vision of their dreams. 99. 9 Through these they will become impious and fearful, for they do all their deeds with lies and worship stones, and they will be destroyed at the same moment. 99. 10 And in those days blessed (are) all those who accept the words of wisdom (15r, c20) and understand them, and follow the paths of the Most High, and walk in the path of righteousness, and do not act impiously with the impious, for they will be saved. 99. 11 Woe to you who extend

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99. 5 **those who are in need will go out, and seize their children, and cast out their children:** Eth II; Gr^{CB} 'those who give birth will cast out and . . . and abandon their infants'. Neither Eth nor Gr^{CB} is free from difficulty. Eth ይጼንሱ፡ is possibly an inner-Ethiopic corruption of ይፀንሱ፡ ('those who are pregnant'). In Gr^{CB} the most obvious correction of εκπασουσιν is Kenyon's ἐκ⟨σ⟩πάσουσιν (cf. Bonner, *Enoch*, 42), which has a similar meaning to Eth ይመሥጡ፡. But ἐκσπάσουσιν is not entirely suitable as the middle member between ἐκβαλοῦσιν and ἐγκαταλείψουσιν. Zuntz (*JBL* 61 (1942), 195 f.) conjectures σπαράξουσιν, which might conceivably have been rendered by ይመሥጡ፡; but this presupposes a long process of corruption in the Greek, while መሠጠ፡ does not seem a very likely rendering of σπαράσσω. (Cf. also Zuntz, *JTS* 45 (1944), 166, note).

and their offspring will slip from them: i.e. in premature birth.

99. 9 **at the same moment:** cf. Luke 14: 18 and S. Aalen, 'St. Luke's Gospel and the Last Chapters of I Enoch', *NTS* 13 (1966/7), 3.

evil to your neighbours, for you will be killed in Sheol. 99. 12 Woe to you who lay (15r, c25) foundations of sin and deceit, and (to those) who cause bitterness on the earth, for because of this an end will be made of them. 99. 13 Woe to you who build your houses with the toil of others, and all their building materials (are) the bricks and stones of sin; I say to you: "You will not have (15r, c30) peace." 99. 14 Woe to those who reject the measure and the eternal inheritance of their fathers and cause their souls to follow after error, for they will not have rest. 99. 15 Woe to those who commit iniquity and help wrong and kill their neighbours (15r, c35) until the day of the great judgement, 99. 16 for he will throw down your glory and put evil into your hearts and rouse the spirit of his anger that he may destroy you all with the sword; and all the righteous and holy will remember your sin.

100. 1 And in those days in one place fathers and (15v, a1) sons will strike one another, and brothers will together fall in death until there flows of their blood as it were a stream. 100. 2 For a man will not in mercy withhold his hand from his sons, nor from his sons' sons, (15v, a5) in order to kill them, and the sinner will not withhold his hand from his honoured brother; from dawn until the sun sets they will kill one another. 100. 3 And the horse will walk up to its chest in the blood of sinners, and the chariot will sink up to its height. (15v, a10) 100. 4 And in those days the angels will come down into the hidden places and gather together in one place all those who have helped sin, and the Most High will rise on that day to execute the great judgement on all the sinners. 100. 5 And he will set guards (15v, a15) from the holy angels over all the righteous and holy, *and* they will guard them like the apple of an eye until an end is made of all evil and all sin; and even if the righteous sleep a long sleep, they have nothing to fear. 100. 6 And the wise men will see

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99. 13 **the bricks and stones of sin:** cf. Berl, but also Dillmann, *Translation*, 314.

the truth, (15v, a20) and the sons of the earth will understand all the words of this book, and they will know that their riches will not be able to save them in the overthrow of their sin. 100. 7 Woe to you, you sinners, when you afflict the righteous on the day of severe trouble and burn them (15v, a25) with fire; you will be repaid according to your deeds. 100. 8 Woe to you, you perverse of heart, who watch to devise evil; fear will come upon you, and there is no one who will help you. 100. 9 Woe to you, you sinners, for on account of the words of your mouth, and on account of the deeds (15v, a30) of your hands which you have impiously done, you will burn in blazing flames of fire. 100. 10 And now know that the angels will inquire in heaven into your deeds from the sun and the moon and the stars, (that is) into your sins, for on earth (15v, a35) you execute judgement on the righteous. 100. 11 And all the clouds and mist and dew and rain will testify against you, for they will all be withheld from you so that they do not fall on you, and *they will think* about your sins. 100. 12 And now give gifts to the rain that it may not be withheld from falling on you, (15v, b1) and that the dew, if it has accepted gold and silver from you, may fall. 100. 13 When hoar-frost and snow with their cold and all the snow-winds with all their torments fall on you, (15v, b5) in those days you will not be able to stand before them.

101. 1 Contemplate heaven, all you sons of heaven, and all the works of the Most High, and fear him and do not do evil before him. 101. 2 If he closes the windows of heaven, and withholds the rain (15v, b10) and the dew so that it does not

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100. 7 **when you afflict . . . with fire:** Eth, and similarly Gr$^{\mathrm{CB}}$ (reading φλέξητ[ε] for φυλάξητ[ε], cf. apparatus). It is possible to make sense of the text on the assumption that 'the day of severe trouble' is the period of the persecution of the righteous; but the phrase suggests rather the eschatological day of judgement (cf. Charles, *Translation*, 250; Torrey, *JAOS* 62 (1942), 58 f.); if this is so, then the phrase may well have been transposed in the *Vorlage* of both Eth and Gr$^{\mathrm{CB}}$—but from the end of the verse, not (so Charles and Torrey) from the beginning (after 'sinners'), cf. Dillmann, *Translation*, 315.

fall on the earth because of you, what will you do? 101. 3 And if he sends his anger upon you and upon all your deeds, *will you not* entreat him? For you speak proud and hard (words) against his righteousness, (15v, b15) and you will not have peace. 101. 4 And do you not see the kings of the ships, how their ships are tossed by the waves and rocked by the winds, and are in distress? 101. 5 And because of this they are afraid, for all their good possessions go out on the sea (15v, b20) with them, and they think nothing good in their hearts, (namely) that the sea will swallow them up, and (that) they will be destroyed in it. 101. 6 Is not all the sea and all its waters and all its movement the work of the Most High, and did he not seal all its doings and bind it all with sand? (15v, b25) 101. 7 And at his rebuke it dries up and becomes afraid, and all its fish die and everything that is in it; but you sinners who (are) on earth do not fear him. 101. 8 Did he not make heaven and earth and everything that is in them? And who gave knowledge (15v, b30) and wisdom

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101. 4 **the kings of the ships**: Eth; Gr^{CB} 'the sailing-masters' or 'the sailors'. Eth is quite unsuitable and very probably derives from a misreading of מלחי as מלכי (cf. Halévy, *JA* vi. 9 (1867), 392). The reading of Eth is important as attesting the independent use of Aram by Eth. Contrast the views of (1) Charles and Flemming, who assumed that it was the Greek translator who misread the original—but cf. now Gr^{CB}; (2) Bonner, who suggests that the fault lies with the Ethiopic translator who was unfamiliar with ναύκληρος—but this seems less likely than the view that the error is to be traced back to the Aramaic. (Note that in Acts 27: 11 ναύκληρος is rendered by ኄጸራ፡).

101. 6 **and did he not seal all its doings**: so all Eth II MSS. except Curzon 56; the expression is a little strange, but cf. Job 9: 7. The reading of Curzon 56, አቀመ፡, preferred by Charles, could either be taken as ዐቀመ፡ ('and did he not prescribe all its doings', cf. Charles, *Text*, 211; *Translation*, 252), or as the II 1 form of the root ቀመ፡ (cf. Gr^{CB} συνεστήσατο). However, it seems to me difficult to explain the other Ethiopic readings on the assumption that አቀመ፡ was the original Ethiopic reading. —The readings of the Eth I MSS. are all corrupt. —Charles and Flemming give the reading of Munich MS. 30 as ወማይ፡ ዐቀመ፡, but I have examined a photograph of this MS. and it has the reading ኀተመ፡, exactly as all the other Eth II MSS. (except Curzon 56).

to all the things that move on the ground and in the sea? 101. 9 Do not those kings of the ships fear the sea? Yet sinners do not fear the Most High.

102. 1 And in those days if he brings a fierce fire upon you, (15v, b35) whither will you flee, and where will you be safe? And when he utters his voice against you, will you not be terrified and afraid? 102. 2 And all the lights will shake with great fear, and the whole earth will be terrified and will tremble and quail. 102. 3 And all the angels will carry out their commands and will seek to hide (15v, c1) before the one who is great in glory, and the children of the earth will tremble and shake; and you sinners (will be) cursed for ever and will not have peace. 102. 4 Do not be afraid, you souls of the righteous, and be hopeful, (you) who have died (15v, c5) in righteousness. 102. 5 And do not be sad that *your souls have gone down into Sheol in sadness*, and (that) your bodies did not obtain during your life (a reward) in accordance with

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101. 9 **kings of the ships:** cf. above on verse 4.

102. 2 f. (1) Zuntz (*JTS* 45 (1944), 167–9; cf. Charles, *Translation*, 253; Torrey, *JAOS* 62 (1942), 59; also the translation by Beer of verse 3) thinks that there is a contradiction between (*a*) 'And all the angels will carry out their commands' and (*b*) 'and will seek to hide before the one who is great in glory'. It seems to me that the text of Eth is intelligible as it stands; whereas the good angels will carry out their duties on the day of judgement, they will, like the lights of heaven and the earth, be terrified by the occasion and will seek to hide. However, it should be pointed out that Gr$^{\text{CB}}$ has nothing corresponding to 'and will seek to hide before the one who is great in glory'; although the text of Gr$^{\text{CB}}$ has been disrupted in these two verses, Gr$^{\text{CB}}$ has clauses corresponding to every clause in Eth with the exception of this one. Is this clause a gloss which originated in Eth on the mistaken assumption that the angels mentioned here were fallen angels, not good ones? (2) As already mentioned, the text of Gr$^{\text{CB}}$ has been disrupted in these two verses. The origin of the corruption would appear to lie in the omission, and subsequent reinsertion in the wrong place, of the clause in Gr$^{\text{CB}}$ which corresponds to 'And all the lights will shake with great fear', viz. καὶ ὁ οὐρανὸς καὶ οἱ φωστῆρες σειόμενοι. For a very plausible attempt to explain all the difficulties raised by Gr$^{\text{CB}}$ cf. Zuntz, *JTS* 45 (1944), 161–70; id., *JBL* 63 (1944), 53 f.

your goodness, but on the day on which you became as sinners and on the day of cursing (15v, c10) and punishment . . . 102. 6 But when you die, the sinners say about you: "As we die, the righteous have died, and of what use to them were their deeds? 102. 7 Behold, like us they have died in sadness and in darkness, and what advantage do they have over us? From now on we are equal, 102. 8 and what (15v, c15) will they receive, and what will they see for ever? For behold, they too have died, and from now on they will never

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102. 5 **but on the day on which you became as sinners and on the day of cursing and punishment . . .** Eth is corrupt, but seems to derive ultimately from a *Vorlage* similar to that of Gr^{CB}.

102. 7–11 From the end of v. 7 to v. 11 both Eth and Gr^{CB} have suffered corruption with the result that it is not entirely clear who is the speaker in each verse. In Eth it is most natural to assume that v. 8 forms the end of the speech of the sinners, that vv. 9 and 10 are a reply from the author, and that v. 11 is a final taunt from the sinners (so Beer, *Translation*, 306, and Charles, *Translation*, 255); it is possible to make sense of the text, but v. 8 Eth is very different from v. 8 Gr^{CB}, while v. 9 Eth is weak as a reply to v. 8 Eth. Also in Eth vv. 10 and 11 refer to the righteous, whereas in Gr^{CB} they seem to refer to the wicked. In Gr^{CB} the speech of the sinners would appear to end in v. 8, with vv. 9, 10 *and* 11 as the reply from the author (so Bonner, *Enoch*, 60–3, 92 f.). But since some words seem to have dropped out of the text after τοιγαροῦν in v. 9, and since it is not absolutely clear to whom οἱ δικαιοῦντες [ἑαυτ]ούς (v. 10) refers (see discussion below of vv. 10 f.), this interpretation is not certain, and Zuntz (*JBL* 61 (1942), 201) argues that the whole of vv. 6–11 Gr^{CB} is to be regarded as spoken by the sinners. This, however, seems to me unlikely, and Bonner's interpretation would appear to make better sense. The effect of the differences indicated above is, not surprisingly, that the meaning of vv. 7–11 as a whole is not the same in Eth and in Gr^{CB}.

102. 7 f. **From now on we are equal, and what will they receive:** BM 491 Abb 35 Eth II; BM 485 BM 485a Berl Tana 9 'From now on we are equal, and how will they rise'; Gr^{CB} 'From now on let them rise and be saved'. Eth derives from misreading σωθήτωσαν as ἰσώθησαν. Note also that Eth presupposes the order σωθήτωσαν καὶ ἀναστήτωσαν. See Bonner, *Enoch*, 61.

102. 8 **and what will they see . . . see light:** Eth; Gr^{CB} 'and they will for ever see us (reading ἡμᾶς for ὑμᾶς, cf. Bonner, *Enoch*, 62; Zuntz, *JBL* 61 (1942), 201) eating and drinking well'. Eth is weaker than Gr^{CB} and merely repeats the substance of vv. 6 f. A reference to eating and drinking

again see light." 102. 9 I say to you, you sinners: "You are content to eat and drink, and strip men naked and steal and sin, and acquire possessions and see (15v, c20) good days. 102. 10 But you saw the righteous, how their end was peace, for no wrong was found in them until the day of their death." 102. 11 "But they were destroyed and became as though they had not been, and their souls went down into Sheol in distress."

(15v, c25) 103. 1 And now I swear to you, the righteous, by his great glory and his honour, and by his magnificent

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is required at the end of v. 8 in order to give point to the reply of v. 9 (for which cf. Isa. 22: 13; Zuntz, *JBL* 61 (1942), 201 f.). As Eth now stands, v. 9 comes in somewhat strangely as a comment on v. 8.

102. 9 In Gr^{CB} some words seem to have dropped out after τοιγαροῦν because of the immediately preceding occurrence of a similar expression, and we may restore with Bonner, *Enoch*, 62, τοιγαροῦν ⟨καλῶς ἐστιν ὑμᾶς φαγεῖν καὶ πεῖν καὶ⟩ ἁρπάσαι κτλ., 'Then ⟨you do well to eat and drink and⟩ steal and sin and steal clothes and acquire (possessions) and see good days.' However, note that Zuntz (*JBL* 61 (1942), 201 f.) inserts ⟨καλὸν ἡμῖν⟩ instead of καλῶς ἐστιν ὑμᾶς; this restoration follows consistently from his understanding of vv. 6–11 as a whole.

102. 10 f. **But you saw . . . destroyed and became, etc.**: Eth II; Gr^{CB} 'See therefore, they who justify themselves, how their end was, for no righteousness was found in them until they died and were destroyed and became, etc.'. Bonner, *Enoch*, 62, argues that οἱ δικαιοῦντες [ἑαυτ]ούς is to be taken as a *nominativus pendens*, and that it refers to the wicked (cf. Luke 16: 15); this seems the most natural way of understanding Gr^{CB}, even though the expression in Eth which corresponds to οἱ δικαιοῦντες [ἑαυτ]ούς clearly refers to the righteous (with a consequential difference in meaning for the whole of vv. 10 f.). However Zuntz (*JBL* 61 (1942), 201–3), who thinks that the speech of the sinners in Gr^{CB} consists of the whole of vv. 6–11 (with the reply of the author only beginning in the next chapter), suggests that οἱ δικαιοῦντες [ἑαυτ]ούς is to be understood as a sneering description by the sinners of the righteous. He also suggests that δικαιοσύνη here means not 'righteousness', but 'divine help, deliverance, blessing' (hence 'see therefore, they who affect righteousness, how their end was, for no help was forthcoming for them until they died and were destroyed and became, etc.'). But this seems to me a rather forced way of understanding Gr^{CB}, and Bonner's interpretation would appear to make better sense (cf. also the discussion above of vv. 8 f., and on οἱ δικαιοῦντες [ἑαυτ]ούς cf. also Jeremias, *ThBl* 18 (1939), col. 146; id., *ZNW* 38 (1939), 117 f.; also Aalen, *NTS* 13 (1966–7), 1 f.).

sovereignty and by his majesty I swear to you 103. 2 that I understand this mystery. And I have read the tablets of heaven and seen the writing of the holy ones, and I found (15v, c30) written and engraved in it concerning them 103. 3 that all good and joy and honour have been made ready and written down for the spirits of those who have died in righteousness, and (that) much good will be given to you in recompense for your toil, and (that) your lot (will be) more excellent than (15v, c35) the lot of the living. 103. 4 And the spirits of you who have died in righteousness will live, and their spirits will rejoice and be glad, and the memory of them (will remain) before the Great One for all the generations of eternity. Therefore do not fear their abuse. 103. 5 Woe to you, you sinners, when you die in your sin, (16r, a1) and those who are like you say about you: "Blessed were the sinners; they saw all their days. 103. 6 And now they have died in prosperity and wealth; distress and slaughter they did not see during their life, (16r, a5) but they died in glory, and judgement was not executed on them during their life." 103. 7 Know that their souls will be made to go down into Sheol, and they will be wretched, *and* their distress (will be) great; 103. 8 and in darkness and in chains and in burning flames (16r, a10) your spirits will come to the great judgement, and the great judgement will last for all generations for ever. Woe to you, for you will not have peace. 103. 9 Do not say of the righteous and good who were alive: "In the days of our affliction we toiled laboriously (16r, a15) and saw every affliction and met many evils; we were spent and became few, and our spirit small. 103. 10 We were destroyed, and there was no one who helped us with words or deeds; we were

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103. 9 **Do not say of the righteous and good who were alive:** Eth. In Eth the sinners, speaking as if they were the righteous, utter the following words (vv. 9–15) in derision; the verses contain the sinners' view of the lot of the righteous (cf. Charles, *Translation*, 257). But Gr^{CB} (μὴ γὰρ εἴπητε οἱ δίκ[αι]οι κτλ.) perhaps offers a better introduction to the words which follow.

powerless and found nothing. We were tortured and destroyed, and did not expect to see life (16r, a20) from one day to the next. 103. 11 We hoped to become the head, but became the tail. We toiled and laboured, but were not masters of the fruits of our toil; we became food for the sinners, and the lawless made their yoke heavy upon us. 103. 12 Those who hated us and those who goaded us were masters of us, and (16r, a25) to those who hated us we bowed our necks, but they did not have mercy on us. 103. 13 We sought to escape from them that we might flee and be at rest, but we found no place where we might flee and be safe from them. 103. 14 We complained about them to the rulers in our distress and cried out against those who devoured us, but they took no notice of our cry (16r, a30) and did not wish to listen to our voice. 103. 15 And they helped those who plundered us and devoured us and those who made us few, and they concealed their wrongdoing and did not remove from us the yoke *of those who* devoured us and scattered us and killed us; and they concealed our slaughter and did not remember that they had raised (16r, a35) their hands against us."

104. 1 I swear to you, you righteous, that in heaven the angels remember you for good before the glory of the Great One, and (that) your names are written down before the glory of the Great One. 104. 2 Be hopeful! For you were formerly put to shame through evils and afflictions, but now you will shine like the lights (16r, b1) of heaven and will be seen, and the gate of heaven will be opened to you. 104. 3 And persevere in your cry for judgement, and it will appear to you, for (justice) will be exacted from the rulers for all your distress, and from all those who helped those who plundered you. (16r, b5) 104. 4 Be hopeful, and do not abandon your hope, for you will have great joy like the angels of heaven. 104. 5 *What* will you *have to* do? You will not have to hide on the

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104. 5 Both Eth and Gr^{CB} are difficult in this verse. (1) The beginning of the verse in Gr^{CB} is meaningless. v. 4 has of course disappeared

day of the great judgement, nor will you be found to be sinners. The eternal judgement will be upon you for all the generations (16r, b10) of eternity. 104. 6 And now do not be afraid, you righteous, when you see the sinners growing strong and prospering in their desires, and do not be associated with them, but keep far away from their wrongdoing, for you shall be associates of the host of heaven. 104. 7 For you sinners say: "None of our sins *will be inquired into* and written down!"—(16r, b15) (but) they will write down all your sins every day. 104. 8 And now I show to you that light and darkness, day and night, see all your sins. 104. 9 Do not be impious in your hearts, and do not lie, and do not alter the words of truth, nor say that the words of the Holy and Great One are lies, (16r, b20) and do not praise your idols, for all your lies and all your impiety lead not to righteousness, but to great sin. 104. 10 And now I know this mystery, that many sinners will alter and distort the words of truth, and speak evil words, (16r, b25) and lie, and concoct great fabrications, and write books in their (own) words. 104. 11 But when they write out all my words exactly in their languages,

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entirely from Gr^{CB} (unless, that is, verse 4 is an interpolation in Eth), and it is possible that some words from the beginning of v. 5 have also dropped out of Gr^{CB} (cf. Bonner, *Enoch*, 71). On the other hand Eth has nothing corresponding to Gr^{CB} τὰ κακά. (2) The second part of the verse is very strange if the words are meant to refer to the righteous, as is apparently the case for the whole of vv. 1–6. The Ethiopic is conventionally translated 'and the eternal judgement will be far from you', and such a translation would certainly appear to be demanded by the context. However, in a passage like this **እምነ፡** can only mean 'upon', not '(far) from', cf. 100. 4; 104. 3; cf. also Bonner, *Enoch*, 49, 71 f., on the comparable use of ἐκ. Hence it is possible that the second half of v. 5 was originally a statement addressed to the sinners. —The same problem arises in Gr^{CB} where the occurrence of σκυλήσεσθε (not present in Eth) indicates clearly that the following words must be translated 'and eternal judgement will be upon you'. Bonner, *Enoch*, 71 f., and Torrey, *JAOS* 62 (1942), 59 f., both attempt to deal with the problem by emending the Greek so that the second half of v. 5 becomes quite explicitly an address to the sinners.

104. 10 **in their (own) words:** or perhaps 'concerning their words'.

and do not alter or omit (anything) from my words, but write out everything exactly, everything which I testified about them before— 104. 12 (then) I know another mystery, (16r, b30) that books will be given to the righteous and wise (which will be the source of) joy and truth and much wisdom. 104. 13 And books will be given to them, and they will believe in them and rejoice over them; and all the righteous who have learnt from them all the ways of truth will be glad.

(16r, b35) 105. 1 And in those days, says the Lord, they shall call and testify to the sons of the earth about the wisdom

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104. 13 Aram^{c}5 i 20] • ישמחון[appears to belong here and could correspond either to ወይትፌሥሑ ፡ or to ወይትኃሠዩ ፡.

105. 1 f. Gr^{CB} has nothing corresponding to c. 105 of Eth. Charles (*Translation*, 262) long ago suggested that c. 105 did not originally belong with cc. 91–104, and this view seemed to be confirmed by the evidence of Gr^{CB} (cf. Bonner, *Enoch*, 4, 76). However, Aram^{c}5 i does seem to have had material corresponding at any rate to v. 1 of c. 105. This seems fairly certain, despite the fact that only a few words have survived in ^{c}5 i, because of the occurrence in ^{c}5 i 21 of ב̇בני ארע̇]א[= በውሉደ ፡ ምድር ፡ of Eth 105. 1. Apart from 105. 1, 'sons of the earth' are mentioned in five places in Enoch (12. 4 Gr^{Pan}; 15. 3; 86. 6; 100. 6; 102. 3), but whereas the words above and below ב̇בני ארע̇]א[in ^{c}5 i can fairly easily be related to the verses surrounding 105. 1 (viz. 104. 13–106. 2), the same is not true of the verses surrounding the five other passages where the phrase 'the sons of the earth' occurs. Aram^{c}5 i is thus of considerable importance as far as the value of the evidence of Eth in relation to Gr is concerned. However, while it is virtually certain that Aram did have material corresponding to Eth 105. 1, the situation with regard to Eth 105. 2 is not quite clear because so little has survived of Aram^{c}5 i. The Messianic reference in 105. 2—'For I and my son will join ourselves with them for ever in the paths of uprightness during their lives'—is quite out of place in the context of cc. 91–104, and it seems very unlikely that Aram had anything corresponding to this. Whether Aram had any material corresponding to the remainder of the verse ('and you will have peace. Rejoice, you sons of uprightness! Amen') remains uncertain, but cf. the comment on ^{c}5 i 23 (cf. Milik, *HTR* 64 (1971), 365).

to the sons of the earth: cf. Aram^{c}5 i 21 ב̇בני ארע̇]א[.

about the wisdom in them: literally 'about their wisdom', 'about the wisdom of them', i.e. about the wisdom in the books (104. 12 f.).

in them. Show (it) to them, for you (are) their leaders, and the rewards (which are to come) over all the earth. 105. 2 For I and my son will join ourselves with them for ever in the paths of uprightness during their lives, and you will have peace. Rejoice, (16r, c1) you sons of uprightness! Amen.'

106. 1 And after (some) days my son Methuselah took for his son Lamech a wife, and she became pregnant by him and bore a son. 106. 2 And his body was white like snow and red like the flower (16r, c5) of a rose, and the hair of his head (was) white like wool . . . and his eyes (were) beautiful; and when he opened his eyes, he made the whole house bright like the sun so that the whole house was exceptionally bright. 106. 3 And when he was taken from the hand of the midwife, he opened his mouth and spoke to the Lord of Righteousness. 106. 4 And his father Lamech was afraid (16r, c10) of him and fled and went to his father Methuselah. 106. 5 And he said to him: 'I have begotten a strange son; he is not like a man, *but* is like the children of the angels of heaven, of a different type, and not like us. And his eyes (are) like the rays

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105. 1 **you (are):** cf. Aram^{c}5 i 22] אנ[ת֯ן תהוון. —It is not clear how Aram^{c}5 i 23] [כ֯ן כול is to be related to Eth, but it is possible that the suffix [כ֯ן is to be restored ל[כ֯ן, cf. ለኵሙ፡ in 105. 2.

106. 1 **And after . . . Lamech a wife:** Eth; note the much longer text of Gr^{CB}. Aram^{c}5 i 26 [שמה למ]ך would appear to support the originality of the longer text, but it must be admitted that the evidence is tenuous.

a wife, and she: cf. Aram^{c}5 i 27 אנ[תה והיא].

106. 2 **and red:** cf. Aram^{c}5 i 28 ש[מ֯וק.

and the hair of his head (was) white like wool . . . I omit ወድምድማሁ፡ as a gloss on ወጸጉረ፡ ርእሱ፡ (cf. v. 10).

106. 3 **And when he was taken:** cf. Dillmann, *Translation*, 326, but contrast the readings of BM 485a and Gr^{CB}.

106. 5 **the children of the angels of heaven:** see the note on 69. 4.

of the sun, *and* his face glorious. 106. 6 And it seems to me that (16r, c15) he is not sprung from me, but from the angels, and I am afraid lest something extraordinary should be done on the earth in his days. 106. 7 And now, my father, I am entreating you and petitioning you to go to our father Enoch, and learn from him the truth, for his dwelling is with the angels.' (16r, c20) 106. 8 And when Methuselah heard the words of his son, he came to me at the ends of the earth, for he had heard that I was there. And he cried out, and I heard his voice and went to him. And I said to him: 'Behold, I am (here), my son, for you have come to me.' 106. 9 And he answered me and said: 'Because of (16r, c25) a great matter have I come to you, and because of a disturbing vision have I come near. 106. 10 And now hear me, my father, for a child has been born to my son Lamech whose form and type are not like the type of a man; his colour is whiter than snow and redder than the flower of a rose, and the hair of his head (16r, c30) is whiter than white wool, and his eyes (are) like the rays of the sun; and he opened his eyes and made the whole house bright. 106. 11 And he was taken *from* the hand of the midwife and opened his mouth and blessed the Lord of Heaven. 106. 12 And his father Lamech was afraid and fled to me. And he does not believe that he (is sprung) from him, (16r, c35) but thinks him (to be) from the angels of heaven. And behold I have come to you that you may make known to me the truth.' 106. 13 And I, Enoch, answered and said to him: 'The Lord will do new things on the earth, and this I have already seen in a vision and made known to you, for in the generation of my father Jared some from the height of

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106. 11 **And he was taken from:** for this translation cf. v. 3.

106. 13 **for in the generation.** The Ethiopic could also be translated 'that in the generation'.

some from the height . . . the Lord: Eth; Gr^{CB} 'they transgressed the word of the Lord, (departing) from the covenant of heaven'. Eth and Gr^{CB} are identical apart from **እምልዕልት፡**/ἀπὸ τῆς διαθήκης. Gr^{CB} is heaven transgressed the word of the Lord. 106. 14 And behold, (16v, a1) they commit sin and transgress the law, and have been promiscuous with women and commit sin with them, and have married some of them, and have begotten children

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difficult. Bonner, *Enoch*, 81 f., argues that παρέβησαν has been used with a double construction, once with a direct object and once with a preposition and genitive; perhaps the situation is more plausibly explained on the assumption that τὸν λόγον τοῦ κυρίου and ἀπὸ τῆς διαθήκης τοῦ οὐρανοῦ represent alternative readings which have both been incorporated into the text by mistake. It is possible to make sense of Eth as the text stands, but **እመልዐልት፡** is a little awkward. I suggest that **እመልዐልት፡** derives from a confusion of קימא ('covenant') with קומתא ('height'). (On this passage cf. also Torrey, *JAOS* 62 (1942), 60 and see now Tana 9.)

106. 14 f. **and have begotten . . . the whole earth**: Eth; Gr^{CB} 'and they bear (children) not like spirits, but of flesh. And there will be great wrath on the earth.' The text of Gr^{CB} here is similar to v. 17a Eth ('They will beget on the earth giants, not of spirit, but of flesh, and there will be great wrath on the earth'), a passage which, together with the last three words of v. 16 Eth ('he and his sons will be saved'), is not present in Gr^{CB}. Note further (1) that ኃጕል፡ (//ὀργή) at the beginning of v. 15 comes in rather awkwardly in view of the occurrence of ኃጕል፡ = ἀπώλεια at the end of v. 15; (2) that ὀργή (at the beginning of v. 15 Gr^{CB}) and መቅሠፍት፡ (v. 17a Eth) correspond to one another in several passages (5. 9; 10. 22; 13. 8); (3) that in fact v. 17a Eth is all but identical with the end of v. 14 and the beginning of v. 15 Gr^{CB}, apart from ዲበ፡ ምድር፡ እለ፡ የርኩሀ፡. It may be suggested that v. 17a Eth derives ultimately from a marginal correction (or an alternative version) of the end of v. 14 and the beginning of v. 15 which was inserted into the text of Eth in the wrong position (and without the removal of the passage it was meant to replace); the insertion of this material will have necessitated at least one consequential change (from a perfect ወለዱ፡ (cf. v. 14) to an imperfect ይወልዱ፡ (v. 17)), and may have been the occasion of other alterations or additions at the beginning of v. 17 Eth. On the other hand the last three words of v. 16 Eth ('he and his sons will be saved') merely repeat what has already been stated earlier in v. 16, and look like an addition made by an Ethiopian copyist. Certainly, Gr^{CB} presents a smoother and more logical text in vv. 14–17. —Charles (*Translation*, 267) thought that the whole of v. 17 had been misplaced from between vv. 14 and 15, but in fact v. 17b Eth ('and the earth will be cleansed from all corruption') corresponds to v. 17 Gr^{CB} ([καὶ] πραΰνεῖ τὴν γῆν ἀπὸ τῆς οὔσης ἐν [αὐτ]ῇ φθορᾶς), and is therefore presumably in the correct place. Cf. Bonner, *Enoch*, 82 f.

by them. 106. 15 And there will be great destruction over the whole earth, and there will be a deluge, (16v, a5) and there will be great destruction for one year. 106. 16 But this child who has been born to you will be left on the earth, and his three sons will be saved with him; when all the men who (are) on the earth die, he and his sons will be saved. 106. 17 They will beget on the earth giants, (16v, a10) not of spirit, but of flesh, and there will be great wrath on the earth, and the earth will be cleansed from all corruption. 106. 18 And now make known to your son Lamech that the one who has been born is truly his son. And call his name Noah, for he will be a remnant for you, (16v, a15) and he and his sons will be saved from the destruction which is coming on the earth because of all the sin and all the iniquity which will be committed on the earth in his days. 106. 19 But after this there will be yet greater

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106. 15 **earth**: cf. (?) Aram^{c}5 ii 20] אר[עׄא.

106. 16 **and his three sons will be saved with him**: cf. (?) Aram^{c}5 ii 21 בנוה[י יפ]לטון.

106. 16 f. **he and his sons . . . wrath on the earth**: Eth; Gr^{CB} omits (cf. the discussion above under vv. 14 f.). Note that Eth could also be translated: 'he will be saved. And his sons will beget . . .' (cf. BM 491 Bodl 5).

106. 17 **and the earth . . . all corruption**: Eth; Gr^{CB} 'And he will subdue the earth from the corruption which is on it.' Aram^{c}5 ii 22] בא[presumably belongs here, but it is not clear how it relates to Eth or Gr^{CB}.

106. 18 **And call his name**: Eth Gr^{CB}; cf. Aram^{c}5 ii 23] קר[יׄ שמה.

and he and his sons will be saved: Eth; in Gr^{CB} there appears to be a lacuna and the text is uncertain (cf. Bonner, *Enoch*, 83); cf. Aram^{c}5 ii 24]יׄפלט הואׄ [.

which will be committed on the earth in his days: Eth; the text of Gr^{CB} is again uncertain; cf. Aram^{c}5 ii 25 להוא ביומ]והי[.

106. 19 **But after this . . . the earth before**: Eth; Gr^{CB} is lost; cf. (?) Aram^{c}5 ii 25 f.] . . . בׄיׄ 26 [ ]תׄקיף . . . . [ ] . [.

iniquity than that which was committed on the earth before. (16v, a20) For I know the mysteries of the holy ones, for that Lord showed (them) to me and made (them) known to me, and I read (them) in the tablets of heaven.

107. 1 And I saw written on them that generation upon generation will do wrong until a generation of righteousness

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106. 19 **For I know . . . tablets of heaven:** Eth; Gr^{CB} only survives in part; cf. Aram^{c}5 ii 26 f.

26]ידע אנה ברזׄׄ[די]קדישין אחויוני ואחויוני [ובלוחי]

27 שמׄיא ק[ר]ית

Eth is fairly close to Aram, but not identical with it. (1) We do not know what stood immediately after ברזׄׄ in line 26, but the gap between ברזׄׄ[and]קדישין is too large for the restoration suggested by Eth, ברזׄׄ[א די]קדישין, to be adequate. (2) In any case קדישין would appear to be the subject of the following plural verbs, אחויוני and אחויוני; contrast Eth where 'that Lord' forms the subject of the corresponding verbs (which are in the singular). In view of the fact that the verbs are plural in Aram, the reading of Gr^{CB} ὑπέδειξαν, corrected by Bonner to ὑπέδειξεν, should perhaps be reconsidered.

107. 1 **And I saw written on them:** Eth; Gr^{CB} 'Then I saw what was written on them'; cf. Aram^{c}5 ii 27 וחזית כתיב בהון. Neither Eth nor Aram have anything corresponding to Gr^{CB} τότε.

that generation upon generation will do wrong: Eth; Gr^{CB} (as restored) 'that one generation will be worse than another'; cf. Aram^{c}5 ii 27 די[דר]מן דר יבאש ב . . ן ובאש להוא[. The reading of the word after יבאש is uncertain, but there appears in any case to be nothing corresponding to this word in Eth or Gr^{CB}; the latter also have nothing corresponding to ובאש להוא.

until a generation of righteousness shall arise: Eth; Gr^{CB} 'and this (reading τόδε for τότε with Bonner) I saw until a generation of righteousness shall arise'—so Bonner. But καὶ εἶδον τότε/τόδε is probably only a variant reading for τότε τεθέαμαι (at the beginning of the verse) which has come into the text in the wrong place (cf. Zuntz, *JTS* 45 (1944), 167, n. 2). If this is so, Eth and Gr^{CB} would be identical. Cf. Aram^{c}5 ii 28 דרי קושטא. Note the plural דרי in contrast to Eth Gr^{CB} which have the singular.

shall arise, and wrongdoing shall be destroyed, (16v, a25) and sin shall depart from the earth, and everything good *shall come* upon it. 107. 2 And now, my son, go, make known to your son Lamech that this child who has been born is truly his son, and (this) is no lie.' 107. 3 And when Methuselah had heard the words of his father Enoch (16v, a30)—for he showed everything to him which is secret—he returned, having seen him, and called the name of that child Noah; for he will comfort the earth after all the destruction.

108. 1 Another book which Enoch wrote for his son Methuselah and for those who should come after him and keep the law (16v, a35) in the last days. 108. 2 You who have observed (it) and are waiting in these days until an end shall be made of those who do evil, and an end shall be made of the power of the wrongdoers, 108. 3 do indeed wait until sin shall pass away; for their names will be erased from the books of the holy ones, and their offspring will be destroyed for ever, and their spirits (16v, b1) will be killed, and they will cry out and

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and wrongdoing shall be destroyed: Eth Gr^{CB}; cf. Aram^{c}5 ii 28 ובאישתה ורשעה יסוף. Neither Eth nor Gr^{CB} have anything corresponding to ורשעה.

and sin shall depart from the earth: Eth Gr^{CB}; cf. Aram^{c}5 ii 28 וחׄמסא יכלא מן ארעא. Note that Eth Gr^{CB}, with 'sin', agree together against Aram חמסא.

and everything good shall come upon it: Eth; Gr^{CB} 'and good things shall come to them upon the earth'; cf. Aram^{c}5 ii 28 f. עליהון 29 [ ]ועׄ. Gr^{CB} ἐπ' αὐτούς appears to agree with Aram עליהון against Eth.

107. 2 **And now . . . your son Lamech:** Eth Gr^{CB}; Cf. Aram^{c}5 ii 29 וכען אזל נא עד֯[ ]למ֯ך֯[. On נא cf. the discussion of נה in IQapGen XX 25 (Fitzmyer, *Genesis Apocryphon*, 136).

that this child . . . no lie: Eth Gr^{CB}; cf. Aram^{c}5 ii 30 די עלימא דן ברה הואׄה בקשוט ולא בד֯ב֯ין (read בכדב֯ין). Aram appears not to have anything corresponding to Eth Gr^{CB} 'who has been born'.

moan in a chaotic desert place, and *will burn* in fire, for there is no earth there. 108. 4 And there I saw something like a cloud which could not be discerned, for because of its depth I was not able to look up at it; and the flames of a fire I saw (16v, b5) burning brightly, and (things) like bright mountains revolved and shook from side to side. 108. 5 And I asked one of the *holy* angels who (were) with me and said to him: 'What is this bright (place)? For there is no heaven, but only the flames of a burning fire and the sound of crying and weeping and moaning (16v, b10) and severe pain.' 108. 6 And he said to me: 'This place which you see—here will be thrown the spirits of the sinners and of the blasphemers, and of those who do evil, and of those who alter everything which the Lord has spoken by the mouth of the prophets about the things which shall be done. 108. 7 For there are books and records about them in heaven above, (16v, b15) that the angels may read them and know what is to come upon the sinners, and upon *the spirits of the humble*, and of those who afflicted their bodies and were recompensed *by* God, and of those who were abused by evil men; 108. 8 who *loved* God, and did not love gold, or silver, or any (16v, b20) worldly good, *but* gave up their bodies to torment; 108. 9 who, from the moment they existed, did not desire earthly food, but counted themselves as a breath which passes away, and kept (to) this; and the Lord tested them much, and their spirits were found pure that

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108. 3 **in a chaotic desert place.** I translate **ዘኢይስተርኢ፡** by 'chaotic' because of the use of *ወኢያስተርኢ፡* to render ἀόρατος, the word which the LXX gives for תהו in Gen. 1: 2 (cf. Dillmann, *Translation*, 329, 184). **ዘኢይስተርኢ፡** means literally 'that cannot be seen', and the passage might also be rendered 'in an unfathomable desert place', 'in an immense desert place' (cf. 60. 8).

108. 6 **about the things which shall be done:** cf. Dillmann, *Translation*, 329.

108. 7 **For there are books and records about them:** i.e. about the things which shall be done in the future (cf. v. 6); literally 'For (some) of them are written and inscribed'.

(16v, b25) they might bless his name.' 108. 10 And all their blessings I have recounted in the books; and he has assigned them their reward, for they were found to be such as loved heaven more than their life *in the world*, and even though they were trampled underfoot by evil men, and had to listen to reviling and reproach from them (16v, b30) and were abused, yet they blessed me. 108. 11 And now I will call the spirits of the good (who are) of the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with honour, as was fitting to their faith. 108. 12 And I will bring out into shining (16v, b35) light those who love my holy name, and I will set each one on the throne *of his honour*. 108. 13 And they will shine for times without number, for righteousness (is) the judgement of God, for with the faithful he will keep faith in the dwelling of upright paths. 108. 14 And they will see those who were born in darkness (16v, c1) thrown into darkness, while the righteous shine. 108. 15 And the sinners will cry out as they see them shining, but they themselves will go where days and times have been written down for them.

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108. 10 **and he has assigned them their reward:** literally 'and he has rewarded them'.

REFERENCE INDEX

The numbers refer to the pages of volume 2.

Enoch
1. 1–60. 13a 24
1–36 8, 9, 10
1–32 2, 16, 17, 33
1. 1–5 9
1. 2 41, 69
1. 3 87, 113, 193, 222
1. 5 17
1. 6 17
1. 8 17
1. 9–2. 3 9
1. 9 15, 21, 41, 65
2. 1–5. 6 9
2. 1 41, 61, 189
2. 2 60
2. 3 17, 60, 189
3–5. 1 9, 17
3 41, 60, 61
4 41, 60, 61, 189
5. 1 41, 45, 46, 60, 61
5. 3 60
5. 4 60
5. 6 17, 41
5. 8 17, 40
5. 9 41, 246
6. 1–10. 14 1
6. 1–9. 4 16
6. 1–7 21
6. 1–4 9
6. 3–6 162
6. 3 71
6. 4–7. 5 9
6. 4 33
6. 6 7, 17, 69, 73, 115
6. 7–7. 1 9
6.7 9, 19, 67, 79, 81, 82, 83, 87, 159, 160
6. 8 69
7. 1–8. 3 13, 19, 20, 77
7. 1 13, 19, 20, 41, 78, 84
7. 2 19, 20
7. 3–6 13, 19, 77
7. 3 44
7. 4 f. 13, 77, 83
7. 4 100

Enoch
7. 5–8. 1 9
8. 1–3 78
8. 1 17, 41, 73, 77
8. 3–9. 3 9
8. 3–9. 1 9
8. 3 13, 19, 67, 69, 71, 72, 73, 74, 75, 77, 84
8. 4–10. 14 16
8. 4–9. 4 7
8. 4 100
9. 1 87, 88, 89, 100, 106, 107
9. 3 84
9. 4 9, 92
9. 5 f. 17
9. 8 41
9. 9 100
9. 10 85
10. 1 58, 84, 88, 89
10. 2 41
10. 4 73, 84, 87, 144
10. 5 87
10. 7 2
10. 8 73, 158
10. 9 9, 41, 84, 87, 93, 94, 104, 116
10. 11 f. 9
10. 11 84, 87, 93
10. 13–19 10
10. 16 17
10. 18 43
10. 22 246
12. 2 f. 59
12. 3 10, 58, 85
12. 4 243
13. 1 46, 73
13. 6–14. 15 10
13. 6 43, 44
13. 8 246
14. 1 33, 58
14. 2 193
14. 4 44
14. 5 44
14. 6 41
14. 14 100

Enoch
14.18 40
15. 3 243
15. 8–16. 1 1, 16
15. 9 102
15. 11 17
15. 12 101
17. 3 33
17. 4 33
17. 6 17
17. 7 41, 121
18. 7 116
18. 8–12 10
18. 8 104, 116
18. 9 118, 119, 121
18.10 40
18. 11 133
18. 12 105
18. 15 17
19. 2 38
19. 3–21. 9 16, 17
20 84
20. 2 115
20. 3 115
20. 4 41, 112
21. 5 113
21. 6 106
22. 1 109
22. 2 38, 110
22. 3–7 10
22. 3 38, 109
22. 5–7 111
22. 6 44, 109
22. 7 109
22. 8 108
22. 13–23. 3 10
22. 13 17
22. 14 143
23. 4 40
24. 2 105
25. 1 41
25. 3 58, 85
25. 5 85
25. 6 41
25. 7 85
26. 2–6 10
26. 5 117
27–32 7
27. 1 117
27. 2 7, 41, 69
27. 3 85
28. 1 41, 104
29. 1 116

Enoch
29. 2 118
30. 1–32. 1 10
30. 1 43, 105, 122
30. 2 f. 121
30. 2 121
30. 3 105, 121
31. 1 2
31. 2 105, 121
31. 3–32. 3 10
31. 3 43
32. 1 105, 117, 118
32. 2 41
32. 6 10
35–36. 2 10
37–71 7, 8
39. 12 f. 127
40. 1 127
40. 2 153
40. 3 127
40. 8 127
42. 3 129
47. 1 133
47. 2 132
47. 4 132
48. 1 141
48. 4 134
48. 5 134
48. 6 f. 151
49. 2 135
50. 4 135
52. 9 41
54. 8 138
56. 4 155
58. 4 85
58. 6 133
60 142
60. 6 142
60. 7–24 143
60. 7–10 143
60. 8 87, 142, 250
60. 9 143, 148
60. 10 148
60. 11–23 143, 144, 164
60. 13–15 144, 146
60. 13 145
60. 16–21 144
60. 16 146
60. 19 147
60. 20 147
60. 24 142, 143, 144
60. 25 143, 148
61. 5 149

Enoch
62. 6 116
62. 9 116
63 28, 31
63. 1–10 116
63. 1 29, 30, 31
63. 2 30, 31, 116
63. 3 29, 30, 31
63. 4 29, 30, 31
63. 5 f. 29
63. 5 29, 30
63. 6 29, 30, 31
63. 7 29, 30
63. 8 30
63. 9 29, 30, 31
63. 10 30
63. 11 29, 30, 31
63. 12 29
64. 1 127
65. 6 41, 42, 155
65. 7 154
65. 8 42
65. 10 155
66. 1 156
66. 2 156
67. 6 157
67. 9 25
68. 2 159
69. 1 158
69. 2 69, 70, 71, 72, 73, 74, 75, 76
69. 4 162, 165, 244
69. 5 160, 162
69. 6 160, 162
69. 8 162
69. 12 101
69. 13–25 162
69. 13–15 162
69. 13 f. 162, 163
69. 13 25, 163
69. 15 ff. 162, 163
69. 15–25 162, 163
69. 15 163
69. 22 101
70. 3 144
71. 1 160
71. 12b–78. 8a 36
72–82 8
72. 1 37
72. 3 175
72. 7 175
72. 27 25, 170
73. 4–8 11, 171, 172

Enoch
73. 4 f. 171, 172
73. 5 171
73. 6 172
73. 7 f. 172
73. 7 172
73. 8 172
74 171
74. 2 174
74. 12 174
74. 15 174
74. 17 173, 174
75. 1 188
75. 2 25
75. 4 168
75. 7 168
76. 1 165, 179
76. 3–10 12
76. 4 13
76. 5–14 176
76. 5 178
76. 6 13
76. 7–9 177
76. 7 13
76. 10 178
76. 11 177, 178
76. 12 178
76. 13–77. 3 12
76. 14–77. 4 11
76. 14 176, 179
77. 1–3 176, 179
77. 1 180
77. 2 13
77. 3 13
77. 7–78. 1 20, 181, 182
77. 7 116
78 171
78. 6–8 12
78. 7 185
78. 8 20, 181
78. 10 11
78. 11 185
78. 13 185
78. 15 13
78. 17–79. 2 11, 184
79. 3–5 184
80. 2 f. 185, 186
80. 4–7 185
81. 2 193
81. 10 85
82 37
82. 5 175
82. 9–20 190

Enoch
82. 9–13 11, 188
82. 9 13, 62
82. 10 61, 189
82. 11 189, 190, 191
82. 12 191
82. 14 190
82. 15–20 12
82. 17 190, 191
82. 18 190
82. 20 190, 191
83–90 8, 9, 10
84. 1 58, 186
84. 2–4 10, 13
84. 3 13, 193
84. 6 10, 13
85. 5 197
85. 8 197
85. 9 f. 197
85. 10–86. 2 20, 196, 197
86. 1–3 11, 196
86. 1 196
86. 2 196
86. 4 78
86. 6 243
87. 1–3 20, 196
87. 1 197
87. 3 197
88. 1 198
88. 2 78
88. 3–89. 6 11
89. 2 f. 200
89. 2 200
89. 3 200
89. 7–8 11
89. 7 199
89. 11–14 10
89. 12–16 11
89. 26 204
89. 27–9 11
89. 29 f. 10
89. 31–6 10
89. 32 204
89. 41 207
89. 42–9 17, 33
89. 42 34
89. 43 f. 10
89. 44 207
89. 45 207
89. 49 208
89. 64 25
89. 72 212
90. 5 212

Enoch
90. 12 25
90. 17 212
90. 21 f. 198
90. 22 ff. 210
90. 37 216
91–107 8, 9, 10, 11, 18
91–104 243
91–3 14, 218
91. 1–10 14, 218
91. 6 23
91. 9 f. 221
91. 10 225
91. 11–17 11, 218, 221, 225
91. 11 14, 218, 225
91. 12–17 14, 218
91. 12 14, 218
91. 18–92. 2 11, 14
91. 18–19 14
91. 18 13, 14
92 14
92. 1 13, 14, 158
92. 2 58
92. 5–93. 4 11
93. 1–10 14, 218, 221
93. 1 223
93. 3–8 21
93. 3 223
93. 4 224
93. 9 f. 218
93. 10 11, 14, 158, 218, 225
93. 11–94. 1 11, 14, 225
93. 11–14 14, 225
93. 11 13, 14, 44, 45, 226
93. 12 226
93. 13 44
94 14, 225
97. 3 230
97. 6–107. 3 6, 18
97. 6 58
97. 6b–108. 10 23
98. 4 f. 231
98. 6 58
99. 1 232
99. 7 101
100. 4 35, 242
100. 6 243
100. 7 34
101. 3 35
101. 4 39, 45, 237
101. 8 158
102. 1–3 18
102. 3 243

Enoch
102. 6–11 238, 239
102. 6 f. 238
102. 7–11 238
102. 8 f. 239
102. 8 238
102. 9 238, 239
102. 10 238
102. 11 238
103. 9–15 240
103. 11 35
104. 1–6 242
104. 2 35
104. 3 242
104. 4 241, 242
104. 6 35
104. 7 35
104. 9 58
104. 11 35
104. 12 f. 243
104. 13–106. 2 10, 243
104. 13 35
105. 1–2 14, 15, 19
105. 1 14, 15, 243
105. 2 14, 243, 244
106–7 15
106. 1–18 21
106. 1 15
106. 2 7
106. 3 245
106. 5 160
106. 10 244
106. 11 85
106. 13 39 f. (but see the preface in volume 1)
106. 14 f. 247
106. 14 246
106. 15–107. 2 10
106. 15 246
106. 16 246
106. 17 246
108 15, 19
108. 4 f. 147
108. 6 250

Old Testament
Gen. 1: 2 250
2: 1 105
6: 2 76
6: 11 85
7: 11 200
8: 21–9: 11 156
30: 3 101

Old Testament (*cont.*):
Gen. 37: 25 119
43: 11 120
Exod. 20: 18 ff. 205
30: 23 118
30: 34 119
32: 25–9 206
33: 22 f. 100
Lev. 16: 21 f. 87
Num. 2: 2 189
11: 17 104
17: 23 120
24: 3 f. 57
24: 15 57
Deut. 3: 29 89
32: 14 229
Josh. 5: 8 116
18: 12 116
1 Sam. 12: 13 136
18: 19 161
2 Sam. 21: 8 161
1 Kgs. 1: 48 136
19: 13 100
2 Kgs. 23: 5 136
1 Chr. 8: 19 160
24: 12 160
29: 2 104
2 Chr. 6: 1 103
Ezra 8: 20 136
Neh. 11: 35 115
Job 9: 7 236
9: 17 103
27: 20 103
32: 2 191
Ps. 81: 17 229
147: 14 229
Prov. 8: 22–31 162
15: 22 99
Cant. 1: 12 121
Isa. 8: 21 66
13: 21 229
14: 26 99
22: 13 239
22: 18 105
34: 11 229
34: 14 229
40: 12 89
54: 11 104
Jer. 6: 20 118
14: 6 89
36: 14 190
46: 11 119
50: 39 229

OLD TESTAMENT (*cont.*):
- Ezek. 42: 16 ff. 165, 176
- Dan. 2: 28 57
  - 3: 25 160
  - 4: 14 179
  - 5: 6 142
  - 7:8 60
  - 7: 9 40, 99
  - 7: 20 60
- Joel 2: 2 103

APOCRYPHA
- Sir. 24: 15 119

NEW TESTAMENT
- Luke 14: 18 233
  - 16: 15 239
- Acts 8: 26 140

NEW TESTAMENT (*cont.*):
- Acts 27: 11 39, 236
- 1 Cor. 16: 12 60
- Jude 14 f. 15, 16, 21, 59
  - 14 60
  - 15 60
- Rev. 4: 1 57

DEAD SEA SCROLLS
- IQSa I 1 61
- IQ 20 2 5 85
- IQapGen II 4 179
  - II 14 58
  - XII 17 58
  - XX 25 249
  - XXI 6 98
  - XXI 13 64
  - XXII 4 61
  - XXII 8 67

AUTHOR INDEX

The numbers refer to the pages of volume 2.

Aalen, S., 233, 239
D'Abbadie, A., 22

Baars, W., 27, 32
Barthélemy, D., 7
Beer, G., 3, 69, 143, 146, 177, 205, 237, 238
Black, M., 7, 15, 17, 20, 44, 60, 64, 69
Bonner, C., 18, 20, 35, 39, 230–48 *passim*
Bouriant, U., 16
Brock, S. P., 20, 21
Brockelmann, C., 22, 26
Burkitt, F. C., 20, 88, 92, 116

Caquot, A., 42, 154, 155, 156, 161, 162
Chaîne, M., 22
Charles, R. H., 2, 3, 4, 5, 6, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 24, 25, 28, 31, 32, 33, 34, 35, 36, 37, 38, 39, 41, 42, 44, 45, 46, 57–251 *passim*
Conti Rossini, C., 22, 23, 25, 26, 27
Cowley, R., 27

Denis, A.-M., 15, 17, 18, 19
Dillmann, A., 1, 2, 3, 4, 16, 22, 23, 24, 37, 41, 57–251 *passim*
Dindorf, W., 15, 16
Donadoni, S., 21

Fabricius, J. A., 16
Fitzmyer, J. A., 58, 61, 64, 67, 85, 98, 117, 179, 249
Flemming, J., 1, 2, 3, 4, 5, 17, 21, 22, 23, 24, 28, 35, 36, 37, 38, 39, 45, 57–251 *passim*

Gebhardt, O., 17
Gelzer, H., 20
Geoltrain, P., 42, 154, 155, 156, 161, 162
Gildemeister, J., 17, 18
Gilson, J. P., 21
Gitlbauer, M., 17
Goldschmidt, L., 22, 24
Grébaut, E., 22, 26
Grenfell, B. P., 16

Halévy, J., 39, 68, 143, 145, 155, 158, 176, 179, 182, 186, 189, 191, 236
Hammerschmidt, E., 22, 23, 26
Hartel, W., 59
Hunt, A. S., 16, 20

Jäger, O. A., 26
James, M. R., 21
Jeremias, J., 18, 231, 239
De Jonge, H. J., 15

Kenyon, F. G., 18, 231, 233
Kuhn, G., 142, 161

Laurence, R., 1, 16
Liddell, H. G., 57, 117
Lods, A., 16, 20, 70
Löw, I., 118, 119, 121

Mai, A., 17
Martin, F., 3, 69, 142, 156, 158
Migne, J.-P., 59
Milik, J. T., 7–12, 15, 16, 20, 21, 27, 76, 84, 87, 94, 118, 119, 120, 121, 122, 124, 144, 171, 180, 181, 190, 196, 197, 221, 225, 243
Mordini, A., 27

Noth, M., 68

Radermacher, L., 1, 17
Riessler, P., 3

Scaliger, J., 16
Schmidt, N., 38, 68, 131, 155, 160, 161
Scott, R., 57, 117
Strelcyn, S., 22, 24, 25
Swete, H. B., 17, 20

Teferu, F. A., 27
Thackeray, H. St. J., 97
Tisserant, E., 22, 26

Torrey, C. C., 18, 35, 39, 120, 235, 237, 242, 246

Ullendorff, E., 1, 6, 7, 22, 23, 38, 39, 44, 46, 61, 63, 67, 86, 87, 88, 90, 94, 103, 108, 115, 116, 119, 120, 124, 155

Warner, G. F., 21
Wellhausen, J., 90
Wright, W., 22, 23, 24, 25

Zahn, T., 59
Zotenberg, H., 4, 22, 26
Zuntz, G., 18, 34, 35, 233, 237, 238, 239, 248
Zuurmond, R., 32